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THE PURANA INDEX

VOLUME I

(From A to N)

BY

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INTRODUCTION

Some years back I delivered a lecture under the auspices of the University of Madras on the Purāṇas and it has been published in the *Indian Historical Quarterly*, Vol. VIII, No. 4. Ever since I have been pursuing the study of the subject and the result has been a feeling that a comprehensive index of the Purāṇas is a desideratum. We have an index of Vedic literature by Prof. Macdonell and A. B. Keith; we have also the index to the Mahābhārata by Dr. Sorenson. I felt that the most important branch of Indian literature, viz., the Purāṇas should similarly have an index for all the eighteen major Mahāpurāṇas. But due to want of time I have confined myself to five of them, viz., the Vāyu, the Brahmānda, the Vishṇu, the Matsya and the Bhāgavata. Though the other Purāṇas are of equal historical importance and cultural value, I have selected these five because they are in my opinion the most ancient compositions among the eighteen Purāṇas. Their antiquity will be examined in the following pages in the section on the date of the Purāṇas.

As early as the thirties of the last century Mr. H. H. Wilson did some pioneer work in Purāṇa literature. From the Purāṇas available to him in print and manuscript he came to the hasty conclusion that they are a special kind of literature 'compiled for the evident purpose of promoting the preferential or in some cases the sole worship of Vishṇu or Śiva'. He was also of the view that Purāṇas as a class of literature must have come into existence not later than the 10th century A.D. and not earlier than the 7th and 8th centuries of the Christian era, when Śaivism and Vaishṇavism had become firmly established in the land. In other words, Wilson took the view that the Purāṇas were sectarian in character. The erroneous position which Wilson took in

regard to the Purāna literature did not go unrefuted by his own contemporaries. In this connection the name of Colonel Vans Kennedy may be prominently mentioned. He protested against the views of Wilson in the form of letters to the London Asiatic Journal, (1840-41) and these have been reprinted by the late Editor of Wilson's Vishnu Purāna as an appendix to that Purāna. He put up an eloquent defence to the effect that the Purānas as a whole were as much a sacred work of the Hindus as the Vedic literature, and that Wilson misunderstood the preferential worship inculcated in this branch of literature as the exclusive worship of a particular deity and the votaries to be sectaries of either Vishnu or Siva. He strongly upheld that the Purānas must be deemed as a class of ancient literature and that there was no proof satisfactory enough to show that the Purānas were late compositions. We have next a set of scholars who took an abiding interest in the study of the Purānas and these were E. Bournouf who has translated and edited the Bhāgavata Purāna, Colonel Wilfred, and the compilers of catalogues of manuscripts like Thomas Aufrecht and Julius Eggeling.

A considerable time elapsed when F. E. Pargiter by his learned publications *Ancient Historical Tradition* and *Dynasties of the Kali Age* showed to the world what amount of historical material and genuine historical tradition can be gathered from this mass of literature which goes by the name Purānas. His was a real attempt to obtain definite results to reconstruct the dynasties of the Kali age. He also endeavoured to study the chronology and genealogy of well-known Indian sages, seers and kings in pre-historic India. These two works of his evoked a revival of interest in a closer study of Purānic literature by Orientalists. Thus we have from Prof. Winternitz a sound and scholarly chapter on the Purānas in his *History of Indian Literature*. No less learned is Prof. E. J. Rapson's contribution on Purānas to the first volume of the Cambridge History of India. We

must also mention Willibald Kirfel, a German Orientalist who has written the *Purāṇa Pañchalakṣhaṇa*; it is another successful attempt to prove that the five topics dealt with in a *Purāṇa* are not born of fictitious imagination but a representation of the evolution of the universe treated earlier in Vedic literature. In this volume (*Das Purana Pañchalakṣhana*, 1927) all relevant common passages are collected together.

Among the early Indologists it was Lassen who critically examined the application of the epithet *Pañchalakṣhaṇa* to the extant *Purāṇas* (*Indische Alterthumskunde*, Vol. I, p. 499). No doubt the five topics of a *Purāṇa* are not to be found in all the *Purāṇas*; but that they deal with these topics in one way or other is a fact beyond dispute. Ancient lexicographers like Amarasimha attribute the five characteristics to a *Purāṇa* treatise. These five characteristics are : (1) *Sarga* or primary creation, (2) *Pratisarga*, secondary creation, (3) *Vamśa* or genealogy of gods and patriarchs, (4) *Manvantara* or epochs of Manu, (5) *Vamśānu-charita*, or history of kings of solar and lunar races and their descendants. A close study of *Purāṇa* literature shows that the *Purāṇas* as a whole deal with the evolution of the Universe, recreation of the Universe from the constituent elements, genealogies of gods and seers, groups of great ages included in aeons (*Kalpa*) and the history of royal families of the Kali age.

Recently, Indian scholars in the different Universities have been taking a keen interest in *Purāṇic* literature and reconstructing the history of ancient India and the chronology of its kings with *Purāṇic* data. In fact the *Purāṇas* have now come to stay as one of the principal sources of information for ancient Indian history. The growing interest in the study of *Purāṇic* literature points to the need for a critical edition of all the eighteen *Mahāpurāṇas* which should form the basis for an authoritative index of all the *Purāṇas*.

THE TERM PURANA AND ITS ORIGIN

The etymology of the term Purāṇa is furnished by the Vāyu Purāṇa, (verse 203, Chap I) which runs thus :

Yasmāt purā hi anati idam purāṇam

i.e. that which lives from very remote times. In other words it means some very ancient account or very old narrative. It also shows that the term was in use long before the Purāṇas were reduced to writing. This may be read with another stanza in the Vāyu Purāṇa itself which runs as follows :—

Prathmam sarvakāstrāṇām purāṇam brahmaṇā^m
smṛtam |
Anantaram cha vaktrehhyo vedāstasya vinissṛtāḥ ||
(Vāyu L 60)

As if to confirm this statement, in the Matsya Purāṇa it is also said that it was Brahmā who first remembered the Purāṇa and then revealed the Vedas. This means that originally there was only one Purāṇa, and according to one authority it consisted of a hundred crore of verses. The stanza in the Vāyu Purāṇa together with that in the Matsya Purāṇa gives then the clue that even long before the age of the Vedas, the Purāṇa was thought of and was in existence. This is borne out by the fact that the Vedic literature, as we understand to-day, contains mythological and mythical lore, which must have been traditionally remembered, and when the Vedas were reduced to writing, these floating legends were referred to here and there. Thus there is the justification for the statement of the Matsya and Vāyu Purāṇas that Brahmā thought of the Purāṇa before he thought of the Vedas. This need not mean and certainly did not mean that the Purāṇa as an independent literature grew up before the Vedic composition. It undoubtedly means that mythological and legendary lore existed from remote times and was handed down to posterity without

interruption. If we can rightly understand these significant statements made by two ancient Purāṇas, we have to infer that the Purāṇa or old tales existed, but not Purāṇa literature as such.

There is also another account as to the origin of the Purāṇas as told by the Vishṇu Purāṇa. In fact we have to look for their origins in the Vedic literature itself. The myths and legends to which allusion is made therein as well as the particular forms of prayer and worship inculcated, afforded ample material for the later compiler of the Purāṇa especially the *sarga* and *pratisarga* portions. These portions are intimately connected with the origin of the world. It is not difficult to believe that cosmogonic hymns of the R̥g Veda Samhitā afforded a convenient material to build up a literary superstructure. There is therefore much justification for the remark of Prof. Macdonell that "those 'cosmogonic' hymns of the R̥g Veda were not only the precursors of Indian Philosophy but also of the Purāṇas" (*History of Indian Literature*, p. 138).

Not only the *sarga* and *pratisarga* portions of the Purāṇas are indebted to the Vedic literature but also the numerous ancient legends which are scattered in the Brāhmaṇas (also included as a branch in the Vedic literature). The Brāhmaṇas mainly deal with the sacrifices and different rites and ceremonies and also contain special spells and prayers. In these particular forms of worship and prayer which are associated with the legends of yore, we are led to think that the foundations of the later Purāṇa literature were laid. According to Weber (*History of Indian Literature*, 1914. p. 24) the miscellaneous topics and subjects in the Purāṇas had their sources in these Vedic legends which were elaborated in content and character. Thus arose a distinct class of literature which goes by the name of Purāṇas by the commencement of the epoch of the Upanishads.

Though we have been dealing with the Vedic origin of the Purāṇa there are informing stanzas in the Viṣṇu Purāṇa which deal with their origin and evolution. According to this testimony, Vyāsa, the sage, originally compiled what is known as the Purāṇa Samhitā and taught it to his disciple Lomaharshana. He was the Sūta or the professional chronicler. Because he was a Sūta we must not misunderstand that he held an inferior position. Lomaharshana was, on the other hand, a great sage. He had under him six disciples. These were Agnivarcha, Maitreya, Sāṃkayana, Kākyapa and Sāvarṇi. To them he imparted the Purāṇa Samhitā as he heard it from his guru Vyāsa. He and his disciples were then the famous chroniclers of ancient India and their versions were respectfully heard in different learned assemblies, specially called for on the occasion of the performance of great yajñas by the reigning monarch of the realm.

In the Agni Purāṇa (Ch. II, 70, vv. 10-13) the same version is told but with a slight variation. This Purāṇa makes Vyāsa imparting the Purāṇa Samhitā to his own six disciples. If we compare the names given here with the names mentioned in the Viṣṇu Purāṇa (Bk. III, ch. 6, vv. 17-19) four names are common. The names given in the Brahmāṇḍa and Vāyu Purāṇas as the disciples of Lomaharshana, also spelt Romaharshana, though slightly different, are common. Among these sages the names of Kākyapa, Sāvarṇi and Sāṃkayana are mentioned as the authors of an independent Purāṇa Samhitā and these three together with Romaharshana composed what is known as the Mūla Samhitā (sometimes Pūrva Samhitā) of the Purāṇa literature. This would demonstrate that this was the first Samhitā or the original Samhitā from which the later Purāṇas developed, adding more information to what already existed. Among these again priority is given to Lomaharshana Samhitā; then came Kākyapa's, then Sāvarṇi's and lastly, Sāṃkayana's. Unfortunately these Purāṇas have been lost to us; but it is said that they con-

tained four *pādas* or divisions which were named *prakriya*, *anushanga*, *upodghāta* and *upasamhāra*. But these *chatushpādas* are preserved to us in the existing versions of the Vāyu and the Brahmanāda.

The Purāṇa writers who had an insight into these original versions spread far and wide the traditions contained in the Purāṇas. Though they did not merely repeat *verbatim* what they heard from their master, they did not tamper with the accounts narrated to them. They added something more here and there and thus enlarged the scope and contents of the Purāṇas. The expressions like *anuśusruma*, *smṛtah*, *iti nah śrutam* or *iti śrutam* are enough to point out that they carried on the tradition of the land faithfully. In some of the later Purāṇas also, the terms like Purāvit, Purāṇajña, Paurāṇika Jana, Vamśavit show the author's intimate acquaintance with the extant Purāṇas and their indebtedness to them.

This indirectly shows that ancient India was not devoid of historians and historical literature. Vamśavit and Vamśavittama are epithets which can be translated generally as 'historians of the ordinary type' and 'historians of authority'. Even among them were a few specialists as is evidenced by the expression, Somavamśavit, an authority on the history of the lunar race. Those who went about preaching and teaching the Purāṇas not only on the occasion of sacrifices but also in other places were known as Sūtas. The term Sūta has three distinct meanings (1) a great rishi and *ayonija*, (2) a charioteer, (3) a citizen of the Anūpa country. This Anūpa country is said to be on the east of Magadha. In addition to this there was in later times the Sūta of the mixed caste (*pratiloma*), i.e., a person born of a Kshatriya father and Brahmana mother, was a Sūta by caste. This occurs both in the Mānava Dharma Śāstra and the Mahābhārata.

Mr. F. E. Pargiter who has made a special study of the Purāṇas has been confused with this term Sūta as an ordi-

nary human being belonging to a pratiroma caste, being the narrator of the Purāṇas. Pargiter is undoubtedly wrong in his thesis. The mythical Sūta sprang out of the sacrificial fire of the first king of the earth, Pr̥thu. He was therefore a venerable sage and ayonija. He first chronicled the story of Pr̥thu. The Sūtas who were the narrators of the Purāṇas and chroniclers of the kings, belonged to this family of the sage and were sages themselves. Thus it can be asserted without any fear of contradiction that the Purāṇas were narrated in different places by the sages who were known as Sūtas, being themselves versed in Vedic literature.

Based on this untenable theory Pargiter had built up another theory styling these Purāṇas as belonging to a distinct Kshatriya tradition. On this western scholars began to speak of the Kshatriya literature, a Parivrājaka literature as distinct from Brahmanic literature. Surely these are imaginary theories, which have no legs to stand on. According to the Hindu tradition the Purāṇas are the fifth Veda, and those who follow it are followers of the Vedic school. Even in the Vedic literature there are Kshatriya sages and families to whom hymns are addressed. Taking the Rgveda, for example, nine families are mentioned of which the three, viz., Vaivasvata, Alla, and Cākshusha are Kshatriyas. There are again hymns in the Veda whose authorship is assigned to Vivasvān, Manu, Pururavas, Yayāti, Māndhāta, Viśvāmītra, etc., names which are ever the pride of not only the Kshatriya community but of all communities. From these several references is it proper to term this portion of Vedic literature as Kshatriya literature? So there is no justification either taking the Sūta to be an ordinary man, or the classification of Sanskrit literature as Brahmanical or Kshatriya.

From this digression we shall revert to the topic under discussion. By the time of the Atharvaveda Samhitā (v. 19 9 : 11.7.24), the Purāṇas had assumed some inde-

pendent form and their compositions were generally familiar with the literary people of the land, though not with the masses. It took some more time before they were familiarised among the masses, and the latter took any interest in them. A reference in the Atharvaveda Samhitā from the verse addressed to the sage Nārada is evidently taken from some Purāṇa. But we cannot determine the name of the Purāṇa which was given to Nārada. But we can confidently assert that some Purāṇas were in existence.

The same inference can be drawn from the use of the term in the Upanishads. That a definite work is meant is seen from the seventh book of the Chāndogya Upanishad where Nārada explicitly says that he had mastered the Itihāsa and Purāṇa (VII.1.2 and 4). When we come to the epoch of Sūtra literature we find reference to the contents of the Purāṇas profusely quoted. The Āpastamba Dharma Sūtra for example, definitely mentions that the quotation was taken from the Bhavishyat Purāṇa. The Purāṇas are again mentioned by name in the Mahābhārata (I.5.55 ff.) both in their special and general sense. In a later book of the epic (Bk. XVIII) there is a definite mention of the Purāṇic literature as a class, and the names of eighteen Purāṇas as handed down by tradition.

Further among the particular class of literature prescribed for a prince as an important branch of study, Kauṭalya, who belongs to the fourth century B.C., mentions the Purāṇa in his epoch-making book, the Arthaśāstra. If we go further and examine literature by Amarasimha, one of the ancient lexicographers, he mentions Purāṇas and gives pañchalakṣaṇa as the attributes to a Purāṇa treatise. Thus it is evident that the Purāṇas have become popular even in times before Amarasimha. It was honestly felt that it will take more than a life time to study the Vedic literature and as a result this Vedic literature was the monopoly of the few. But the masses hankered after some religious literature which would give them the old legends and tales and

which would give them mental peace. So the Itihāsa-Purāna literature became popular with the masses. As they contained many interesting and valuable information, arrangements were made to expound them for the benefit of the public in the common hall of the village or town. It formed a useful course of general and adult education for which we are crying to-day.

It would appear that even men of letters went to hear the expositions of these Purānas. An instance in point is as furnished by the Harshacharita, that Bāna himself went to hear the Vāyu Purāna in his village. In general the Purānas contain many forms of worship and prayer, superstitions, a crude knowledge of geography and history, legendary descriptions of places of pilgrimage and rituals, some knowledge of astronomy and astrology, different schools of philosophy, easy methods of attaining salvation and others. These and other topics of a common place interest would cater largely to the taste of the common person. In this way the Purānic literature contributed largely to general culture.

Tradition has unanimously accepted the existence of eighteen Mahāpurānas and eighteen Upapurānas. The Upapurānas are very late productions and are much more of a sectarian character while they are of purely local interest. Their value to the student of history and even religion, is very little and therefore we may dismiss them for the time being. Confining them to the Mahāpurānas, one classification is according to the preferential worship of deities like Śiva, Viśnu, Devi. From the nature of the subjects dealt with, it is wrong to assume that the ancient Purāna literature was divided into few water-tight compartments like the Saiva and Vaishnavya. On this unfounded assumption, these works of value are looked upon as sectarian in character and extent. Whatever classification any Purāna may come under, the fact is that every Purāna

speaks of almost of all deities. For example, in the so-called Śaiva Purāṇa, we come across legends of Vishnu, Brahmā and other gods together with their heroic exploits. This can be seen from the Vāyu Purāṇa itself. In the same way, in the so-called Vaishṇava Purāṇa, the legends of Śiva and other deities largely figure. Some Purāṇas extol the legendary exploits of a particular deity, and thus seem to inculcate preferential worship to that deity. From this we cannot rush to the conclusion that that Purāṇa is exclusively Śaiva or Vaishṇava. Though a particular deity is extolled, it cannot be said that the other deities were ignored or condemned. One interesting point about these Purāṇas is that every Purāṇa specifies the number eighteen together with their names. If it is really sectarian, it will not make mention of other sectarian Purāṇas.

It is difficult to ascertain the time and the occasion when these eighteen Purāṇas were moulded into their present shape. It does not stand to reason that all the Purāṇas were composed at one and same time and afforded the occasion to the compiler of each Purāṇa to mention the names of the eighteen. The eighteen versions seem to have been the result of their version in different parts of the land. We would be lacking in historical sense, if we say, that all these Purāṇas were confined to a certain locality like the Naimis̄hāraṇya. At the most the then busy centres of religious activity were perhaps the locale of the Purāṇa compilations. The chief places of pilgrimage were often thronged by a large number of people from all parts of India, and were the best venue for the propagation of this literature. From the detailed glorification of certain places, we may venture to conjecture that the particular version of the Purāṇa sprang up in that centre. A Purāṇa that deals with the Gayā māhātmya in extenso may be reasonably taken to have been compiled in the city of Gayā or its environs. In that way we must look for the compilation of this or that version of a particular Purāṇa in one locality or other.

THE AGE OF THE PURANAS

No question is more intriguing and more difficult of solution than the determination of the age of the Purāṇas. It has been admitted on all hands that there are eighteen Mahāpurāṇas and these are mentioned in the epic Mahābhārata, by hearing which, it is said, that one gets the same spiritual glory as he would get otherwise. This may mislead a superficial reader that the Purāṇas were generally compositions preceding the Mahābhārata. But if we examine the contents of the Purāṇas we are driven to the conclusion that several Purāṇas are to be placed after the composition of the Mahābhārata. It may be that some of the Purāṇas were prior to the epic. But in dealing with the royal dynasties the Purāṇa or Purāṇas added to the already existing material. Hence, the composition of the Purāṇas is to be spread over a long time covering several centuries from the epoch of the Brāhmaṇas and the Upaniṣads to the age of the Guptas and after. Further a close study of the Purāṇas shows that some were composed in the period prior to Mahāvira and Gautama Buddha, while most of them came into existence in the epoch following them.

From the terms occurring in the older Purāṇas *arhata*, *budhyate*, *budhāya* it has been pointed out by some writers that these terms refer to the Jaina and the Baudhā and must therefore be later in composition. But the fact is that nothing of the kind is mentioned and from the circumstances in which these terms occur, one has to understand them in their literal sense, viz., 'one who is honoured', 'one possessing wisdom'. These are epithets which are addressed to Śiva as one of his names and they have nothing to do whatsoever with Jainism or Buddhism. In the Vishnu Purāṇa it is said that in the dispute between the Gods and Asuras, Vishnu created Māyāmoha whose followers were designated as *arhats*. The scene of this occurrence is laid on the banks of the Narmada away from the birth-place of

these so-called heretical sects which was in the Magadha kingdom. In propounding a theory we must take into account the circumstances in which an incident took place and also the place of its occurrence.

The Purāṇas then constitute a work of various periods in succession. For example, one and the same Purāṇa may have spread over a long period of some centuries. The kernel of the Purāṇa may have been born in the earlier times, and its contents could be amplified in the course of the following centuries. Thus we have the Purāṇas belonging to the epoch of the Upanishads, to the Sūtra treatises, to the epics, and to the post-epic periods. Therefore every Purāṇa must be judged by its contents, by its external and internal evidence, and its chronology fixed accordingly. We shall not attempt here at an examination of the date of all the Mahāpurāṇas but we shall confine ourselves to the five Purāṇas indexed in these volumes.

THE VĀYU PURĀNA

We know it as a matter of fact that every Purāṇa furnishes us with a list of the eighteen Mahāpurāṇas. But all such lists are not identical ; they vary slightly from one another. The Vāyu Purāṇa, for example, is omitted in the lists of the Padma Purāṇa, the Viṣṇu Purāṇa, the Bhāgavata Purāṇa and Mārkandeya Purāṇa. The lists in the other Purāṇas do not fail to include the Vāyu Purāṇa as a Mahāpurāṇa. Sometimes the Vāyu Purāṇa is identified with Śiva Purāṇa and sometimes with Brahmāṇḍa Purāṇa. As many as six Purāṇas have the name of Śivapurāṇa in their lists. But a close examination of the contents of these two Purāṇas shows that Vāyu and Śiva are not identical.

The apparent confusion may be due to the Vāyavīya Samhitā tacked on to the end of the extant Śivapurāṇa. But again there is no similarity between the Vāyavīya Samhitā and the Vāyu Purāṇa. It is reasonable to assume therefore that the Vāyu Purāṇa is an independent Purāṇa and has nothing common whatsoever with the Śiva Purāṇa or its section.

We have already examined the contents and the date of composition of this Purāna in a separate booklet entitled *Some Aspects of the Vāyu Purāna* published by the University of Madras, (in 1933). We shall for our present purpose touch upon the problem of its date.

As we shall show presently, some portions of the Purāna can go back to the fifth century B.C. and earlier, while other portions must have been added or revised at the end of the third or fourth centuries of the Christian era. We are told in the *Harshacarita* that Bāṇa attended the exposition of the Vāyu Purāna in his village. Bāṇa could not have lived later than 625 A.D. and therefore the Purāna was very much earlier. The epic *Mahābhārata* and its supplement *Hari-vamśa* definitely make mention of the Vāyu Purāna (III, 194, 15), and therefore it is reasonable to take that this Purāna is much anterior to the didactic epic. In its recommendation of particular modes of dancing accompanied by music to the ascetics as a means of attaining salvation, the Purāna is on a par with the Yājñyavalkya Smṛti where similar descriptions are found (III, 1, 13). According to the late Ganapati Sastri, the Law-book of Yājñyavalkya is much earlier than the Kauṭilya, for which the generally accepted date is the 4th century B.C.

In the same way the Purāna nowhere makes mention of religious sects like Buddhism and Jainism which came to stay in the fifth and fourth centuries B.C. The Purāna is further an ardent advocate of the ancient Yoga theory. In as much as its injunctions regarding the practice of Yoga can be traced to Chalcolithic period of Indian history, as evidenced by the statues of the proto-historic and prehistoric Indus valley sculptures, we can say that it is the oldest of the Purānas, though we cannot say that it is as ancient as the Indus valley culture.

A study of the religion and philosophy of the Purāna shows that the Purāna is a typical representative of the transformation of the old Yoga school incorporating into it

the salient features of both Yoga and Sāṅkhya. This metamorphosis took place perhaps in the period of the Upanishads, and therefore may be dated roughly in the fifth century B.C. It is interesting to know that the Purāṇa prescribes feeding of Yogis and ascetics for the Śrāddha, a practice which has long fallen into disuse. The fact that the Purāṇa harps on this is itself an eloquent testimony to its antiquity. It may be noted in passing that this Purāṇa does not preach exclusive worship of a particular deity.

We can add to these the artificial style of the Purāṇa which recalls the language of the plays of the famous dramatist, Bhāsa. The late Ganapti Sastri has assigned on substantial grounds that these plays belonged to the sixth century B.C. The common features of the plays and the Purāṇa is the use of a large number of archaic (*arsha*) words and a large number of grammatical irregularities which suggest a period when the canons of grammatical treatise were still in the making. The references to Vyākaraṇa, Bhāṣhya and Dharmasāstra in a single line does not help us much in our enquiry. Again there is no reference in this Purāṇa to the Tantric system of worship, which consists of Devī conceived as Śakti, though we do not dispute the fact that Śaktism as a form of religion was already in existence. But it is almost certain that this form of worship was not quite popular during the age of the Vāyu Purāṇa.

According to its own version in the later chapters dealing with royal dynasties, the scene of the Purāṇa is laid in the reign of the Paurava king Adhisimakrishṇa, who is said to have lived before the commencement of the Kali age. But his contemporaries were Senājit of Magadha and Divākara of the Ikshvāku dynasty. According to Prof. Rapson the genealogy assigned indicates a more definite date ; for 'of his immediate forbears, Aśvamedhatta, Śatānika, Janamejaya, Parikshit, all but the first, his father Aśvamedhatta, are no doubt to be identified with kings of the same names who appear in the Brāhmaṇas'. Therefore we have to look

for a date prior to 1110 B.C. for Adhisimakrishna. From this we cannot imagine that the Purana was composed as early as 1110 B.C. It may be that a particular teacher narrated the ancient Purana when Adhisimakrishna was ruling. The same version was more or less continued orally when it was reduced to writing perhaps in the 5th century B.C. But there are portions in dealing with dynasties of the Kali age, where reference is made to the reign of Chandragupta I of the Gupta dynasty and also to the Huns who invaded India some time after. And this portion according to us was added to the verse already existing.

According to astronomical data furnished by this Purana it may be placed at a period between B.C. 204 and A.D. 44. In as much as almost verbatim quotations from the Upanishads are made in this Purana, we would not be far wrong in assigning this Purana to the epoch of the early Upanishads. From the 5th century B.C. the Purana was enlarged, and this went on growing till 500 A.D. We therefore conclude that most of the portions were reduced in writing about the 4th and 5th centuries before Christ and the other portions were added now and then until it reached its present form somewhere between 350 B.C. and 500 A.D.

THE BRAHMANDA PURANA

Already the suggestion has been made that the Vayu Purana is sometimes identified with the Brahmānda Purana. There is still a further suggestion that the Vayu Purana and the Brahmānda Purana were originally one Purana and later on became separate into two Puranas. No doubt passages there are common to both the Puranas. It is reasonable to conjecture therefore that one is indebted to the other by borrowing many a passage from several sections. But tradition persists and includes Brahmānda Purana as a Mahāpurana in the lists of all the eighteen Puranas. It is only the Vayu Purana that is omitted in some but this is not the case with Brahmānda. It may be that the Vayu Purana was composed later than the Brahmānda and vice versa.

But the Brahmāṇḍa has been reckoned as also the Vāyu as the oldest Purāṇas now available. Perhaps the Brahmāṇḍa was a contemporary of the Vāyu Purāṇa.

The Brahmāṇḍa Purāṇa contains almost the same accounts as given in the Vāyu Purāṇa. It is divided into four books and furnishes the impression that it is one of the oldest Purāṇas. But what interests us is the Lalitopakhyānam portion of the Purāṇa which forms the fourth book and consists of more than forty chapters. At this time the popular practices and beliefs about the Śakti cult were crude and strictly local. In introducing the Lalitopakhyāna portion in the Brahmāṇḍa Purāṇa, the compiler of the Purāṇa must have felt that what may be regarded as the most debased side of Hinduism must be put an end to, and literature dealing with Her immanence was a crying necessity. The term Lalitā means lovely, elegant, or charming.*

The Devī worship in India can be traced to remote antiquity, and in Vedic literature the Devī who is named Umā is no other than Brahmavidyā. In other words Devī has pleasing aspects and evokes not awe or dread, but lofty spiritualism and philosophic calm. In this book of the Brahmāṇḍa Purāṇa the Devī is elevated to a very high place, a place even worshipped by Trimūrtis. In this section we have a description of the origin of the goddess, of the construction of Śrīpuram on which was modelled the Śrichakra, the war with Bhaṇḍāsura and the final triumph of Lalitā. The Lalitā worship or Devī worship is not anything new but one accepted and approved by the Vedas. The Devi for one purpose or other manifested herself in different ways and with different names, and the manifestation of Lalitā was to get rid of Bhaṇḍāsura who was even a match for gods like Brahmā, Vishṇu and Śiva. Her glory

* Valmiki speaks of *apsaras* Rambhā as Lalitā and the commentator comments the term as Sundarī i.e. charming. But this has nothing to do with the cult.

and greatness are celebrated in the extant work entitled the *Lalitā Sahasranāmam* but this seems to be a composition later than the celebrated Sankara, who is commonly placed in the early years of the eighth century.

There is a well-known tradition that the great Sankarāchārya wrote a commentary on the *Lalitā-Trisati*. He thus attached a special significance to the worship of Lalitā by addressing her with three hundred names of the Trisati. It has since then become a recognised mode of worship of the Devī by the orthodox Hindus for the advancement of their moral and material welfare. It would thus seem that the Lalitā cult was popular in the days of Sankarāchārya himself. Even Kālidāsa who perhaps lived in the 1st century B.C. refers to the worship of Devī and though he mentions her by the name Cāṇḍikā, still he lays emphasis upon the saumya form of Devi worship. This is perhaps due to the *Lalitā Upākhyānam* of the *Brahmānda Purāna*. So we have to conclude that whatever be the purpose of the manifestation of Lalitā, the Devi worship or worship of the world mother (*Jagatām Mātā*) was prevalent from Vedic times, and the Purāna compiler was particularly interested in narrating the story of Lalitā and thus laid stress upon its importance.

According to the *Brahmānda Purāna* the Lalitā cult was the most efficacious. The principal centres of Sakti worship as referred to in this Purāna are Srinagar, perhaps in the present Kashmir and Kēnci in South India. From the foregoing study the conclusion is inevitable that the *Brahmānda Purāna* can come under the category of some of the oldest Purānas. As the major portions of the Purāna are indebted to the *Vāyu Purāna*, we may safely venture the guess that the *Brahmānda* may be the immediate successor to the *Vāyu Purāna*, and the date for the *Brahmānda* would almost be the same as that for *Vāyu*. In other words, the composition of this Purāna may be roughly assigned to about the 4th century B.C. though we cannot be positive

that the Brahmāṇḍa Purāṇa in its present form came into existence even then.

THE MATSYA PURANA

As in the case of the Vāyu Purāṇa the scene of this Purāṇa is laid in the sacred forest of Naimisha where many of the great sages of India assembled to witness the sacrifice of Adhisimakrishna, the Paurava king of much celebrity. Here too the list of 'future kings' is continued till the last of the kings of Āndhra dynasty. The Guptas are not mentioned. And this gives the certain clue that the last redaction of the Matsya Purāṇa must have taken place not later than the commencement of the Gupta epoch and immediately after the 'dismemberment' of the Āndhra empire. The latest date for the Purāṇa must be found somewhere towards the close of the third century as the Guptas commenced their rule from about 320 A.D. But this does not solve the problem. The real difficulty lies in fixing the upper limit of the Purāṇa. Though the Purāṇa definitely says that Adhisimakrishna was the reigning king by the use of the expression, *Sāmpratam* we cannot assign such an early date to this Purāṇa. Perhaps some portions of the Purāṇa must have been in existence then. Subsequently additions were made from time to time until the beginning of the Gupta era.

As it refers to the flood legends it must be posterior to the Śatapatha Brāhmaṇa, forming part of the Yajurveda and anterior to the Gṛhyasūtras. From the latter he differs in point of injunctions such as *Ekoddīṣṭam*, *Āmaśrāddham*, *Piṇḍanirvapanam*, etc. The Purāṇa mentions the names of Vyāghrapāda, Patañjali and Kātyāyana, and also refers to the Arthaśāstra and Bābhravya Pāñchāla. It also refers to the Nāṭyaśāstra of Bharata. From these references the Matsya Purāṇa must be undoubtedly post-Pāṇinīan.

But in speaking of the style of architecture it refers to the śikhara style which undoubtedly originated with the

Mauryas It is familiar with the twin epics the Mahābhārata and Rāmāyaṇa. In some places it seems to refer to the sections in the Bhāgavata Purāṇa. Perhaps the Bhāgavata Purāṇa supplemented what was actually wanting in that Purāṇa.

There is also an interesting reference to Vaikhānasa. It presupposes an elaborate form of image worship and furnishes details as to the architecture of the temples. The Vaikhānasa sūtra is referred to by the Baudhāyana Dharma Śāstra. In the epoch of the Matsya Purāṇa and very much earlier, the Vaikhānasa school had come to stay and the Pāñcharāṭra was yet a thing of the future. Further the Purāṇa mentions the worship of the moon as an independent deity. It is only from the days of Varāhamihira that the worship of the moon came to be merged as it were in that of the sun. Though we have no temples extant solely dedicated to the moon, traces of ancient modes of worship of that deity still linger in the Tamil land, for instance, the Piraitoḍudal or seeing the moon on the third day after the New Moon. There is also an interesting reference to the use of betel leaves. We need not go into other references but we may safely say that the date of the Matsya Purāṇa is probably to be spread over a number of centuries commencing with the 4th century B.C. and ending with the 3rd century A.D.

Though there are certain data which may bespeak of a higher antiquity, still the language and style of the Purāṇa preclude us from being guided by mere references, some of which might have been accidental. There are no archaic expressions and the Purāṇa indicates that it is far ahead of the Sūtra form of style employed by the authors of the Arthashastra and Kāmasūtras. The stanzas are couched in elegant literary style in conformity to the Pāṇinian standard. Though we cannot definitely fix a period for the upper limit of the age of this Purāṇa, still we would not be far wrong if we fix it at the 3rd century B.C. It is quite plausible that

some of the Purāṇa texts are older ; but we are actually concerned with the probable period during which the Matsya Purāṇa as we know to-day, took its shape.

According to Pargiter “ there is an apparent indication that a compilation was begun in the later part of the second century in the Āndhra king, Yajñaśrī’s reign, for, five manuscripts of the Matsya Purāṇa speak of him as reigning in his ninth or tenth year ”. As against this theory two objections can be raised. One is that the reading in one manuscript militates against another. Even granting for the sake of argument, the reading is correct, what answer have we to give for the continuance of the list to the very end of the Āndhra dynasty ? If we have to take as Pargiter would have it, the Purāṇic list must come to an end with Yajñaśrī ; but it is not so. The kings who succeeded Yajñaśrī are correctly and precisely mentioned. It appears more logical and more reasonable that in that century the dynastic portion was brought up-to-date, for, other portions of the Purāṇa bear an air of antiquity about them. On this account we can very well assign to this Purāṇa a place among the oldest of the Purāṇas. If by the term ‘oldest’ is meant only second century A.D., we are not only prepared to grant it but also to go further back by three or four centuries (See, for details, the *Matsya Purāṇa, a study*, published by the University of Madras, 1935).

THE VISHNU PURANA

This Purāṇa has been credited with a certain amount of antiquity, as being the best conserved of all. According to tradition, it is narrated by sage Parāśara in the reign of Parīkṣit, king of the Kurus. From Parīkṣit to Adhisīma-Krishṇa, there may be an intervening period of four generations. If tradition can be believed then we have to take it that the Vishṇu Purāṇa was composed four or five generations before the other Purāṇas came into existence. Pargiter would assign to this Purāṇa a period not earlier than the 5th century A.D. The version in this Purāṇa and the Hari-

vamśa bears correspondence and similarity in some cases, and it has been said that the Vishnu Purāna must be indebted to the Harivamśa giving a late date arbitrarily to the latter. Whatever be the similarity between the Harivamśa and the Vishṇu Purāna, it need not deter us from determining the date of the Vishnu Purāna. The remarkable fact about this Purāna is that it is the work of a single hand, for it presents a single whole with a well prepared plan. In its historical portion the account of the Gupta dynasty is given, but this does not mean that the Purāna was composed then, but more material was added at that time.

Though the various Purānas existed, the late H. H. Wilson selected the Vishṇu Purāna for translation into English as it treats of the five specific topics or pañcalakshpa, and as it was not sectarian in character. The Purāna itself is divided into six books, the first devoted to the primary and secondary creation, the second to the legend of Bharata, the third to a description of the leading institutions of the Hindus, the fourth to the kings of lunar and solar dynasties of India, the fifth to the life of Krishṇa, and the sixth to the dissolution of the world in both its major and minor cataclysms. We have been rather at length upon the material contained in each book of this Purāna to disillusion a section of the people who regard it as a Vaishṇava Purāna and consequently sectarian in character. But the fact is otherwise. Its teachings were not intended solely for the Vaishṇavas but appeal to all classes of people who regard the work as a sacred one expounding Vedic literature and Philosophy.

Another factor of much importance is that a student of this Purāna fails to notice the fasts and feasts, the ceremonials and ceremonies, festivities and sacrifices, all connected with the deity called Vishṇu. From the absence of these rituals one may infer that this Purāna was not intended for the propagation of only the Vaishṇava religion. What is more remarkable is even the sacred places, the places of

pilgrimage dedicated to Vishṇu, and his worship are not mentioned. From this we have to conclude that these special rituals had not yet come into existence at the time when the Purāṇa was reduced to writing. This fact compels us to rank it among ancient Purāṇas, perhaps as the oldest among them.

In this connection we can once again point out that a sort of homogeneity pervades the whole of this Purāṇa and it hardly indulges in Māhatmyas and the like which are found in the other literature of this class. These facts force us to conclude that this Purāṇa perhaps belonged to the age of the Upanishads when there was wide speculation about the philosophy of religion, and when there was no glorification of this god or that, and when there was faith only in one God who pervaded the whole universe and manifested himself in different ways for specific purposes. If we take these things into consideration, the Vishṇu Purāṇa must be contemporaneous with the Atharva Veda Samhitā but it can be safely placed in the 6th or 5th century B.C. Though orthodox tradition would assign a much higher antiquity to this Purāṇa, a critical student of history would place its composition in the epoch of the Upanishads which may be roughly said to extend from the seventh to the fourth century B.C.

A word might be said about reference to it in ancient Tamil literature. In the Tamil epic Maṇimekhalai, roughly of the second century after Christ, in the course of a discussion of the various religious activities in the Tamil land at a gathering at Vañji, the renowned capital of ancient Cheras, there is a significant phrase *Kadal Vañan Purāṇam oḍinan* (Canto 27. 11·98-99). This means that the Purāṇa dedicated to *Kadal Vañan* which is simply an epithet of Vishṇu, (the God who had the colour of the sea) is mentioned. Then it is reasonable to take the view that this reference in the Maṇimekhalai is distinctly to the Vishṇu Purāṇa, and that the Vishṇu Purāṇa was known to the author of the Maṇi-

mekhalai. For a Purâna to be popularised and expounded, and that too in the Tamil land, it must have taken a considerable time after its composition was made. Therefore, this evidence of Tamil literature may possibly point to a much higher antiquity than the second century A.D. And we are inclined to put it down to a date much earlier than the fourth century B.C which has been even suggested to some Purânas by the late scholar V. A. Smith. (V. A. Smith, *Early History of India*, 4th Edn. pp. 22-24, V. R. R. Dikshitar, IHQ, 1931, the *Age of the Vishnu Purâna*; V. R. R. Dikshitar, the *Age of the Vishnu Purâna* being a paper read at the Indian History Congress, Cuttack, 1949) There are at least four or five Purânas which existed some centuries before the Christian era and we have no doubt that one such Purâna is the Vishnu Purâna.

THE BHAGAVATA PURANA

Scholars, European and Indian, have now come to believe that the *Muktâphala* was after all a work much dependant upon the Bhâgavata Purâna, and in his *Harilila*, Bopadeva has simply indexed the Bhâgavata Purâna. It has been admirably pointed by Prof. Winternitz that the Bopadeva theory cannot stand critical examination (*History of Indian Literature*, Vol. I, p. 556). The Srimad Bhâgavatam which is undoubtedly a Mahâpurâna is commonly regarded as Vaishnava Purâna. No doubt it deals with the avatars of Vishnu, particularly with the avatar of Krishna. Be it noted that Krishna is a common god even to-day much worshipped by the people. The Srimad Bhâgavatam conceives Krishna as a Vedic god; and in the Bhâgavata there is also the glorification of Siva and there is no sectarian animosity towards Saiva worship.

Most vital to our point is the cult of Sankarshana-Vâsudeva which prevailed from the 6th century B.C. to about the 3rd century A.D. In the religious system of India, Pânipati and Patañjali referred to Vâsudeva as a divine being glorified by the Sâtvatas, one of the Yâdava tribes when Sri

Krishṇa was flourishing. The Bhāgavata says that Vāsudeva and Baladeva were regarded as gods by Sātvatas, corroborated by the Nārāyaṇīya section of the Mahābhārata. Even the Tamil country was familiar with this cult as could be seen from the Śilappadikāram, a Tamil classic of the second century A.D. The cult of Balarāma was slowly given up and in the new system of religion that arose, only Vāsudeva remained as the supreme God who was identified with Nārāyaṇa. We are at some length on this question because the Bhāgavata Purāṇa does not mention in so many words the Sankarshana-Vāsudeva cult. It would appear then that the Bhāgavata Purāṇa was composed after the Vāsudeva-Sankarshana cult disappeared, and when the Vāsudeva cult was all in all. This must have been the time when the imperial Guptas were rising into prominence.

We have therefore to dismiss the theory of R. G. Bhandarkar and Pargiter as to the date of this Purāṇa, and there should be no hesitation in putting it down as a work of the 3rd century A.D. The reference to Vishṇu Purāṇa in the Tamil classic of 2nd century A.D. must show, as has been already said, that it must have been composed some two or three centuries before. The Bhāgavata which follows the Vishṇu Purāṇa in its major details, must be more or less in the neighbourhood of the date of the composition of the Vishṇu Purāṇa. It would not be then unreasonable to say that the Bhāgavatam was a work of the third century A.D.

When we are examining this question two things strike a student of history. One is the prominence given in the religion of the Guptas to the worship of Varāha, the third incarnation of Vishṇu and the other is that the imperial Guptas styled themselves as Paramabhāgavatas meaning that they were wedded to the cult of the Bhāgavata. The Bhāgavata school was characterised by the system of Bhakti or devotion. The Śrimad Bhāgavatam deals with Varāha Avatār *in extenso* and the term *Bhagavān* as understood in those days was applicable to any god or sage who had all

the six attributes connoted by the term *Bhaga*. In these circumstances we are obliged to think that the imperial Guptas, Smārtas as they were, held as sacred the Srimad Bhāgavatam as its tenets appealed to them most. We conclude therefore with Sir Charles Eliot that the Srimad Bhāgavata could not belong to the latest class of Purāṇas, for "it seems to contemplate the performance of Smārta rights, not temple ceremonial" (For details, see my article in the Journal of the Madras University, January and July 1949, pp 87 to 95 on the Date of the Bhāgavata Purāṇa.)

THEIR HISTORICAL VALUE

To the historian of ancient India, the Purāṇas are an unfailing source of information. They help us to reconstruct the history of Indian culture and civilization. By culture and civilization we mean the history of Indian polity, of Indian society, the history of religion and philosophy, legal history, the history of arts and crafts, architecture and iconography besides royal dynasties and the period of their rule. With regard to the Indian political institutions in the past, there are some valuable chapters in several Purāṇas and particularly in the Matsya Purāṇa. The elective and hereditary character of monarchy, the king's rights and duties, the qualifications of councillors and ministers, systems of taxation, and administration of justice are all found described with a wealth of detail. Some Purāṇas like the Agni Purāṇa furnish material for the construction of fortifications, rules of warfare methods and weapons of war, diplomacy, etc. (See also V. R. R. Dikshitar, on the Polity of the Purāṇas in the "Indian Review", 1935, No. 6, Madras).

In the same way a student of sociology will meet with details with regard to movements of people, their manners and customs, and in short their culture. There are materials about the castes and tribes of ancient India, both indigenous and foreign. For example, the Vishnu Purāṇa speaks of the Kirātas on the eastern boundary of Jambū-

dvīpa and the Yavanas on the western territory. There are also enough material as to the conventions of society and how their non-observance led to the degradation of persons. We also see how people were divided into a number of communities and how this division was made to rest on occupation and profession, and how their hereditary character promoted family spirit in all walks of life.

From the point of view of the development of Indian religion and philosophy the Purāṇas are again infalliable sources. In some of them we find the Sāṃkhya system predominating. They preach in detail how to observe *karma*, *yoga* and *bhakti*. In season and out of season they teach how to cultivate detachment and aim at the identification with the supreme spirit to get riddance of *samsāra*. Further a student of law and legal institutions will find ample scope to write a legal history of the Hindus. Many chapters in several Purāṇas seem to be a reproduction of the old Dharmasūtras and Dharmaśāstras. There are regulations relating to varṇa, āśrama, and administration of justice. There is equally valuable information with regard to arts and crafts. Even serious students of Hindu music are baffled by chapters especially in the Vāyu Purāṇa and the Brahmānda devoted to music. There is plenty of reference to painting, dancing and other arts:

References are made now and then to guilds and corporations discharging their functions satisfactorily according to conventions. There are also passages in some Purāṇas about the development of architecture and iconography. The origin of house-building is furnished by the Brahmānda Purāṇa and supplemented by the Matsya Purāṇa. Temples and temple-building as well as image-making are also dealt with. Installation of images on auspicious occasions covers portions of the Purāṇas, especially in the Matsya Purāṇa. These and other things are all found scattered in the pages of the Purāṇa literature. And a student of ancient India will be profited by critically studying them.

By far the most important chapters in the Purāṇas are the Vāṁśānucarita portions. The historians of ancient India have tested this material in the light of archaeological and epigraphical evidences and found them almost accurate. The Purāṇas which speak of the royal dynasties are twelve in number. The version of the Viṣṇu Purāṇa with regard to Mauryan dynasty and of the Vāyu Purāṇa with regard to the early Guptas has found general acceptance among scholars. We are not concerned with the lunar and solar race of kings ; but after the war of the Mahābhārata, which Pargiter is inclined to place about 1100 B.C., three lines of kings are mentioned. These are Purus, Ikshvākus and the kings of Magadha. The history of these three dynasties formed largely the history of ancient India. There is a continuity in the dynastic list up to the epoch of the Andhras. The Purāṇas place the Andhras after the Kanya kings and calculate the intervening period between these two dynasties to be 157 years. This has to be discredited, for the first of the Andhra kings is said to be much earlier in date than the first of the Sunga kings.

Several Purāṇas contain accounts of genealogies of kings. It is not possible to say which accounts are the oldest and which are reliable. With regard to names of kings and their rule there seems to be some difference of opinion among the Purāṇa writers, though there is general agreement in the majority of cases. An examination of the lists in individual Purāṇas would be of no value to the historian on account of corruptions and omissions and even interpolations. The extant Brahmāṇḍa Purāṇa, for instance, does not contain the latter half of the Añava genealogy, the Paurava genealogy and a portion of the dynasties of the Kali age ; but these are found in the Vāyu Purāṇa.

There is again an incomplete version of the North Pāñcāla genealogy in the Brahma Purāṇa. Further the Brahma account furnishes two different origins for the

Kanyākubja and Kāśi dynasties. The incompatibility of these origins manifests itself as erroneous. Again, when the Agni Purāṇa relates these two dynasties, Kanyākubja and Kāśi, the account seems to be vitiated by error. The Matsya and Linga Purāṇas assign six kings to the Ikshvāku dynasty, but the Vāyu Purāṇa mentions thirty-one kings. The Kūrma Purāṇa contains more matter for chronicling the king Vasumanas, as well as the Haihaya monarchs, Jayadvaja and Durjaya. The Mārkaṇḍeya Purāṇa furnishes in detail the early history of the Vaiśāla dynasty.

We have been at some pains to show that different Purāṇas contain different accounts of different dynasties. But a student of history must collate together the various details all scattered, and sift historical truth therefrom. One word more. Referring to the coronation of the Nanda two intervals are given. The interval between the death of Parikshit (the year of the Mahābhārata war) and the coronation of Nanda is said to be 1015 according to one version and 1050 according to another. The interval between the coronation of Nanda and of the Āndhra dynasty is said to be 836. According to the Kali *abda* era, the year 5038 corresponds to A.D. 1937. Subtracting the stellar cycle of twenty-seven centuries, we get 2338. If we again proceed to subtract 1937 from 2338, we get 401 B.C. which can be taken as the date of the accession of Nanda, though V. A. Smith would remark that Nanda was a powerful king even in 415 B.C. But whatever may be the date assigned to Nanda, the Purāṇas offer a workable hypothesis for a system of ancient Indian chronology.

Now comes my pleasant task; my thanks are due to the Syndicate of the University of Madras for having undertaken to publish these volumes of the *Purāṇa Index* under the auspices of the Madras University. We hope and trust that these volumes with their encyclopaedic information will prove to be a source-book for students of ancient Indian history and culture, and stimulate

further interest among the advanced students to the preparation of a similar index for the remaining thirteen Mahāpurāṇas.

5th November, 1951,

V. R. R. DIKSHITAR

Madras.

EDITIONS OF THE FIVE PURĀNAS INDEXED

1. *The Bhāgavata Purāṇa* : T. R. Krishnacharya, Kumbakonam, 1916.
2. *The Brahmāṇḍa Purāṇa* : Sri Venkateswara Steam Press, Bombay, 1912.
3. *The Matsya Purāṇa* : Anandasrama, Poona, 1907.
4. *The Vāyu Purāṇa* : Anandasrama, Poona, 1905.
5. *The Vishnu Purāṇa* : Sri Venkateswara Steam Press, Bombay, 1910.

ABBREVIATIONS

Bhā. — Bhāgavata.

Bhā P. — Bhāgavata Purāṇa.

Br. — Brahmāṇḍa.

Br P. — Brahmāṇḍa Purāṇa.

M — Matsya.

M.P. — Matsya Purāṇa.

Vā. — Vāyu.

Vā. P. — Vāyu Purāṇa.

Vī. — Viśhṇu.

Vī. P. — Viśhṇu Purāṇa.

A

Amkuśā—a Śakti on the Drāviṇikā mudrā.

Br. IV. 36. 76.

Amkuśeśvaram—in the Narmadā.

M. 194. 1.

Amkola—a tīrtha, and its merits.

M. 191. 118-25.

Amcoladvicarāḥ (c)—a kingdom watered by the R. Sitā.

Br. II. 18, 45.

Akapi—a sage of the Tāmasa epoch.

M. 9. 15.

Akampana—a son of Khaśā and a Rākṣasa¹: an Asura in the *sabhā* of Hiranyakaśipu.²

¹ Br. III. 7, 136; Vā. 69, 167. ² M. 161. 81.

Akarna—a kādraveya nāga.

Br. III. 7. 33.

Akarmaka (i)—a class of Piśācas.

Br. III. 7. 379.

Akalmaśa—a son of Tāmasa Manu.

M. 9, 17.

Akāra—its significance in *Om*¹; the source of 63 varṇas²; the primordial *svara* and its place in creation.³

¹ Vā. 20, 8ff. ² Vā. 26, 28. ³ Vā. 26, 29ff.

Akārdikṣakārdntavarṇamūrti—the house of, to the north of Mātṛkā

Br. IV 36. 20

Akṛtačūḍa—one who has not had tonsure: his death leaves pollution for one night, pollution after cūḍa is for three nights.

M. 18. 3.

Akṛtavrana (i)—a Brāhmaṇa invited for the Rājasūya of Yudhiṣṭhīra to officiate as a priest.

Bhā., X. 74. 9.

Akṛtavrana (ii)—a Paurāṇika. Learnt one of the four Mūlesamhitas from the disciple of Vyāsa¹; a pupil of Roma-harṣapā; otherwise known as Kātyāpa.²

¹Bhā., XII. 7. 5, 7. ²Vl. III. 6. 17

Akṛtavrana (iii)—a sage

Br. II. 35. 63

Akṛtavrana (iv)—the Brahman boy rescued by Paraśurāma, his guru, from the jaws of a tiger.¹ Advised to take courage and console his mother; condoled with him on the loss of his parents.² Accompanied Paraśurāma, to Mandira for a twelve years' penance and to Mahendra for another course of austerities. Helped Paraśurāma in his Aśvamedha and the penance after.³

¹Br. III. 26. 3, 30. 21, 34. 8, 29, 35. 37. ²Br. III. 37. 10; 38, 2, 35, 39. 13; 41. 15, 17, 43, 31; 44. 1, 30 ³Br. III. 46. 3, 28, 47. 34, 59.

Akṛtaśva—a son of Samhatāśva.

Br. III. 63. 65, M. 12. 34.

Akriya—the son of Gambhīra. Of his wife was born Brahman.

Bhā. IX. 17. 10.

Akrūra (1)—a Yadu prince; welcomed Kṛṣṇa to Dvāraka.¹ The foremost of the sons of Śvaphalka and Gāndinī; married a daughter of Ugrasena and had two sons, Devavān and Upadeva (Deva and Anupadeva-Vi).² Stayed in Madhurā (Mathurā) when the Yadus migrated.³ Once visited Brahmahrada.⁴ Kāṁsa sent for him and asked him to take in his chariot Kṛṣṇa and Rāma to the capital for the Dhanur-yāga ('festival of arms') at which they were to be killed. Returned home with this message.⁵ When the night passed by, Akrūra started for the *vraja* of Nanda thinking all the way of the meeting and embraces of Kṛṣṇa and Rāma who had made friends with people of Brindāvan. Reached Gokula by evening.⁶ Saw Rāma and Kṛṣṇa in fine deportment and form, milking cows: prostrated before them in divine ecstasy. Welcomed in the proper way by the brothers and Nanda, Akrūra was lost in wonder, and did not feel the fatigue of the journey.⁷ Gopis who came to know of Akrūra's mission called him Krūra for taking away Kṛṣṇa from their midst.⁸ It was early morning when Akrūra and the two brothers started after morning prayers. Reaching the Yamunā, Akrūra went to the river for a bath, asking the brothers to stay in the chariot. But he was surprised to see the brothers in the waters, and at the same time in the chariot also. He also saw Hari reclining on Śeṣa.⁹ Akrūra's praise of Hari.¹⁰ Congratulating himself on his luck to have had a *darśan* of Hari, he drove Kṛṣṇa and Rāma to Mathurā before sunset.¹¹ Invited Kṛṣṇa to his home, and the latter agreed to go to his place only after Kāṁsavadha. Informed Kāṁsa of

¹ Bhā. I. 11. 16; 14. 28. ² Bhā. IX. 24. 15, 17, 18; Br. III. 71. 113; Vi. IV. 13. 126; 14. 7, 10; Vā. 96. 112. ³ Bhā. X. 2. 4 []. ⁴ Bhā. X. 28. 16. ⁵ Bhā. X. 36. 27-40; Vi. V. 15, 9, 12. ⁶ Bhā. X. 38, 1-24. Vi. V. 15. 24. ⁷ Bhā. X. 38. 25-43; Vi. V. 17. 2-25. ⁸ Bhā. X. 39. 21-26. ⁹ Bhā. X. 39. 32-57; Vi. V. 18. 11 and 19. ¹⁰ Bhā. X. 40. (whole). ¹¹ Bhā. X. 41. 4-6.

Kṛṣṇa's arrival in the camp, and went back to his house.¹² Attended the wrestling match.^{12(a)} Gopis took Uddhava to Akrūra.¹³ Was visited by Kṛṣṇa with Rāma and Uddhava to whom Akrūra gave a royal welcome.¹⁴ Kṛṣṇa told Akrūra that they looked to him for guidance, and that he was their guru. Was requested by Kṛṣṇa to go to Hastināpura to find out the exact position of the Pāṇḍavas.¹⁵ Visited Hastināpura and returned to Mathurā after meeting Kuntī and ascertaining the evil intentions of Dhṛitarāṣṭra against the Pāṇḍavas.¹⁶ One of those stationed by Kṛṣṇa to defend the western gate of Mathurā,¹⁷ was consulted by Kṛṣṇa on the eve of his attack on Jarāsandha.¹⁸ A member of the Yādava sabhā¹⁹ Satyabhāmā refusing to part with the jewel Syamantaka (s. v.), Akrūra suggested with Kṛtavarman to Śatadhanvan Bhoja its seizure from Satrājita as he had failed to keep his promise to marry his daughter to them.²⁰ Asked by Śatadhanvan for help against Kṛṣṇa, Akrūra refused; Bhoja Śatadhanvan killed Satrājita, the father of Satyabhāmā, and secured the jewel but placed it in Akrūra's custody.²¹ Became afraid, after Śatadhanva's death at the hands of Kṛṣṇa and Balarāma, and left Dvārakā. Evil portents in the city and cessation of rains. It was said that rain fell where Akrūra lived. Was sent for by Kṛṣṇa to return to Dvārakā; gave his sister in marriage to Kṛṣṇa who after duly honouring him, requested him to show the jewel in public, so that Rāma might not misunderstand him. He did so in the sabhā of the Sātvatas but Kṛṣṇa placed Syamantaka back in his hand.²² Was sent back to Dvārakā after the Rājasaṃya for its defence.²³ Visited Syamantapāśicaka on the occasion of the solar eclipse.²⁴ Fought with Bhoja, deluded by Kṛṣṇa.²⁵ Got killed in the Yādava contest at Prabhūsa.²⁶

¹² Bhā. X. 41. 11-18.

^{12(a)} VI. V. 20. 28.

¹² Bhā. X. 48. 48.

¹³ Ib. X. 48. 12-28.

¹³ Ib. X. 48. 29-35.

¹³ Ib. X. ch. 49 (whole)

¹⁴ Ib. X. 50. 20 [4].

¹⁴ Ib. X. [50 (V) 8].

¹⁴ Ib. X. [52 (V)

¹⁵] ²⁰ Ib. X. 57. 3,

¹⁵ Ib. X. 57. 3, VI. 96. 57, 97;

¹⁵ VI. IV. 13. 115-26

¹⁶ Bhā. X. 57. 14-18.

¹⁶ Ib. X. 57. 29-41 [1-4],

¹⁶ Br. III. 71. 59 and

¹⁷ VI. IV. 13. 67-90

¹⁷ Bhā. X. 78. 7 [5] 14.

¹⁷ Ib. X. 82. 5.

¹⁸ Ib. XI. 12. 10.

¹⁸ Ib. XI. 89. 16.

Akrūra (ii)—a kādraveya nāga.

Br., III. 7. 36.

. *Akrūra* (iii)—Mahāsena: a varamūrti.

Br. IV. 44. 50.

Akrūra (iv)—a son of Jayanta, married Ratnā, Śaibya's daughter; father of eleven powerful sons.

M. 45. 27-8.

Akrodhana (i)—a son of Tvaritāyu or simply Āyu.

M. 50. 37.

Akrodhana (ii)—a son of Ayutāyu and father of Devā-tithi.

Vā. 99. 232.

Akṣa (i)¹—the game of dice. R̥tuparna, an expert in it. Taught the game to Nala; to be avoided by a king.²

¹ Bhā. IX. 9. 17; M. 220. 8; Vā. 88. 174; Vi. IV. 4. 37;
Br. III. 63. 173. ² M. 154. 520; 220. 8.

Akṣa (ii)—a dānava.

Br. III. 6. 11.

Akṣa (iii)—a son of Satyabhāmā and Kṛṣṇa.

Br. III. 71. 247; Vā. 96. 238.

Akṣapāda—a son of Somaśarman, the avatār of the Lord at Prabhāsa, contemporary with the 27th Vyāsa.

Vā. 23. 216.

Akṣamālā—of Śeṣa; see *Akṣasūtra*.

Vā. 50. 50.

Akṣara (I)—Father of Suyajña.

Br III. 70. 23.

Akṣara (II)—an epithet of Hari—(ety.)¹ is Brahma.²

¹ M. 248. 39 ² Vā. 32. 1.

Akṣara (III)—rises out of the neck of Brahmā in the contemplation of creation¹. A system of letters formed by Brahmā.²

¹ Vā. 26. 14 ² Bhā. XII. 6. 43-44

Akṣara (iv)—a term for mahān

Vā. 102. 21.

Akṣari—the highest yogi.

Vā. 19. 43, 20. 4.

Akṣasūtra—given to Vāmana by Pulaha. edorns Agastya, (also *Akṣamālā*) (s.v.).

M. 61. 36, 245. 87

Akṣayavatā—in Gayā¹; the fruits of *anna* kṛaddha at.²

¹ Vā. 105. 45, 109. 16. ² Vā. 111. 79 & 83.

Akṣayād—a Brahmarāksaśi.

Vā. 69. 134.

Akṣayāśva—one of the two sons of Samhatāśva.

Vā. 88. 63.

Akṣayatṛtīyā (*vratam*)—the third day of Śuklapakṣa of the month Vaiśākha. It is all the more important if Kṛttikā happens to be the nakṣatra of that day. A prayer to Janārdana on that day accompanied by fasting is equal to performing the Rājasthāya.

M. 65, 1-7.

Akṣi—a daughter of Rohinī and Ānakadundubhi.

M. 46. 12.

Agaja—a son of the elephant Mṛga.

Br. III. 7. 332.

Agamyāgamanam (*Anyānganārati* s. v.)—Bṛhaspati tells Indra that intercourse with mother, sister, wife of preceptor and uncle's wife is illegal. The last two could be atoned for by a *kṛcchra* of 12 and 6 years respectively. Similar cases of forbidden intercourse and their respective *prāyaścittas* given. Repetition of Pañcadaśākṣari 1008 times after worshipping Parāśakti could remove all sins.

Br. IV. 8. 1-37.

Agamyagāmi—goes to the *naraka* Śabala.

Vā. 101, 157.

Agaru—the forest in the Kuru country between the two mountains Candrakānta and Sūryakānta.

Vā. 45. 31.

Agastya (I)—a son of Pulastyā and Havirbhū: he was Dahra-agni in his previous birth.

Bhā., IV, 1. 36.

Agastya (II)—a contemporary of Kṛṣṇa and Rāma; and a resident of Mount Malaya. Visited by Balarāma.¹ Came to Syamantapañcaka to see Kṛṣṇa.² Called on Parīkṣit practising prāyopaveṣa.³

¹ Bhā., X. 79. 17. ² Ib. X. 84. 5. ³ Ib. I. 19. 10.

Agastya (Kumbhayoni) (iii)—born from a pitcher into which Mitra and Varuna dropped their *virya* at the sight of the charms of Urvaśī; a brother of Vasishtha.¹ Dwarfed the Vindhya, made a home in Laṅkā: seeing the universe troubled by Tāraka and other Asuras caused the ocean to dry up by drinking the waters and brought relief to the Devas: performed *tapas* seated on Mount Malaya with his wife Lopāmudrā white in colour, with four hands, Akṣa mālā and Kāmaṇḍalu, narrated the story of Ajāmila:² present at Rāma's abhiṣeka.³ Visited by Paraśurāma, initiated him to the Kṛṣṇapremāṁrtam mantra which he heard from Śeṣa, the Nāga king. Spoke to him of the threefold bhakti and its characteristics.⁴ A Brahmiṣṭha, versed in Valkhānasa; a Devarṣi, versed in Vedic literature.⁵ The guest of Ilvala who cooked Vātāpi for him.⁶ Roaming about, he found all creatures engrossed in ignorance. Reaching Kāñci, he prayed to Kāmukṣi and Ekāmrasīva. Here Hayagrīva Viṣṇu appeared before him and pointed out ways to redeem the ignorant millions. Was entertained with the story of Sakti by Hayagrīva.⁷ Praised Śīva out to ruin Tripuram.⁸ He who worships Agastya becomes lord of the seven worlds.⁹

¹Bhā. VI, 18, 5; Br. IV, 5, 28 M. 61, 21-31; 201, 29; 202, 1
²Bhā. VI, 3, 35, M. 61, 17, 36-41; Br. III, 56, 53. ³(a) VI, IV
 4, 99 ⁴Br. II, 32, 119; III, 34, 50, 35, 34, 41, 48; 36, 1-59;
 37, 2; 58, 23. ⁵M. 145, 93, 114. ⁶Bhā. VI, 18, 15 ⁷Br. IV,
 5, 3-29, 6, 1; 39, 7 ⁸M. 133, 67. ⁹M. 61, 44-55.

Agastya (iv)—married the first born daughter of King Malayadhvaja Pāṇḍya, and had a son Drḍhācyuta.¹ Cursed the Pāṇḍyan king Indradyumna to become an elephant.²

¹Bhā. IV, 28, 32. ²Ib. VIII, 4, 9-10.

Agastya (v)—the constellation (Canopus) that moves fast above Dhruvamaṇḍala.

Br. II, 21, 101; VA, 50, 155.

Agastya (vi)—a hill of that name.

M. 124. 97.

Agastya (vii)—born of *garbha*; born later as Dattāli;¹ (Dattoli-Vi.). residence (*bhavana*) at Mahāmalaya;² relation of, to Potryāṇa;³ Udayantaka Mt. brought by; and his wife.⁴

¹ Vā. 28. 22; Vi. I, 10. 9. ² Vā. 48. 23. ³ Vā. 59. 93, 208.

⁴ Vā. 108. 44, 53.

Agastyakundam—in the Udayantaka Mt.; here eight sages performed austerities and attained salvation.

Vā. 108. 45.

Agastyapadam—in Gayā.

Vā. 109. 19; 111. 53; Vi. II. 8. 85.

Agastyabhavanam—see *Agastya*.

M. 163. 74.

Agastyas—a group of Rākṣasas.

Br. III. 7, 162.

Agastyeśvaram—a tīrtha in the Narmadā.

M. 191. 15-18.

Agāradāhin—unfit for inter-dining.

Vā. 83. 62.

Agāvaha—Father of four sons and a daughter.

Br. III. 71. 257.

Agnajitī—a queen of Kṛṣṇa.

Vi. V. 28. 3.

Agni (i)—the God of Fire also known as *Hutāśana*, *Havyavāhana* and *Vahni*.¹ A place sacred to Agni in the *Sarasvati* which *Vidura* visited.² *Svāhā* and her three sons are deities presiding over Agni.³ One of the gods with power to confer boons or pronounce curse on the world, curse on elephants.⁴ On the tail of *Śiśumāra*.⁵ Invested by the *Māyā* of *Bhagavān*, Agni does not sometimes understand his will and work.⁶ A guardian of the world.⁷ The mouth of Hari as embodying all *Vedas*.⁸ Is pleased with a devotee of Hari.⁹ Even the powerful Agni could not digest Brāhmaṇa's property when misappropriated.¹⁰ Identified with Hari,¹¹ Swallowed the seed of Śiva borne by Gaṅgā as a punishment for disturbing Umā's union with the Lord, and unable to digest it, he discharged it into a bush of reeds (*sarakānana*) where it became Kumāra.¹² Goes round Dhruva.¹³ Presented Ājagava bow to Pṛthu.¹⁴ Married a daughter of Dakṣa.¹⁵ Worshipped in Kuśadvīpa.¹⁶ His son was Manu Svārocīṣa.¹⁷ Fought with Puloma in a Devāsura war,¹⁸ followed Indra's army against Kṛṣṇa who took away Pārijāta from heaven. Beaten by Kṛṣṇa, he escaped alive from the field.¹⁹ His town visited by Arjuna in search of a dead child of a Brahman of Dvārakā.²⁰

¹ Bha., L 15, 8, Br., III 10 24-35 ² Bha., III 1, 22. ³ Ib. IV 1, 60 ⁴ Ib. IV, 14, 26-27. ⁵ Br. III, 7, 352. ⁶ Bha., V, 23, 5, Br. II, 23, 104. ⁷ Bha., VI, 3, 14, 15. ⁸ Ib., VIII, 10, 26. ⁹ Ib. VIII, 18, 9. ¹⁰ Ib. X, 41, 13. ¹¹ Ib. X, 64, 32. ¹² Ib. XI, 18, 13. ¹³ Ib. IV, 7, 64 []; VI, 6, 14; Br. IV, 15, 21, 20, 46, 26, 53. ¹⁴ Bha., IV, 9, 21. ¹⁵ Ib. IV, 15, 18. ¹⁶ Ib. IV, 1, 48. ¹⁷ Ib. V, 20, 2. ¹⁸ Ib. VIII, 1, 19. ¹⁹ Ib. VIII, 10, 31. ²⁰ Ib. X, [65 (V) 40]. [66 (V) 27-31]. ²¹ Ib. X, 89, 44.

Agni (ii)—a *lokapāla*: Gold pleasing to Agni; worship of,¹ burning women and children in Tripura, ha pleaded that he was not a free agent, but only carrying out orders.² The *vamśa* of Agni. The succession of fires and their descendants detailed in Ch. 51 of the *Matsya Purāna*.³ The *Bhāgavata Purāna* mentions 49 Agnis. Pāvaka, Pavamāna

¹ M. 225, 13, 236, 20, 63. ² M. 188, 29-57. ³ Cf. Mhb. Vana: 220, 4.

and Śuci and their 45 sons together with Svāhā. All invoked in sacrifices.⁴ Another classification of fires: *divyam*, *bhautikam* or *abyoni*, and *pārthivam*.⁵

⁴ Bhā. IV. 1. 60-62; 7, 16. ⁵ Br. II. 24. 6; 21. 53. 56; Vā. 53. 5.

Agni (III)—one of the eight Vasus, and a son of Vasu. Wife Vasorddhāra. Dravīnaka and others are sons.¹ Identified with Hari.²

¹ Bhā., VI. 6. 11, 13. ² Ib. XI. 16. 13; M. 8. 4.

Agni (IV)—married Vikeśi. Father of Ūrja clan of apsaras and also of Nala and Aṅgāraka, who afterwards became a planet.

Br. II. 24. 91; III. 7. 21, 229.

Agni (V)—an Ātreya, and one of the seven sages of Tāmasa epoch.

Br. II. 36. 47; M. 9. 15; Vā. 62. 41.

Agni (VI)—a son of Āgneyī and Ūru: His daughter Succhāyā married Śiṣṭa, son of Dhruva: Ārṣeya pravara.

M. 4. 38, 43; 196. 9.

Agni (VII)—alias Rta; son of Samvatsara;¹ married Svāhā, a daughter of Dakṣa.²

¹ Br. II. 13. 23. ² Vā. 1. 76; Br. II. 9. 56; 12. 1.

Agni (VIII)—a Marut gāṇa of that name.

M. 171. 52.

Agni (ix)—The eldest son and mindborn son of Brahmā in Svāyambhuva antara;¹ of Brahmā's tapas;² one of the eight tanus of Mahādeva;³ hymns to;⁴ gave rise to a family of 49 fires.⁵

¹ Vā. 29. 1. Vl. I. 10. 14. ² Vā. 21. 63-4 ³ Vā. 27. 35.
⁴ Vā. 21. 71ff. ⁵ Vl. I. 10. 15-7.

Agni (x)—(Bhūtapati) one Agni made into three by Aila to attain the Gandharva loka in the Tretāyuga. The Gandharvas presented him with a pot of Agni which he took to his city to perform sacrifices. He placed it on the Arani when an Akvattha appeared to his surprise. When Alla informed Gandharvas the latter asked him to turn the Akvattha thrice and get three fires with which to sacrifice.

Vā. 81. 48; 101. 21.

Agni (xi)—see Anila.

Vl. I. 15. 114.

Agni (xii)—a Mahāpurāna (also Agneya).

Vl. III. 6. 22.

Agni Abhimāni—see Agni.

Vl. I. 10. 14.

Agnikā—one of the three daughters of Vīkrānta; originator of the Agneya gana of the Gandharvas.

Vā. 69. 21-23

Agnikunda—the fire pot from which Sīve appeared to Dakṣa.¹ Rise of Tlottamā from Brahmā's agnikunda.²

¹ Vā. 30. 172. ² Vā. 69. 59.

Agnikṣetra—from which Sīti came.

Vā. 89. 17.

Agnijihva (i)—a daitya in the fifth talam (Mahātalām-Vā.).

Br. II. 20. 36; Vā. 50. 35.

Agnijihva (ii)—A Trayārṣeya.

M. 196. 43.

Agnijvāla—the name of a hell to which disturbers of hermitages go;¹ those fallen from their āśrama duties undergo torments in.²

¹ Br. IV. 2. 149, 174. ² Vā. 101. 148, 171.

Agnitīrtham—on the southern bank of the Yamunā.

M. 108. 27.

Agnitejas—a sage of the XI epoch of Manu.

Vi. III. 2. 31.

Agnidhra—a son of Bhautya Manu.

Vā. 100. 116.

Agnipurāṇa—one among the Mahāpurāṇas comprises 15400 ślokas. See *Agni*.

Bhā., XII. 7, 23; 13. 5.

Agnipraveśam—the custom of wife entering her husband's funeral pyre.

Br. III. 47. 82.

Agnipraskandanam—diarrhoea—Yayāti caused his son Anu to be afflicted by it.

M. 33, 24.

Agnibāhu (I)—one of the ten sons of Svāyambhuva Manu.

Br. II. 13. 104, M. 9 4.

Agnibāhu (II)—one of the ten sons of Kardama.

Br. II. 14. 9

Agnibāhu (III) (*Bhārgava*)—a sage of the epoch of Bhautya Manu;¹ a son of Bhautya (fourteenth) Manu.²

¹ Br. IV. 1. 113 ² VI. 100. 116

Agnibāhu (IV)—a son of Priyavrata;³ had no inclination for rule and was given to yoga;⁴ a sage of the XIV epoch of Manu.⁵

¹ VI. II. 1. 7. ² VI. II. 1. 9 ³ VI. III. 2. 44.

Agnibhāva—an Amitābha deva.

Br. II. 36. 53.

Agnibhāsa—one of the fourteen sons of Vasiṣṭha Prajāpati in the Cārīṣpava antara.

VI. 62. 46.

Agnimāḍhaka (also *Agnimōḍhara*)—a pupil of Bāskala was instructed the second Śākhā of the *Rgveda*.

VI. 60. 26; VI. III. 4. 18.

Agnimat—one who keeps up the sacred fire.

M. 16. 21.

Agnimantras—in *homas* to ward off calamities to the state.

M. 231. 11.

Agnimātā—a second disciple of Bāskala, in charge of a śākhā of the *Rgveda*.

Br. II. 34, 27.

Agnimitra (I)—the son of Puṣyamitra Śunga and father of Sujuyeṣṭha;¹ reigned for eight years.²

¹ Bhā. XII. 1. 16; Vi. IV. 24. 34-5. ² Br. III. 74. 151.

Agnimitra (II)—a pupil of Bāskala.

Bhā., XII. 6. 54.

Agnimukha—the name of an Asura who has his city in the third talam.

Br. II. 20. 26.

Agnirbāhu—a sage of the epoch of the 14th Manu (Agni bāhu) (Burnouf).

Bhā. VIII. 13. 34.

Agniliṅgam—from its middle Maheśvara spoke out the *Liṅga Purāṇa*.

M. 53. 37-8.

Agniva(r)cas—a sage;¹ a pupil of Romaharṣaṇa.²

¹ Br. II. 35. 64. ² Vi. III. 6. 17.

Agnivarṇa—of the (Kuśa dynasty); the son of Sudarśana, and father of Sighra(ga).

Bhā. IX. 12. 5; Br. III. 63. 209-10; Vā. 88. 209; Vi. IV. 4. 108.

Agnivesya (i)—the son of Devadatta, was an incarnation of Agni. Was known also by other names—Kālīna and Jātūkarpa. He was a great sage, and the originator of the Brāhmaṇa group of Agniveshyana.¹ (Pravara-Angiras).²

¹ Bhā. IX. 2. 21-22, Br III. 47. 49 ² M. 196. 12

Agnivesya (ii)—a son of Śūli in the 24th dvāpara.
Vā. 23. 207.

Agnifarma—a mānasa ṛtvik at Brahmā's yāga, created five Agnis from his face.

Vā. 106. 34, 41.

Agniśamdayanas—the originators of Kaśyapa gotra.
M. 199. 7.

Agniśput (i)—produced by Brahmā.
Bhā. III. 12. 40.

Agniśput (ii)—a son of Cākṣusa Manu.
Br II. 36. 79, 106, M. 4. 42.

Agniśṭoma—a son of Manu Cākṣusa and Nāḍvala.
Bhā. IV. 13. 16. Vā. I. 13. 5.

Agniśṭomam—origin of, from the first face of Brahmā;
performing Agniśṭomam is equal to honouring pitṛs; done
by Vāli³. Here the sacrifice of paśu is involved.³

¹ Br. II. 8. 50; Vā. 9. 49; Vā. I. 5. 53. ² Br. III. 7. 263; 11,
43, 15. 11. ³ M. 53. 33, 53. 53, 239. 30.

Agniś(ष)put—a son of Nāḍvaleyā Manu.
Vā. 62. 67, 91.

Agniśvāttāḥ—a *pitṛgāṇa* dwelling in the Somapāda region in the direction of Vaivasvata.¹ Pitṛs representing ārttavas, the name given to householders who do not perform *yajñas*.² Pitṛs in Viraja's kingdom. Their mind-born daughter Pīvarī was married by Śuka, son of Vyāsa.³ Gave Menā their mind-born daughter to Himavān,⁴ overlord of other pitṛs.⁵

¹ Bhā. IV. 1. 63; V. 26. 5; Vi. I. 10. 18; II. 12. 13; Br. II. 13. 6; Vā. 73. 2; 110. 10. ² Br. II. 13. 6-7; 23. 75-77; 28. 4, 16, 19, 20 and 73; Vā. 30. 6, 27f; 52. 67-8; 56. 13-15, 68; 73. 2-4. ³ Br. III. 10. 75-80. ⁴ Vā. 30. 27-9, 31; 56. 13 and 68; Vi. I. 10. 19; Br. II. 13. 31. ⁵ M. 14. 2; 18. 21; 19. 5; 102. 20; 126. 69; 141. 4, 13 and 16.

Agnisambhavas—a Kanyā *gāṇa* born of Manu from Urjā.

Vā. 69. 54.

Agnihotram—personified as the son of Prśni and Savitā,¹ a vedic sacrifice;² performed by Bharata.³ Its nature and effects.⁴ Performers of Agnihotra live in *Pitryāna*,⁵ performed by Śukra, Dhūminī, the sonless wife of Ajamīḍha;⁶ performed by Purūravas; the face of the personified Vedas.⁸ As efficacious as hearing the *Viṣṇupurāṇa* once.⁹

¹ Bhā. VI. 18, 1. ² Ib. III. 13, 36. ³ Ib. V. 7, 5. ⁴ Ib. VII. 15, 48. ⁵ Br. II. 21. 160; 30, 13; III. 14, 2; 26, 14; 35, 44; 44, 5; 66, 2; M. 124. 98. ⁶ M. 11, 58; 25, 34; 50, 18; 107, 16; 183, 81. ⁷ Vā. 91, 2; 107, 18; 77, 9. ⁸ Ib. 104, 83. ⁹ Vi. VI. 8, 30.

Agnīdhra (I)—a Nadiputra and Dhiṣṇi agni.

Br. II. 12, 20. Vā. 29. 18, 26.

Agnīdhra (II)—(Kāśyapa)—a sage of the epoch of Bhautya Manu (XIVth Manu).

Br. IV. 1. 112; Vi. III. 2, 44.

Agnīdhra (III)—a son of Svāyambhuva Manu.¹ Lord of Jambūdvīpa.²

¹ Vā. 31. 17. ² Vā. 33. 9, 11.

Agniśomayama—*Apyāyanam* offered to Agni, Soma and Yama in the *śrāddha*; the *pīṭysthānam* of places prescribed.

M. 15. 32, 16. 33

Agniśomavidhiśī—an attribute of Śiva, Agniśoman representing Brahman.

Br. III. 72. 188, IV. 43. 76.

Agnyāddhānakṛtyā—Vedic rituals which are to begin on *Parvāsandhis*.

M. 141. 32.

Agryam—a region of the Pātāla; the soil with the gold colour.

VL II. 5. 2 and 8.

Agha—an asura; friend of Kamsa. Appeared in the guise of a boa-constrictor in order to devour Kṛṣṇa, his playmates and cattle in Brñdāvana. Thinking it to be a part of the landscape of the Brñdāvana, Kṛṣṇa's playmates and cattle entered his wide-open mouth. Kṛṣṇa understood the situation, and after a little hesitation, he also went in and killed him by choking his throat. Agha, however, attained salvation.

Bhā. X. 12. 13-38; 13. 4; 14. 60.

Aghamarṣana (i)—a *śrīha* at the foot of the Vindhya. Here Dakṣa performed tapas and praised Hari with the *Hamsaguhya*.

Bhā. VI. 4. 21 & 35.

Aghamarṣana (ii)—a Kauṭika and a sage.¹ Not to have matrimonial alliance with Viśvāmitra and others.²

¹ Br. II. 32. 117; M. 145. 112

² M. 198. 18.

Aghavināśinī—a mother goddess.

M. 179. 28.

Aghora—the form of Maheśvara in the 32nd *kalpa*, all black.

Vā. 23. 29, 76.

Aghorakalpa—an account of, in the *Bhavisya*.

M. 53. 31.

Āngāra—(c) a southern country.

Br. II. 16. 59.

Āngāraka (I) (*Mars*)—an inauspicious planet; traverses each of the signs of the zodiac once in three fortnights.¹ The planet with Skanda as presiding deity; fed by *Sampadavasu* ray of the sun, attains *Lauhitam sthānam* or the *Lohita* region. Consists of nine rays and looks in size equal to Bṛhaspati: Placed above Śukra at a distance of 200,000 *yojanas*. Also known as *Lohita* and *Vakra*.² The first of Planets, originally Virabhadra who destroyed Dakṣa's sacrifice; son of mother Earth; fought with Soma.³ Day sacred to.⁴ *Vratam* in honour of, conduces to health and prosperity; the Śūdras observe it; described by Śukra in detail.⁵ The *tanu* of Sarva (Agni) by Vikeśi.⁶ Born in Āśādha.⁷

¹ Bhā. V. 22. 14. ² Br. II. 24. 48, 70, 82, 95 & 105; Vi. II. 7. 8-9. ³ M. 23. 40; 72. 16 & 23; 93. 13; 133. 20. ⁴ M. 193. 8-9.
⁵ M. 72. 5-36. ⁶ Br. II. 10. 78; Vā. 27. 51. ⁷ Br. II. 24. 82, 133.

Āngāraka (II)—a Rudra.

Br. III. 3. 70; Vā. 66. 69.

Āngāraka (III)—a name of Skanda.

Vā. 53. 31; 112. 52.

Āṅga (I)—the father of Vena; knew the power of Kṛṣṇa's *yoga*.¹ A son of Uilmuka (Kuru and Āgneyi—

V₁. P.) His wife was Sunīthā, the cruel-faced daughter of Mṛtyu. Finding the son's conduct cruel and unbecoming, he departed from the city.² Once he performed the *Aṣṭa-medha* but the gods did not partake of the offerings. When he consulted the learned assembly, was advised by it that he could get a son by worshipping Hari. But the son born, Vena, was so mischievous that the king abandoned the kingdom in distress. Though messengers were deputed in search of him, his whereabouts remained untraced.³ Devoted to Hari, sought refuge with Him.⁴ According to the *Brahmānda*, *Matsya* and *Vāyu Purānas* he was the son of Uru and Agneyi.⁵ A Prajāpati of the family of Svāyambhuva Manu (of the Atri line. Vd.).⁶

¹Bhā. II. 7. 43, VI. I. 13. 6 ²Bhā. IV. 13. 17-18 ³Ib. IV. 13. 24-49 ⁴Ib. IV. 21. 28, X. 60. 41 ⁵Br. II. 36. 108 & 126, Vā. 62. 92-3, M. 4. 44. ⁶M. 10. 3-4, Vā. 62. 107.

Anga (ii)—A *kṣetraja* son of Bali: born of Dirghatama. Father of Khanapāna (*Anapāna-Vd.*).¹ After him was the *Angadeśa*.² Father of Dadhivāhana, born without *apdna* (*anus*).³ The last king of his line was Vṛṇasena.⁴

¹Bhā. IX. 23. 5 & 6; M. 48. 25 & 9, Vā. 99. 28, 85, Br. III. 74. 27, 87. ²VI. IV. 18. 13-14. ³Br. III. 74. 102, Vā. 99. 100. ⁴VL. IV. 18. 29

Anga (iii) (c)—An eastern kingdom. Its king got war elephants from Devas.

Br. II. 16. 51; 18. 51; III. 7. 349, 74. 213, M. 114. 44; 121. 50; Vā. 47. 48, 89. 402.

Anga (iv)—a son of Havirdhāna.

M. 4. 45.

Anga (v)—the son of Viśvajit Janamejaya and father of Karpa.

M. 48. 102; Vā. 99. 112.

Āngajā—a daughter of Brahmā.

M. 3. 12.

Āngada (I)—a son of Laksmaṇa.¹ Capital Kārayana in the Āngada kingdom.² (Kārapatha-Vā.).

¹ Bhā. IX. 11. 12; Vi. IV. 4. 104. ² Br. III. 63. 188; Vā. 88. 187-8.

Āngada (II)—a son of Vāli: married the eldest daughter of Mainda; father of Dhruva.¹ Present at Rāma's *abhiṣeka*.² Helped Rāma in his expedition to Laṅkā.³ Bore the sword when Bharata carried the *pādukā* of Rāma.⁴

¹ Br. III. 7. 219-20. ² Vi. IV. 4. 100. ³ Bhā. IX. 10. 19-20.
⁴ Ib. IX. 10. 44.

Āngada (III)—a kingdom with its capital Kārayana.

Br. III. 63. 189.

Āngada (IV)—a son of Brhatī.

Br. III. 71. 256; Vā. 96. 247.

Āngadīyā—the capital of Kārapatha deśa (?)

Vā. 88. 188.

Āngadevyantaram—the residence of Hṛddevī and others.

Br. IV. 37. 40.

Āngadvīpam—a part of Jambūdvīpa inhabited by Mlechhas.

Vā. 48. 14-18.

Ānganā—wife of Vāmana, the elephant.

Br. III. 7. 339.

Āngabhūtam—a *tīrtham* sacred to Pitṛs.

M. 22. 51.

Āngardīśa—killed by Arjuna.

Vl. V 38. 47

Āngalokavaras—a tribe.

Vā. 47. 43

*Āngalokya*s—kingdom of.

M. 121. 43

Āngalauhika—A northern kingdom.

Br. II. 16. 49

Āngdrapātana—name of a hell

Br. IV 53. 61.

Āngdravdhikā—sacred to Pitṛs.

M. 22. 35.

Āngdravdhini—a R. in the Bhadrāśva continent.

Vā. 43. 26.

Āngarēvaram—a place sacred to Āngaraka on the R. Narmadā.

M. 190 9; 191. 59-60.

Āngiras (1)—a mānasa son of Brahmā, born of his mouth.¹ Married Śraddhā, (Pitri-Vi. P.) a daughter of Kardama.² Father of four daughters. His two sons were Utathya and Brhaspati.³ Had not yet realised the Supreme Being.⁴ With his pupils visited Bhṛigu lying on his bed of arrows.⁵ Came to see Parikṣit practising *prāyopaveṣṭa*.⁶ Married two of the daughters of Dakṣa. These were Svadhā and Satī. His sons were Pitṛ and Atharvāngiras. A Prajāpati.⁷ Once

called on Citraketu, the king of Śūrasenas, who was childless and blessed his first queen with a son. The jealous co-wives of the king administered poison to the baby and it died. Finding the king and queen weeping bitterly, Aṅgiras accompanied by Nārada came to the palace. These two sages appeared there in *avadhūta* form. Aṅgiras consoled the king and cited the story of King Bhoja.⁸ Went back to *Brahmaloka* with Nārada.⁹ Was appointed by King Rathikara to produce sons on his wife.¹⁰ The sage presiding over the month of *Nabha*.¹¹ Was present at the anointing of Vāmana.¹² Came to see Kṛṣṇa at Syamantapañcaka.¹³ Went to Dvārakā to ask Kṛṣṇa to go back to Vaikunṭha.¹⁴ Had another son named Samvarta (s.v.).¹⁵ Cursed Vidyādhara Sudarśana (s.v.) to become a reptile for mocking at him.¹⁶ Performed a sacrifice when Śarayāti explained on the rituals of the second day.¹⁷ Stood near the wheel of the chariot Tripurāri in defence; served Prayāga and lived in Benares; a *mahaṛṣi* and *mantrakṛt*.¹⁸

¹ Bhā. III. 12. 22, 24; Br. II. 32. 96; M. 3. 6; 5. 14; 15. 16.
² Bhā. III. 24. 22; Vi. I. 7. 5, 7; 15. 136. ³ Bhā. IV. 1. 34-5;
M. 102. 19; 106. 17. ⁴ Bhā. IV. 29. 43. ⁵ Bhā. I. 9. 8. ⁶ Ib.
I. 19. 9. ⁷ Ib. VI. 6. 2, 19; Br. II. 37. 45; M. 167. 43; 171. 27; Vā.
1. 137; 3. 3; 25. 82; 30. 48; 65. 97-101. ⁸ Bhā. VI. 14. 14-30,
37-61; 15. 10; 12, 17-26 [1-4]. ⁹ Ib. VI. 16. 26. ¹⁰ Ib. IX. 6. 2.
¹¹ Ib. XII. 11. 37; M. 126. 10. ¹² Bhā. VIII. 23. 20. ¹³ Ib. X. 84. 5.
¹⁴ Ib. XI. 6. 2. ¹⁵ Ib. IX. 2. 26. ¹⁶ Ib. X. 34. 13-15. ¹⁷ Ib.
IX. 3. 1. ¹⁸ M. 133. 20, 61, 67; 145. 90, 101; 146. 17; 184. 15; 192.
10; Vā. 59. 98.

Aṅgiras (ii)—a son of Ulmuka.

Bhā. IV. 13. 17.

Aṅgiras (iii)—author of *Aṅgiras Kalpa*; a master of *Atharva Samhitā*.

Bhā. XII. 7. 4.

Aṅgiras (iv)—one of the sages who left for Piṇḍāraka.

Bhā. XI. 1. 12.

Angiras (v)—born in Vāruni *yajña* by an oblation in the *angāra* (fuel) from it, and hence the name Agni therefore claimed him to be his son, and so Aṅgirasas became Agneyas Bhāradvājas and Gautamas belong to this line; performed penance at Amarakantaka, praised Soma and spoke on the Śrāddha Kalpa to his son Saṃyu at Dāruvana¹ Married Surūpā, daughter of Marīci and had ten sons.²

Br. II. 8. 18, 23, III. 1. 21, 39-40, 101, 13 5, 20. 18, IV. 2. 33 and 47, Va. 64. 2, 73, 63, 75. 56, 77 5, 88. 7; Br. II. 27. 103 *Va. 65 105-8, M. 195 9, 196 1, 245. 86

Angiras (vi)—A son of Kaśyapa, married Smṛti and had two sons and four daughters;¹ flourished in Svāyambhuva antara, a Devarṣi.²

¹Br. II. 11. 17, 9 55, Va. 28. 14. ²Ib. 31. 16, 30. 86, Br. II. 11. 17, 13. 53.

Angiras (vii)—with the sun for the months Nabhnabha (Nabha-Vi. P.)

Br. II. 23. 9, VI. II. 10 9

Āngiras (viii)—the name of Vyāsa in the fourth dvāpara, avatār of the lord Suhotri.

Va. 23. 128.

Āngiras (ix)—one of the Ātreyas of the Raivata antara.¹ Sprung out of charcoal in which Brahmā offered a second oblation: adopted by Agni as his son and hence Āngiras called Agneyas.² See *Āngiras* V.

¹Br. II. 36. 62. ²Ib. III. 1. 40-42.

Āngiras (x)—a son of Rṣabha, the ninth avatār of Maheśvara.

Va. 23. 144.

Āngiras (xi)—A son of Atharva:¹ known as Atharvan.²

¹Va. 29. 9 ²Ib. 65. 97, Br. I. 5. 70.

Āngirasa (I)—a son of Āgneyi and Īru (Kuru-Vi. P.).
M. 4. 43; Vi. I. 13. 6.

Āngirasa (II)—the fourth part of *Atharva Veda*.
Vi. III. 6. 14.

Āngirasas (I)—the name of a devagāna.
Br. III. 1. 50.

Āngirasas (II)—the thirty-three sages, all *mantrakṛts*.
Vā. 59. 102.

Āngirasa-Kalpa—name given to a portion of *Atharva Veda*.

Br. II. 35. 62 and 82; Vā. 61. 54.

Āngirasāḥ—born of Rathītara's wife and Āngiras.
Hence Kṣatriya-cum-Brāhmaṇa.

Bhā. IX. 6. 3.

Āngirasi—a R. of Plakṣadvīpa.

Bhā. V. 20. 4.

Āngulam—is eight times a *yava*. For other details see *Matsya P.*

12 *āngulas*: 1 *vitasti*.

21 ,, 1 *ratni*

24 ,, 1 *hasta*

Br. II. 7. 96; IV. 2. 121; M. 258. 18-21; Vā. 8. 102; 101. 121 and 122.

Ānguliya—a pupil of Kr̥ta.

Br. II. 35. 53; Vā. 61. 46.
P. 4

Anguliyam—rings to be presented in connection with *Vṛkṣotsava*.

M. 59. 14.

Aṅgusṭha—gifts, receiving of gifts, *homa*, feeding, *bali* offering, all to be done.

Vā. 79. 88.

Acala (i) *ety*—immovable, hence a mountain.

Br. II. 7. 11.

Acala (ii)—the name of Bhairava in the *Kiricakra*.

Br. IV. 20. 82.

Acala (iii)—the son of Mahinetra; ruled for 32 years.

M. 271. 28.

Acala (iv)—a *devaṛṣi*.

Vā. 61. 84.

Acetanā—the wife of Manu.

Br. III. 1. 82.

Acyuta (i)—a god of the Lekha group.

Br. II. 36. 75.

Acyuta (ii)—an epithet for *Vishnu*,¹ *ety*. One who does not fall from his place (*na cyavate*).²

¹ Br. II. 36. 178, IV. 29. 71; 43. 70; VI. I. 11. 43. et seq.
M. 47. 5; 245. 49. 246. 33, 60 ² M. 248. 35

Acyuta (iii)—the Lord of the western region and son of Prajāpati; also known as *Ketuñān*.

Vā. 70. 17

Acchāndaka—the Agni at *Bhuvasthānam*.

Vā. 29. 28.

Acchoda(ka)m—the name of a lake at the foot of Candra-prabha.¹ Here Acchodā, the Pitṛ-kanyā, sprang up and was again born in Matsya-yoni;² residence of the Apsaras Adrikā.³

¹ Vā. 47. 5-7; M. 121, 6-7. ² Vā. 77. 76-7. ³ Ib. 73. 3.

Acchodā (I)—the mind-born daughter of Barhiṣada pitṛs. After her name was the Acchoda lake. Without finding her own Pitṛs, she took as her Pitṛ, another (Amāvasu) and consequently lost her yogic powers. Then seeing her Pitṛs in the form of Trasareṇu, she prayed to them for succour. They said that she would be born on the earth on the 28th Dvāpara as the daughter of Matsya and marry Śantanu and be mother of two seers—Vicitravirya as well as of king Citrāṅgada. Afterwards she would attain the aṣṭaka place in the Pitṛ world. As the daughter of the fisherman, she was known as Satyavatī and Matsyagandhi.¹ In the form of a river rising from lake Acchodam.²

¹ Br. III. 10. 54-74; Vā. 73. 2-21; M. ch. 14 (whole).
² M. 121. 7.

Acchodā (II)—the R. from lake Acchoda.

Vā. 47. 5-6, 7.

Aja (I)—a name of Brahmā.

Bhā. II. 4. 19; Vā. 73. 62; 98. 54.

Aja (II)—a son of Pratihartā and Stuti.

Bhā. V. 15. 5.

Aja (III)—a Rudra, and a son of Bhūta and Sarūpā.

Bhā. VI. 6. 17.

Aja (IV)—the son of Raghu, and father of Daśaratha. (Burnouf makes Aja, son of Pr̥thuśravas. But Pr̥thuśravas here is an adjective of Raghu meaning—highly renowned).

Bhā. IX. 10. 1; Br. III. 63. 184; Vā. 88. 183; Vi. IV. 4. 85-6.

Aja (v)—the son of Urdhvaketu and father of Purujit.
Bhā. IX. 13. 22.

Aja (vi)—a Tuṣita god.

Br. II. 36. 10

Aja (vii)—a son of Uttama Manu.

Br. II. 36. 39; Vā. 61. 185, 62. 9 34; VI. III. 1. 15.

Aja (viii)—a Kūśmāṇḍa Piśāca, one of the two sons of Kapī. Had a daughter Jantudhanā.

Br. III. 7 74-85

Aja (ix)—an attribute of Kumāra.

Br. III. 10. 48.

Aja (x)—a Sudhamāna god.

Br. IV. 1. 60

Aja (xi)—a horse of the chariot of the moon.

M. 126. 52.

Aja and *Ajā* (xii)—the one god and goddess; mystery of; *Aja*, eight letters, sixteen hands, and feet, four faces, three knots of hair, one horned goddess—Māyā.

Vā. 20. 28-29

Aja (xiii)—a son of Bhṛgu.

Vā. 65. 87.

Aja (xiv)—a division of the night.

Vā. 66. 43.

Aja (xv)—the name of a Dānava.

Vā. 68. 11.

Aja (xvi)—the name given to Dhanvantari when he first appeared out of the churning of the ocean for nectar.

Vā. 92. 10.

Ajaka (i)—a son of Balāka and father of Kuśa.

Bhā. IX. 15. 3-4.

Ajaka (ii)—the son of Sunaha (Suhotra-Vā. P., and Sumantu-Vi. P.) and father of Balākāśva;¹ ruled for 21 years (31 ? Vā.).²

¹ Br. III. 66. 30; 74-126; Vā. 91. 60-61; Vi. IV. 7. 8. ² Vā. 99. 313.

Ajaka (iii)—the son of Dilipa.

M. 12. 48.

Ajakarṇa—a son of Maya.

Br. III. 6. 29.

Ajagandhā—an Apsaras.

Br. III. 7. 8.

Ajagavam—the name of Siva's bow (also Ājagavam).

M. 23. 37; Vā. 90. 31.

Ajatūṅga—a place fit for performing śrāddham, noted for the tree *Virajā*,¹ the shadow of gods seen at the place in *parvas*; the Pāñdavas performed śrāddham at.²

¹ Br. III. 13. 48. ² Vā. 77. 48.

Ajana (i)—the parent of Buddha. (Āñjana-Burnouf).

Bhā. I. 3. 24.

Ajana (ii)—a name of Kṛṣṇa-Hari.

Bhā. X. 3. 1 & 5; 6. 23.

Ajāndhā (c)—the kingdom of Rāshabha, later known as Bhārata.

Bhā. V. 4. 3, 7. 3, XI 2. 24.

Ajābasta—a pupil of Kṛta.

Br. II. 35. 32.

Ajābhīḥ—one of the nine sons of Ugrasena.

M. 44. 75

Ajāmidhā (i)—a son of Hastin. Had three queens of Kuru line; Priyamedhā and other Brāhmans belonged to his family. Father of Kaṇva and Bṛhadīṣu.¹ By Nalini he had a son Nila.² Rākṣa was another son of his.³ Sons born through the grace of Bharadvāja.⁴

¹Bhā. IX. 21. 21-22, Vā. 99. 166, VI. IV. 19. 29-30, 33, M. 49. 43-5 ²Bhā. IX. 21-30, Vā. 99. 104, VI. IV. 19. 58,
³Bhā. IX. 22. 3, M. 50. 19 VI. IV. 19. 74 ⁴Vā. 99. 109

Ajāmidhā (ii)—an Angirasa and mantrikyt. A Kṣatriya-dvīja.

Br. II. 32. 109; III. 66. 87, M. 145. 103; Vā. 91. 116, 59. 100.

Ajāmukhīkā—a mindborn mother.

M. 179. 24.

Ajāyu—the son of Darbhaka and father of Nandivar-dhana.

Bhā. XII. I. 6, 7.

Ajāvithi—on the back of the Śīlumāra (s.v.)¹ the southern course. Here are three kinds of sunrise, one in mūla and the other two in two dṛḍhās; on its south was Pitrīyāna: consists of three constellations—mūla and dṛḍhās—pūrvā and uttara.²

¹Bhā. V. 23. 5 ²Br. II. 21. 78 & 159, III. 3. 51; M. 124. 53-8, Vā. 1. 93, 66. 51, VI. II. 8. 85.

Ajasya—a son of An̄giras and Surūpā: a gotrakara.

M. 196. 4.

Ajā—born of Yaśodā—Māyā (s.v);¹ the energy of the Creator—through her, Hari is spoken of in nine forms.²

¹ Bhā. X. 3. 47; 13. 52. ² Ib., XI. 9. 28; XII. 11. 31.

Ajākarna—a place fit for śrāddha offering.

M. 15. 33.

Ajāta—one of the ten sons of Hṛdika: Father of three powerful sons: Sudamṣṭra, Sunābha and Kṛṣṇa.

M. 44. 82-4.

Ajātaśatru (i)—the son of Vidhisāra and father of Darbhaka (Arbhaka-Vi. P.).

Bhā. XII. 1. 6; Vi. IV. 24. 14-15.

Ajātaśatru (ii)—the son of Bhūmimitra.¹ His reign lasted for 25 (27?) years.²

¹ Vā. 99. 317. ² Br. III. 74. 131; M. 272. 10.

Ajāmukha—one of Danu's sons.

Vā. 68. 5.

Ajāmukhas (also *Adhomukhas*)—a group of piśācas.

Br. III. 7. 381; Vā. 69. 263, 267.

Ajāmila—an old *itihāsa* of. A Brāhmaṇa of Kanyā-kubja, versed in śāstras and celebrated in ācāra. Once when out to get kuśa grass, he saw a dāsī and fell in love. Then he abandoned all his duties and discarded his wedded wife. The dāsī became his wife. She bore him ten sons. The last was named Nārāyaṇa best loved of his parents. At

the time of his death, when the messengers of Yama were waiting to remove him to hell, he called out his last son by his name Nārāyaṇa. On this, the messengers of Viṣṇu were on the scene and prevented Yama's men from taking the Brāhmaṇa to hell. It was argued that pronouncing the name of Hari at his death redeemed him of all his sins, and that alone was the secret of Dharma. Yama heard this and approved it. Ajamīla, thus rescued from Death, felt penitent, and while making tapas at Gāṅgādvāra, he cast off his body and reached Viṣṇuloka.

Bhā. VI. 1. 20 to the end, Ib. VI. ch. 2 & 3.

Ajita (i)—a manifestation of Hari during the epoch of Manu Cākṣyupa. In this period the Kṣīroda was churned and nectar was secured.¹ Praised by Brahmā,² Advised gods to befriend Asuras and then get amṛta by churning the ocean, with their co-operation, to be able ultimately to prevail against them;³ began to take part in Amṛtamathana when the efforts of others produced no results.⁴

¹ Bhā. II. 2. 5, VIII. 5 9-10 ² Ib. VIII. 5 25-50, ³ Ib. VIII. 6 18-25 ⁴ Ib. VIII. 7. 16; X. 2. 20, X. 51. 48

Ajita (ii)—a Pr̥thuka god.

Br. II. 35. 74.

Ajita (iii)—the name of Hari born in Svārōcīṣa epoch from Tūṇītā.

Br. III. 3. 114.

Ajita (i)—the goddess following Bhavamālinī.

M. 179. 71.

Ajita (ii)—the mother of devas known as Ajitas.

Vā. 67. 83.

Ajitas (i)—a group of gods with Āyuṣmanta formed 14 *gaṇas* whose residence was Maharloka. From there they go to Janaloka.

Br. III. 4. 27; IV. 1. 122.

Ajitas (ii)—a devagāṇa;¹ they are Asama, Ugradṛṣṭi, Sunaya, Śuciśravas, Kevala, Viśvarūpa, Sudakṣa, Madhupa, Turiya, Indrayuk.² Remembered by Brahmā.³

¹ Vā. 10. 21. ² Br. II. 9. 46; 13. 90. ³ Vā. 31. 4.

Ajitas (iii)—sons of Ajita and Ruci in the Svāyambhuva Manvantara.

Vā. 67. 33.

Ajina—a son of Havirdhāna.

Br. II. 37. 24; Vā. 63. 23; Vi. I. 14. 2.

Ajimha—a Pārāvata god.

Br. II. 36. 13; Vā. 62. 12.

Ajira—a Śukra deva.

Vā. 31. 9.

Ajīgarta—a sage who sold his second son Śunahṣepa to Rohita to be sacrificed in his place.

Bhā. IX. 7. 20-21; IX. 16. 30.

Ajeya—a Pārāvata god; also a Vaikuṇṭha god.

Br. II. 36. 14 and 57.

Ajeśa—one of the eleven Rudras.

M. 153. 19.

Ajaikapāt (i)—a Rudra, and a son of Bhūta and Sarūpā; the Bhūta chieftain¹ one of the eleven Rudras.²

¹ Bhā. VI. 6. 18; Br. III. 3. 71; Vā. 66, 69. ² M. 5. 29.

Ajaikapāt (II)—the agni at Śālāmukhi; see *Upastheya*.

Br. II. 12. 25. Va. 29. 24

Ajaikapāt (III)—a muhūrta of the night.

Br. III. 3. 42.

Ajatdakam (c)—a kingdom.

Br. III. 74. 218; Va. 99. 408.

Añjana (I)—the son of Irāvati, the elephant of golden colour, belonging to the fold of Vāmadeva Sāma.

Hr. III. 7. 292, 327 & 339

Añjana (II)—a Sāman.

Br. III. 7. 343.

Añjana (III)—Mt a hill west of the Sitoda;¹ residence of the Urages;² famous for elephant forests.³

¹ VL. 36. 28. ² Va. 39. 59 ³ Ib. 69. 238.

Añjana (IV)—a son of Kṛti. Father of Kurujīt.

VL. IV. 5. 31.

Añjanā—a daughter of Kuñjara and queen of Kesari. Loved by Vāyu, gave birth to Hanumān.

Br. III. 7. 224-5

Añjanāvatī—born of Añjana (elephant); two sons—Prathīṣyū and Ajah; pleasant looking and well-formed animals.

Va. 69. 227-28; Br. III. 7. 343-4.

Añjanasiddhi—a *yoga siddhi*.

Br. IV. 36. 52.

Añjanas—sons of Kallolaha.

Br. III. 7. 442.

Añjanī—the mother of Hanumān.

Vā. 60. 73.

Añjali—a mode of worship with both hands. He who worships a god by raising only one hand is liable to have that hand cut off.

Bhā. X. 22. 19[1-3].

Añjistha—a god of the Sutāra group.

Br. IV. 1. 89.

Ajñānam—of *tamas* quality and the source of all difficulties; the enemy to knowledge; creates a thirst for desire (*rāga*). If not got rid of, one attains *Tiryak-yoni*.

Br. IV. 3. 41 and 49; 4. 23. Vā. 102. 62, 69.

Atamāna—the son of Meghasvāti and father of Aniṣṭakarman.

Bhā. XII. 1. 24-25.

*Atṭahāsa*¹—the *avatār* of the Lord in the 20th *dvāpara* when people are fond of *atṭhāsa* in the Atṭahāsa hill of the Himālayas attended by Siddhas and Cāraṇas and yogins.

Vā. 23. 190-1.

Atṭahāsa (ii)—a Mt. in the Himalayas where was the *avatār* of Atṭahāsa.

Vā. 23. 191.

Atṭahāsa(m)—a *tīrtham* sacred to Pitṛs.

M. 22. 68; Vā. 23. 191.

Attahasi—a commander of Bhanda.

Br. IV 21. 88.

Attalakas—generally frequented by evil spirits.

Br. III. 7 405, IV 21. 14.

Animā (i)—an *ausvarya*, one of the eight kinds;¹ the first to be attained by the yogin;² leading to siddhi.³

¹ Br. I 2. 39, II. 29. 82, III. 3 65, 36 17; 67 16; Va. 2. 39.
² Va. 13. 3 and 10 ³ Va. 57 78, 92. 15

Animā (ii)—Siddhi devi on the 9th parvan of Cakra-rājaratha; one of Uttama siddhis.

Br. IV 19. 4, 25. 59, 35. 104, 36. 5, 44. 108.

Anu—a measurement of time. Two *anus* make one *Paramāṇu*.

Bhā. III 11. 5

Anuha (i)—the son of Vibhrāja, wife Kirti, daughter of Śuka; father of Brahmadatta.

VL IV 19 43-5.

Anuha (ii)—Satyaka? The eldest of Nipa's sons; married Kṛtvi, the daughter of Śuka; father of Brahmadatta.

Bhā. IX. 21. 24-25

Anuha (iii)—Married Kirtimati, daughter of Śuka. Father of Brahmadatta.

Br. III. 8 84, 10. 82, Va. 73. 31.

Anuha (iv)—son of Vibhrāja; married Kṛtvi, daughter of Śuka. Husband of Rci.

M. 49 56-7; Va. 99. 17B.

Anda—the egg shaped universe; the *vyakta-rūpa* of Viṣṇu described. See also *Puruṣa*.

Vi. I. 2. 54-60.

Andam—beyond Āloka. Here are the seven continents and earth surrounded by a sea of clouds.¹ The golden egglike *anda* emerges from Iśvara's seed and attains *yoni* (*prakṛti*), the latter being the embodiment of Nārāyaṇa, in a period of a thousand years. It became heaven and earth, ākāśa being in the middle.²

The outside is covered with waters ten times the *anda*—covered by *tejas*,—successively covered by *vāyu*, by ākāśa, this by *Bhūtādi*; that by *mahat* and that in turn by *avyakta* each ten times the mass of its predecessor. These are the seven *Prakṛtis*. *Avyakta* is *kṣetra* and *Brahmā kṣetrajña*.³

Brahmā born of.⁴

Like the moon in *Kumbha rāśi* at the commencement of the Šukla pakṣa; there are several *andams*, each covered by seven characteristics of *Prakṛti*.⁵

¹ Br. I. 1. 43f; II. 19. 154-5, 160; 21. 24; III. 59. 27; IV. 2. 230-1. ² M. 2. 29-32; 247. 43; 248. 1. ³ Vā. 1. 50-52; 4. 82-9; 101. 227; ⁴ Br. I. 3. 26. ⁵ Vā. 9. 122. ⁶ Vā. 49. 147-51.

Andakaṭha—consisting of *Bhūrloka*, *Bhuvaḥ*, *Suvar*, *Mahar*, *Jana*, *Tapa* and *Satya*; all in the shape of an umbrella, each covered by ten *Prakṛtis* more than the preceding.¹ A shell of egg encircling the dark regions beyond the Lokāloka; encircled by water ten times the earth in space; waters encompassed on the outer surface by fire, fire by air; air by sky; sky by Anger of elements; and that by intellect; the last girt by chief principle, *Ananta*.²

¹ Vā. 50. 78-81. ² Vi. II. 4. 95: 7. 22-5.

*Atala*¹—a thigh of the cosmic *Puruṣa*; is dependent on the loins of the *Puruṣa*.² An underworld, ruled by Bala, son of Maya.³ The fourth world of pink (*pīta*) soil and residence of daityas like Kālanemi.⁴

¹ Bhā. II. 1. 27. ² Ib. II. 5. 40. ³ Ib. V. 24. 7 & 16. ⁴ Br. II. 20. 12, 14, 32-34.

Atalam—an underworld of dark earth; here is the house of Namuci, the Indra of the Asuras besides those of Sankukarṇa, Nāgas, Rākṣasas, etc. White soil.

Vā. 50 11, 13 and 15-19. VI. II. 5 2, 3.

Atikapīla—a son of Jyotiṣmat, after whom the kingdom got its name.

VI. II. 4 38.

Atikāya—a Rākṣasa who was killed in the war at Lankā.

Bhā. IX. 10. 18.

Atigulma—a son of Balarāma.

Br. III. 71. 167.

Aticchandas—a poetic metre.

Bhā. XI. 21. 41.

Attīgati—poetic metre.

Bhā. XI. 21. 41.

Attīnam—the name of divine Gāndharvam sung by Hāhā and Hūhū in Brahma-loka.

VI. IV. 1. 68.

Athīti (i)—the son of Kuśa, Rāmā's son and father of Niṣadha: a good looking monarch.

Bhā. IX. 12. 1, Br. III. 63. 201; M. 12. 52, Vā. 88. 201;
VI. IV. 4. 105.

Athīti (ii)—a god of Ādya group.

Br. II. 38. 69.

Athīti (iii)—honouring the guest is a kind of *yāga*.¹ An imperative duty of a householder;² to be entertained in *śraddhas*.³

¹ Br. III. 15. 8-20; 21. 46.
108-110; 15. 25. ² Vā. 79. 7-19.

³ VI. III. 9. 15, 11. 58-70; 78,

Atithīśa—a *varamūrti*.

Br. IV. 44. 49.

Atithya—a great Brāhmaṇa.

Br. I. 1. 134.

Atitejas (Paulaha)—a sage of the epoch of the 3rd Sāvarna Manu.

Br. IV. 1. 80.

Atināmā—a Paulastya, and sage of the Cākṣusa epoch.

Br. II. 36. 78; M. 9. 23; Vi. III. 1. 28.

Atibala (i)—a medicinal plant used in the first bathing of a deity.

M. 267. 14.

Atibala (ii)—a king of the Gandharvas.

Vā. 62. 188.

Atibalā—a mind-born mother.

M. 179. 12.

Atibhānu—a son of Kṛṣṇa and Satyabhāmā.

Bhā. X. 61. 10.

Atibāhu—a son of Svāyambhuva Manu.

Vā. 31. 17.

Atimāna—a Paulastya.

Vā. 62. 66.

Atimāya—a son of Bhaṇḍa, and a commander.

Br. IV. 21. 84; 26. 49.

Attratha (Karma)—the son of Satyakarman, found a son discarded by Pṛthā in a basket on the banks of the Ganges.

VI. IV. 18. 27-8.

Attrātra (I)—a son of Cāksuṣa Manu and Nāḍvalā.

Bhā. IV. 13. 16, Br. II. 36. 79 & 106, M. 4. 42

Attrātra (II)—a son of Manu and Nāḍvalā.

VI. I. 13. 5

Attrātram—a sacred rite (*yajña*) produced by the Creator.¹ Done by Kaśyapa.² Punarvasu born in the middle of the ritual of Aśvamedha,³ fruit of, by honey gift in ceremonies,⁴ from the face of Brahmā.⁵

¹ Bhā. III. 12. 40; Vā. 9. 51; 62. 67 and 91, 67. 50 ² Br. III. 5, 4, M. 44. 65; 58, 53 ³ Vā. 96. 118; Br. III. 71, 120. ⁴ Vā. 79. 11, Br. III. 15. 11 ⁵ Br. II. 8. 52, VI. I. 5. 55

Attribhūti: the son of Khaninetra and father of Karamdhama.

VI. IV. 1. 28-9.

Atividī—a poetic metre.

Bhā. XI. 21. 41.

Atunāntakya—a madhyamādhvaryu.

Br. II. 33. 15.

Atyasti—a poetic metre.

Bhā. XI. 21. 41.

Atyākardlagojvālas (c)—a Janapada of the Ketumāla. Vā. 44. 12.

Atraya—a tribe (Atris).

M. 114. 43.

Atrāyani—ārṣeyapravara (Aṅgiras).

M. 196. 9.

Atri (1)—a son of Brahmā, born of his eyes.¹ Father of Soma, born of his eyes.² Married Anasūyā, a daughter of Kardama (Dakṣa-Vā.). Their son was Dattātreya (s.v.). Taught Ānvikṣikī to Alarka, Prahlāda and others.³ Paid a visit to Bhīṣma who was in his death-bed.⁴ Came to see Parīkṣit practising *prāyopaveśa*.⁵ A sage.⁶ Was engaged with his wife in meditation at Mount R̥kṣa by *prāṇāyāma* for the birth of a son. His praise of Trimūrtis who appeared before him, and blessed him with three glorious sons, being their own amśas. Accordingly Datta (Viṣṇu), Durvāsaś (Śiva), and Soma (Brahmā) were born.⁷ Pointed out to Pṛthu's son, Indra running away with the consecrated horse twice and urged him to slay him.⁸ Had not yet seen the Supreme Being.⁹ A sage of the Vaivasvata epoch.¹⁰ Went with Kṛṣṇa to Mithilā.¹¹ The sage who presides over the month of Śukra¹² and Śuci.¹³ A *mantrakāra*: took Uttānapāda as his son.¹⁴ Had a daughter, a Brāhma-vādinī. Visited Paraśurāma engaged in austerities.¹⁵ Worshipped Pitṛs by śrāddha and relieved Soma of the disease *Rājayakṣma*.¹⁶ Appointed by Brahmā for creation of the world he performed the *tapas* called *anuttama* when Śiva saw him: acted as *hotā* for Soma's *Rājasūya*:^{16(a)} Hermitage in the Himalayas, visited by Purūravas:¹⁷ Praised Śiva out to destroy Tripuram.¹⁸

¹ Bhā. III. 12. 22 & 24; M. 3. 6; 9. 27. ² Bhā. IX. 14. 2-3; Br. III. 65. 1 & 47; Vā. I. 138; 3. 3; 30. 48. ³ Bhā. I. 3. 11; III. 24. 22. Br. II. 9. 56 ⁴ Bhā. I. 9. 7. ⁵ Bhā. I. 19. 9. ⁶ Ib. II. 7. 4. Vā. 90. 1-8. ⁷ Bhā. IV. 1. 15-33; Vi. IV. 6. 5-6. ⁸ Bhā. IV. 19. 12-15 and 21. ⁹ Ib. IV. 29. 43. ¹⁰ Ib. VIII. 13. 5; Br. II. 38. 25. ¹¹ Bhā. X. 86. 18. ¹² Ib. XII. 11. 35. ¹³ Br. II. 23. 5. Vā. 52. 6. Vi. II. 10. 7; III. 1. 32. ¹⁴ Br. II. 27. 104; 32. 96 & 113. ¹⁵ Br. III. 23. 4. ¹⁶ Br. III. 10. 111; Vā. 73. 63; 16(a) M. 23. 2-20. ¹⁷ M. 102. 19; 118. 62 & 77; 120. 45; 126. 7. ¹⁸ M. 133. 67.

Atri (ii)—one of the sages who left for Piṇḍaraka.

Bhā. XI. 1. 12.

Atri (iii)—the third Prajāpati Of Svāyambhuva epoch, created by Brahmā from *aham tṛṣṇya*.

Br I 1. 117, 5 70, II 9 18, 23, Vā. 31. 16, 34. 62; 65. 45,
VI. V. 1. 17.

Atri (iv) (c)—a northern kingdom.

Br II 16. 50

Atri (v)—born in Vārunī *yajña* from Agni's flames;¹ Had ten beautiful and chaste wives, all daughters of Bhadrāśva and Ghṛtāci. His ten sons were all known as Ātreyas,² also Svastyātreyas; a *mahāṛṣi* and a *mantrakṛt*. Tra yārṣeya with Vasishtha and Jātūkarna: a contemporary of Vṛddha Garga.³ One of the 18 writers on architecture. Has a place in the *Vिश्वाचक्र*.⁴

¹ Br III. 1. 21 & 44, 8. 73, M. 171. 27. 192. 10, 195. 9;
Vā. 62. 17, 64. 27, VI. I 7. 5, 7 ²Vā. 70. 67-76 ³M. 145.
90, 107-8, 197. 1 & 4, 200. 19; 229. 2 & 3, Vā. 59. 104. ⁴M. 252.
2, 285-6.

Atri (vi)—the *avatār* of the Lord in the 12th dvāpara in the Haimaka forest with sons with bath and ashes.

Vā. 23. 155.

Atri (vii)—a son of Gautama, an *avatār* of the Lord.

Vā. 23. 164.

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Atrighana—a special rite in the *yajñas* after the celebrated sage Atri.

Vā. 70. 73.

Atharvan (1)—married Sānti, a daughter of Kardama. It was he who spread *yajña* in the world.¹ His son was Dadhyānica who had a horse's head.²

¹ Bhā. III. 24. 24. . . ²Ib. IV. 1. 42.

Atharvan (ii)—a Brāhmaṇ priest invited by Yudhiṣṭhira to officiate in his *Rājasūya* sacrifice.

Bhā. X. 74. 9.

Atharva Veda—one of the four Vedas useful for kings.¹ Rearranged by Sumantu (s.v.) under the guidance of Vyāsa; in five parts.² Part of Viṣṇu.³ Mantras connected with war.⁴ Twenty-one Atharvas from the face of Brahmā.⁵

¹ Bhā., X. 53. 12; Vā. 9. 51; 60. 15, 20. ² Bhā. I. 4. 22; XII. 7. 1; Br. II. 34. 15; Vi. III. 4. 9 & 14; 6. 8, 13-14. ³ Vi. V. 1. 37. ⁴ Br. IV. 20. 104. ⁵ Br. II. 8. 53.

Atharvāṅgiras—name of the Veda personified, as the son of Prajāpati Aṅgiras and Sati:¹ Praise of Soma.² To be uttered in founding a temple.³

¹ Bhā. VI. 6. 19; Vā. 65. 98. ² Br. III. 65. 12. ³ M. 265. 28.

Atharvāṅgirasi—taught by Vyāsa to Sumantu.

Bhā. XII. 6. 53.

Atharvā—a Laukikāgni; is Bhṛgu; father of Darpaḥā. Belongs to Dadhyāṅgātharvana category.

Vā. 29. 8, 9; Br. II. 12, 9.

Athārvikā—5000 + 980 according to Ṛśis like Aṅgirasa.

Vā. 61. 72.

Adarśanā—a mind-born mother.

M. 179. 27,

Aditi (1)—a daughter of Dakṣa and a wife of Kaśyapa.¹ Mother of Vāmana-Hari and other gods.² Was much concerned at the evacuation of Amarāvati by gods, and informed her husband of her grief. Kaśyapa consoled her saying that it was all Hari's māyā and everything would be rectified by His aid. Asked to the means of approaching Hari, Kaśyapa taught her the Payovrata. Observed the vrata for twelve days as directed. Hari heard her prayers, promised to be born in her womb to protect her sons, and desired that she should keep it a secret. She soon waited on Kaśyapa and became pregnant with Hari. Then Hari was praised by Brahmā.³ Birth of the Lord described.⁴ Changed before her into a boy-brahmackarin⁵. Worshipped for food and other things, while her sons the Ādityas are prayed to for attainment of heaven.⁶ Her desire was fulfilled by Vāmana. Pleased with his anointing, gods sent their praises to Aditi on the exploits of Vāmana.⁷ Kṛṣṇa took back the Kundalas which had been taken away by Naraka, and Satyabhāmā in her Lord's company bowed to Aditi and handed over the Kundalas. At this Aditi embraced her daughter-in-law.⁸

Prajāpati caused the *tejas* of the *andam* in her garbha, and removing it at the request of gods, made it into two pieces, and finding it weak, placed it on the lap of the Sun-god (Mārtanda): given to dharma.⁹ A part of Mother Earth.¹⁰

A mother goddess.¹¹ Worshipped in housebuilding.¹² Mother of the 12 Ādityas the former Jayadevas.¹³ Known for strength.¹⁴

¹Bhā. IX. 1. 10; VI. 6. 25; Br. II. 83. 17; III. 3. 56, 117, 71. 200; VI. I. 15. 124; III. 1. 42. ²Bhā. VIII. 13. 6; VI. 6. 38-39; VI. 18. 9; X. 3. 42; M. 172. 5, 178. 20, Va. 96. 196, 97. 23. ³Bhā. VIII. ch. 16 & 17. ⁴Bhā. VIII. 18. 1-11; Br. III. 72. 22; 73. 75. ⁵Bhā. VIII. 18. 12. ⁶Ib. VIII. 18. 13-19; II. 3. 4. M. 171. 55-6. ⁷Ib. VIII. 23. 4, 21, 27; M. 244. 9-48; 245. 63; 246. 58. ⁸Bhā. X. 59. 38, Ib. [65 (v) 6-10], VI. V 29. 11, 35; 30 (whole). ⁹Br. III. 7. 277-84, 465. ¹⁰Br. III. 71. 238; M. 6. 1. 5; 11. 2, 47. 9; 146. 18, 154. 351, 171. 29. ¹¹M. 179. 15. ¹²M. 253. 27. ¹³Br. III. 4. 34, Va. 66. 55, 80, 85. ¹⁴Va. 69. 92.

Aditi (II)—born of Dakṣa and son was Vivasvān.
Vi. IV. 1. 6.

Adīna—a son of Sahadeva and father of Jayatsena; a righteous soul.

Vā. 93. 10; Vi. IV. 9. 27.

Adṛśyantī—the wife of Śakti, and mother of Parāśara.
Br. I. 2. 12; III. 8. 91; Vā. 2. 12; 70. 83.

Adbhuta (I)—the name of Indra of the 9th manvantara of the Rohita epoch.

Bhā. VIII. 13. 19-20; Br. IV. 1. 61; Vi. III. 2. 22.

Adbhuta (II)—the son of Savanāgni (Sahasa-Br.) and father of Vividha.

Vā. 29. 38; Br. II. 12. 41.

Adbhutas—see *Utpātas*.

M. 228. 2.

Adma—a dānava.

Br. III. 6. 10.

Adrikā—an apsaras with whom Amāvasu sported.¹
Living in the Acchoda lake.²

¹ Br. III. 7. 7; 10. 57 & 68. ² Vā. 69. 6; 73. 3

Adviseṇa—a mantrakṛt.

Vā. 59. 97.

Adharma (I)—a son of Brahmā, born of his back.¹ Had for his wife Mrsā.² Three chief characteristics—pride, luxury and intoxication.³ His son was Dambha and daughter Māyā, both of whom were adopted later on by the

childless Nirṛti.⁴ Five branches of: *vidharma, paradharma, abheda, upamā, and chala.*⁵

¹ Bhā. III. 12. 25 ² Ib. IV. 8. 2. ³ Ib. I. 17. 24. ⁴ Ib. IV. 8. 2. ⁵ Ib. VII. 15. 12-14

Adharma (ii)—wife, Himsū, sons Nikṛti, Anṛta (daughter Nikṛti-Vi. P.).

Br. II. 9. 63, Va. 10. 39, VI. I. 7. 32.

Adaschāyābhayas—Kaśyapa gotra-kāras.

M. 199. 4.

Adhassiras—the name of a hell. also *Adhomukham*. He who receives bad gifts and from forbidden persons, who lives by astrology and those who do not request for sacrifice go to it.

Br. IV. 2. 148 & 163; Va. 101. 147, 161, VI. II. 6, 4 & 18

Adhidānta—a son of Hṛdika.

Br. III. 71. 141.

Adhipati—a son of Bhṛgu, and a deva.

Br. III. I. 90; Va. 65. 87.

Adhipuruṣa—the title earned by Svāyambhuva Manu for his great character.

M. 3. 45.

Adhimāsa—the intercalary month;¹ fit for pīṭa at Gayā.²

¹ VI. 50. 201. ² Va. 83. 42, 105. 18.

Adhiratha—the son of Satkarman (Satyakarman-M.). Once playing on the banks of the Ganges, he found a male child in a box. It was born of Kunti and abandoned by her. Childless, he brought him up as his son;¹ also known as Sūta.²

¹ Bhā. IX. 23. 12-13 ² M. 48. 108.

Adhirāja—in *Rājasūya*, Pr̥thu was anointed as.
Br. III. 8. 25.

Adhvāsanam (also *Adhvāsam*) [See *Pratimā*]—preliminary purification in connection with founding a new temple.

M. 265. 49 & 52; 266. 1; 274. 57; 275. 3; 289. 11.

Adhisā(ī)makṛṣṇa—the son of Aśvamedhādatta. A great warrior ruling now—(*sāmp्रataḥ*)—Performed a long *yajñā* extending over three years at Kurukṣetra on the Dr̥ṣadvatī; a Paurava; father of Nicaknu.

Vā. 99. 258, 270; Vi. IV. 21. 6-7.

Adhisomakṛṣṇa—the son of Śatānika—‘the king now ruling’: performed three great sacrifices—one for three years at Puṣkara, the other two of two years’ duration at Kurukṣetra and Dr̥ṣadvatī respectively. Father of Vivikṣu.

M. 50. 66, 78.

Adhīti—a son of Brahmā with *Mantraśarīra*.

Vā. 67. 6.

Adhiṣṭa—a son of Brahmā with *Mantraśarīra*.

Vā. 67. 6.

Adhṛti—a god of Ābhūtarayas group.

Br. II. 36. 55.

Adhomukha—see *Adhaśśiras*.

Br. IV. 2. 163.

Adhyavasāya—one of the two *vṛttis* of *Mahat*.

Vā. 4. 46.

Adhvanti—a son of Āpa.

VL I. 15. 111.

Adhvvara—an *yajña*, fires in, described.

Vā. 29. 41.

Adhvaryu—one of the 16 R̄tviks for an *yajña*, issued from the arms of Nārāyaṇa of Paraśurāma's sacrifice, was presented with the whole of the west:¹ Bhṛgu was *Adhvaryu* at Soma's *Rājasūya*.²

¹ Bhā. IX. 11. 2, 18. 21, M. 167. 7, 265. 26. ² M. 23. 20

Anagha (i)—the son of Upadānava: The Vaibhrāja king of Pāñcala. Father of Brahmadatta.

M. 21. 11.

Anagha (ii)—a Mauneya.

Vā. 69. 1.

Anagha (iii)—a son of Trasu.

VL 99. 133

Anagha (iv)—a son of Urja and Vasishtha; a sage of XIIth epoch of Manu.

VL I. 10. 13. III. 2. 31.

Anaghā—a R. of Śākadvipa.

Bhā. V. 20. 26.

Anatga (i)—a *madhyamādhvaryu*.

Br. II. 33. 17.

Anatga (ii)—another name of God of Love, after he was burnt to ashes by Śiva.

M. 7. 23; 29. 30; 154. 272, 291. 32; Vā. 104. 48.

Anaṅgadānavratam—sacred to Hari: to be begun on Sunday when the star Hasta, Puṣya or Punarvasu was in the ascendant: duration being 13 months: originally communicated by Indra.

M. 70. 33-62.

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Anaṅgamadanā—a śakti devī on the 7th parvan of the Cakrarājaratha.

Br. IV. 19. 25; 44, 124.

Anaṅgamadanātūrā—a śakti on the 7th parvan of the Cakrarājaratha.

Br. IV. 19. 25; 44, 124.

Anaṅgamālinī—a śakti devī on the 7th parvan of the Cakrarājaratha.

Br. IV. 19. 26.

Anaṅgamekhalā—a śakti devī.

Br. IV. 44. 124.

Anaṅgarekhā—a śakti devī.

Br. IV. 44. 125.

Anaṅgalekhā—a śakti devī on the 7th parva of Cakrarājaratha.

Br. IV. 19. 25.

Anaṅgavatī—the courtesan who observed the Vibhūti-dvādaśī-vratam and became Prīti, the co-wife with Rati, to the Lord of Love in her next birth.

M. 100. 18 & 32.

Anaṅgavegi—a śakti devī on the 7th parva of Cakrarājaratha.

Br. IV. 19. 25.

Anangd—was the Apsaras sent by Indra to ruin Hari's tapas.

M. 61. 22.

Anangdkusā—a sakti devī on the 7th parva of Cakra-rājaratha.

Br. IV. 19. 25; 44. 125

Anangdādhāramālinī—a sakti devī.

Br. IV. 44. 125.

Ananta (1)—the Tāmasi Kalā of Hari. Followers of Sātvata Tantra designate him Sankarsana. He bears the Earth on one of his 1000 hoods. From between his agitated brows came out Rudra exhibiting in eleven forms. The Nāga princes make obeisance to him for his blessings. He wears the Vaijayanti garland. His glory is sung by Nārada and Tumburu in the court of the Creator. Also known as Sesha.¹ Identified with Balarāma, the seventh son of Devaki.² At the time of the deluge, withdraws the universe unto himself.³ Identified with Hari;⁴ a Nāga;⁵ ety. of;⁶ Balarāma, an incarnation of.⁷

¹Bhā III. 26. 25. IV. 9. 14; V. 25. 1-11; VII. 7. 10-11. VI. II. 5. 13-27. V. 18. 54. ²Bhā X. I. 24; 2. 5. ³Ib. X. 68. 46. ⁴Ib. XI. 16. 19. ⁵Br. IV. 20. 53. ⁶M. 248. 38. ⁷VI. V. 25. 3; 35. 3. Bhā I. 14. 35.

Ananta (ii)—the sacred hill.

Br. III. 13. 58

Ananta (iii)—a king and the son of Vitihotra (Vitihotra-Vā. P.). Father of Durjaya.

Br. III. 69. 53. VI. 94. 53.

Anantatīkṣṇyāvratam—see *Giritanaydvratam*.

M. ch. 62.

Anantabhāgīn—A Bhārgava gotrakara.

M. 195. 20.

Anantaśayanam—a manifestation of Hari, as reposing on Śeṣa.

M. 276. 8.

Anantā—the wife of Svāyambhuva Manu.

M. 4. 33.

Anapāna (i)—see *Dadhivāhana*.

Br. III. 74. 102.

Anapāna (ii)—the son of Aṅga and father of Diviratha.

Vi. IV. 18. 15; Br. III. 74. 103.

Anapāyā—an apsaras.

Br. III. 7. 5.

Anamitra (i)—a son of Yudhājit. Father of Nimna, and Śini. A third son was Vṛṣṇi.

Bhā. IX. 24. 12-14; Br. III. 71. 20.

Anamitra (ii)—a son of Nighna: went to the forest for penance.

M. 12. 47-8.

Anamitra (iii)—the youngest son of Mādrī and Vṛṣṇi (Sumitra-Vi. P.). Father of Nighna, Śini, (Chini-Vā. P.) Yudhājit, Vṛṣabha and Kṣetra.

M. 45. 2-3, 22 & 25; Vā. 96. 99; Vi. IV. 13. 9; 14. 1.

Anamitra (iv)—a son of Mādrī.

Vā. 96. 19; Br. I. 1. 123,

Anarakam—a *Kṣetram* in the Narmadā. After a bath here, there is no need to fear a hell.

M. 193 1-3, 194 17.

Anaranya (i)—the son of Trasaddasyu and father of Haryāśva (Prasadaśva-Vi. P.), killed by Rāvana in his *dīvijaya*.

Bhā. IX. 7 4, VI. IV. 3. 17-18.

Anaranya (ii)—the son of Sambhūta, killed by Rāvana.
Br. III. 63. 74, Vā. 88. 75-6

Anaranya (iii)—the son of Sarvakarman.

M. 12. 47.

Anarkas—a piśāca clan

Vā. 69 264.

Anarvan—a follower of Vṛtra in his battle with Indra.
Bhā. VI. 10. 19, 31.

Anala (i)—a Vasava, (*Tejas*) has a son Kumāra through Svāhā. Śākha, Viśakha, and Naigameya were other sons (see Agni). Married Śivā, daughter of Hari and had two sons born with qualities of fire. Father of Skanda and Sanatkumāra.

Br. III. 3. 21; M. 5. 21-5; 203. 3; VI. I. 15. 110, 115,
Vā. 68 20, 24.

Anala (ii)—a chief monkey.

Br. III. 7. 235.

Anala (iii)—a hill of the Rākṣasas
Vā. 89 53.

Anala (iv) (*Agni*)—one became threefold at the instance of Purūravas;¹ the presiding deity of *svarṇa* or gold;² different kinds of;³ five kinds of, overcome by Kṛṣṇa in Bāṇa's war.⁴

¹ Vi. IV. 6. 94. ² Vi. V. 1. 14. ³ Vā 53. 5. ⁴ Vi. V. 33. 20.

Anala (v)—the son of Niṣadha and father of Nabhas.

Vi. IV. 4. 106.

Anavadyā—an Apsaras.

Vā. 69. 48.

Anavama (*Bahava*—s.v.)—son of Cakora and father of Śivasvāti.

Bhā. XII. 1. 26.

Anavaśā—an Apsaras.

Vā. 69. 48.

Anasūya—a Kaśyapa and a Trayārṣeya.

M. 199. 12.

Anasūyā—the wife of the sage Atri (s.v.) and a daughter of Kardama (Dakṣā-Vā. P. and Vi. P.). Mother of Datta, Durvāsas, and Soma;¹ mother of five Ātreyas and a daughter Śruti.²

¹ Bhā. I. 3. 11; III. 24; 22; IV. 1. 15; Vi. I. 7, 7, 25. ² Vā. 10. 28, 31; 28. 18-9; Br. II. 9. 52 and 56; 11. 22.

Anādṛṣṭa—a rājarsi; a brother of Vasudeva.

Vā. 96. 148; Vā. 99. 127.

Anādṛṣṭi—son of Asmaki.

Vā. 96. 186.

Anādhṛṣṭi—a son of Śūra and Bhojā.

Br. III. 71. 149 and 189; M. 46. 3.

Anāyu—a daughter of Dakṣa: a consort of Kaśyapa, and a mother goddess. Fond of eating.

Br. III. 3 56, 7 468, M. 171. 29.

Anāyusī—Had Araru and other four sons;¹ mother of diseases.²

¹ Br. III. 6. 30. .² M. 171. 59

Anāśakaphalam—a bath in the prescribed manner for a month in the Prāyaśa; attained by (oneness with god-head).

M. 108. 2 & 14.

Anāhitāgni—those who do not perform *yajñas*, as opposed to *agnihotris*.

Vā. 30. 6.

Aniruddha (I)—One of the four forms of Hari.¹ Invoked as a principal divinity. Source of all sounds (*śabdayoni*); presiding over the mind as fourth in order.² The supreme ruler of all senses.³ Created specially in the battle of Lalitā with Bhaṇḍa.⁴

¹ Bha. I. 5. 37; VI. 16. 18, X. 16. 45, 40. 21; XII. 11. 21. M. 276. 9. ² Bha. III. 1. 34. ³ Ib. III. 26. 28; IV. 24. 36.
⁴ Br. IV. 29. 128.

Aniruddha (II)—the son of Pradyumna and Rukmavati; carried away by air by Citralekhā, to the harem of the daughter of Baṇa at her instance. For him Baṇa had his arms reduced from thousand to two. Married Rocanā, grand-daughter of Rukmin at Bbojakaṭa to which Kṛṣṇa, Balarāma and others went. Came back to Dvārakā with his newly wedded wife.¹ Seen in a dream by Uṣā. Picture of him drawn by Citralekhā, who made him enjoy Uṣā's

¹ Bha. X. 61. 18. 23[9], 25-26 & 40

company at Śonitapura. Bāṇa came to know of this and imprisoned him to the great regret of his daughter.² Nārada communicated the news of Aniruddha's imprisonment to Kṛṣṇa and Vṛṣṇis. These departed to Śonitapura, besieged it, and humbled the pride of Bāṇa. The latter agreed to set Aniruddha free and allow him to marry his daughter. Left for Dvārakā with Uṣa.³ Famous for his speed in battle.⁴ Unable to recover the dead child of the Dvārakā Brāhmaṇa.⁵ Father of Vajra.⁶ Went to Syamantapañcaka for solar eclipse.⁷ Fought with Sātyaki at Prabhāsā.⁸ One of the five vamśavīras.⁹ Mrgaketana was a son of his: an authority on architecture.¹⁰

² Ib. X. 62. 12, 20-27, and 35. ³ Ib. X. ch. 63 (whole).

⁴ Ib. I. 14. 30. ⁵ Ib. X. 89. 31 and 41. ⁶ Ib. X. 90. 33, 36-7.

⁷ Ib. X. 82. 7. ⁸ Ib. XI. 30, 16. ⁹ Br. III. 72. 2. ¹⁰ M. 47. 23; 93. 51; 248. 49; 252. 3.

Aniruddha (III)—a vamśavīra.

Vā. 97. 2; 111. 21.

Anila (I)—The God of Wind invoked.¹ A surname of Vāyu,² father of Bhīmasena.³

¹ Bhā. III. 6. 16. ² Br. II. 25. 12. ³ Vi. IV. 14. 35; Bhā. IX. 22. 27.

Anīla (II)—a Vāsava: married Śivā and had two sons—Manojava and Avijñatagati. See *Isāna*.

Br. II. 10. 80; III. 3. 21; M. 5. 21; 203. 3; Vā. 66. 20, 25; Vi. I. 15. 110, 114.

Anila (III)—The *Vāyu Purāṇa* narrated by Wind-god with *samāsa bandhas* and rhythm,¹ 23,000 stanzas.²

¹ Vā. 3. 8. ² Vā. 104. 7.

Anila (IV)—a son of Kṛṣṇa and Mitravindā.

Bhā. X. 61. 16.

Aniṣṭakarman—son of Aṭamāna and father of Hāleya.

Bhā. XII. 1. 25.

Anika—a son of first Śāvarṇa Manu.

Br. IV. 1. 65.

Anikavān—a son of Arka Agni.

Vā. 29. 40; Br. II. 12. 43.

Anicakam—the continent lying round Śyāma hill.

M. 122. 23.

Anīha—a son of Devānka and father of Pārlyātra.

Bhā. IX. 12. 2.

Anu (i)—a son of Svāyambhuva Manu. Knows the power of the *yoga* of Hari.

Bhā. II. 7. 44.

Anu (ii)—a son of Yayāti and Śarmiṣṭhā. Refused to part with his youth to his father.¹ Became overlord of the north part of the kingdom.² Had three sons Sabhānara, Cakṣu and Parākṣa.³ Cursed to die in youth suffering from diarrhoea. Originator of several mleccha groups.⁴

¹Bhā. IX. 18. 33 & 41; Br. I. 1. 133, III. 68. 16-17, 51-79; IV. M. 24. 54, 52. 10, VI. IV. 10. 10-15. ²Bhā. IX. 19. 22. Br. III. 68. 90; 73. 126, Vā. I. 156; 93. 17, VI. IV. 10. 32. ³Bhā. IX. 23. 1; Br. III. 74. 12, M. 48-10, ⁴M. 33. 21-24; 34. 30

Anu (iii)—the son of Kuruveśa (Kuravaśa-Burnouf) and father of Puruhotra.

Bhā. IX. 24. 5-8.

Anu (iv)—the son of Kapotaroman and father of Andhaka. His friend was Tumburu.

Bhā. IX. 24. 20.

Anu (v)—(alias Vaina) a pupil of Laugākṣi.

Br. II. 35. 41.

Anu (vi)—the son of Kumāravamśa and father of Purumitra.

Vi. IV. 12. 42.

Anu (vii)—a son of Viloma and friend of Tumburu and father of Ānakadundubhi.

Vi. IV. 14. 13-14.

Anu (viii)—the son of Yadu and father of three sons.

Vi. IV. 18. 1.

Anukṛṣṇa—a Carakādhvaryu.

Br. II. 33. 13.

Anugaṅgāprayāga (c)—lie of territory under the Nāgas¹ and the Guptas.²

¹ Br. III. 74. 194. ² Vā. 99. 383.

Anugraha Sarga—divided into four, *viparyaya*, *śakti*, *tuṣṭi*, and *siddhi*; accounts for *vivṛtta*, and the *varttamāna* (present) in cycle; this is the fifth *sarga* or creation.

Vā. 6. 57, 67-9; 9. 117.

Anugraheśvara—(*Sadyojāta*) a *varamūrti*.

Br. IV. 44. 50.

Anucara—a god of the Haritagaṇa.

Br. IV. 1. 84.

Anujīvins—officials (lit. dependents on the king)—rules for the personal conduct of.

M. 216. 1-38.

Anutaptā (i)—another name for R. Sukumāri of Śākadvīpa.

Vā. 49. 91.

Anutaptā (II)—a R. in the Plakṣadvīpa.

Br. II. 19 19, Vā. 49 17, VI. II. 4 11.

Anutāpana—one of the 61 sons of Danu.

Bhā. VI. 6. 31.

Anuttamam—the name of the tapas performed by Atri (s.v.) for creation.

M. 232.

Anudṛṣṭkṣema—one of the Marutgāṇas.

Vā. 67. 129

Anupadēva—a son of Akrūra and Ugrasenī.

Vā. 96 112.

Anuparvatam—the forest noted for padma class of elephants between the Lauhitya and Sindhu; the name of Yamavanam (s.v.).

Br. III. 7 359; Vā. 69 241.

Anupālikā—a daughter of Vākā.

Br. III. 8. 56.

Anubhānu—a Dānava.

Vā. 68. 14.

Anubhūmi—a Carakādhvaryu

Br. II. 33 13.

Anumati (I)—a daughter of Sraddhā and Atigirā.¹ Wife of Dhātā and mother of Pūrṇimā.²

¹ Bhā. IV. 1. 34. ² Ib. VI. 18 3.

Anumati (II)—a R. in Sālmalidvīpa.

Bhā. V. 20. 10.

Anumati (iii)—a śakti devī on the *Sodaśapatrābja*.
Br. IV. 32. 12.

Anumati (iv)—a time in the evening of *Pratipada* comprising two *lavas*.¹ The day when one digit of the moon is deficient, fit for making gifts.²

¹ M. 133. 36; 141. 33, 40 and 51; Vā. 56. 35, 55. ² Vi. II. 8. 80.

Anumati (v)—one of the Bhārgava-gotrakāras.
M. 195. 28.

Anumati (vi)—a daughter of Smṛti and Aṅgiras;¹ the name of the first *pūrṇimā*.²

¹ Vā. 28. 15; Vi. I. 10. 7. ² Vā. 50. 201; Br. II. 11. 18.

Anumantā—a god of Ādya group:¹ a śādhya.²

¹ Br. II. 36. 69; III. 3. 16. ² Vā. 66. 15.

Anumlocantī—an Apsaras.

Vā. 69. 50.

Anumlocā (i)—resides in the sun's chariot during the month of *Bhādrapada*.

Vi. II. 10. 10.

Anumlocā (ii)—The apsaras presiding over the month *Nabhasya*. (*nabho-nabha*).

Bhā. XII. 11. 38; Br. II. 23. 10; III. 7. 15.

Anurādhā—a nakṣatra.

Vā. 66. 50; 82. 9.

Anurūpamāya—a Vasu, and a son of Dharma and Sudevī.

M. 171. 47.

Anurdeśya—see Ahṛbudhnya.

Br. II. 12. 26.

Anuloma—a Saimhikeya.

Vā. 68. 19.

Anuvatsara—the fourth year in a five year *yuga*,¹ is Vāyu.² (*Yajur samhitā*) ahorātratrakara.³

¹Bha. III. 11. 14, V. 22. 7; VI. II. 8. 72 ²Br. II. 13. 115, 119,
134, 21. 134, 28. 22; M. 141. 18. ³Vā. 31. 31. ³Vā. 31.
27; 56. 20; 50. 183, Br. II. 13. 134

Anuvamī—Devāvṛdha and his son Babhru belonged to this line.

M. 44. 57.

Anuvratha—the chief of the 6th *vṛtaskandha*, situated between the planets and the *Saptarṣimandala*.

Br. III. 5. 87.

Anuvinda—a prince of Avanti. Brother of Vinda and Mitravindā; Shared Vinda's (s.v) views and did not wish his sister to be married to Kṛṣṇa as against Duryodhana.¹ Stationed at the south gate of Mathurā by Jarāsandha,² and also on the south during the seige of Gomanta.³ Son of Rājedhīdevī according to the *Bhāgavata*.⁴

¹Bha. X. 58. 90; Br. III. 71. 158 ²Bha. X. 50. 11 [3].
³Ib. X. 52. 11[9] ⁴Ib. X. 58. 31, Vā. 96. 157; VI. IV. 14. 43.

Anuvṛttā—a daughter of Rṣā (Rṣi-Vā. P.); gave birth to the class of mandūkas, aineya and jambaka varieties.

Br. III. 7. 414 and 418; Vā. 69. 291, 295.

Anuvrata (I)—a son of Srutakirti.

M. 46. 5

Anuvrata (ii)—the son of Kṣema, ruled for 64 years.
M. 271. 25.

Anuvratas—a class of people in Śākadvīpa.
Bhā. V. 20. 27.

Anuṣāṅga—the one after *sṛṣṭisarga*; the second pāda of the purāṇa;¹ equal to Tretā; of 3000;² ends with the 99th chapter of the *Vāyu*.

¹ Br. I. 1. 39; II. 31. 127; III. 1. 1; IV. 4. 43; Vā. 4. 13; 65. 1-2. ² Vā. 32. 61; Vā. 58. 126; 103. 44. ³ Vā. 100. 2.

Anuṣṭub—a poetic metre;¹ a horse yoked to the sun's chariot;² from the fourth face of Brahmā.³

¹ Bhā. XI. 21. 41; Vā. 9. 52. ² Vā. 51. 64; Br. II. 22. 72; M. 125. 47; Vi. II. 8. 5. ³ Br. II. 8. 53. Vi. I. 5. 56.

Anuhl(r)āda—a son of Kayādhu and Hiranyaśaśipu; wife Sūrmyā. Father of Bāskala and Mahiṣa;¹ also of Vāyu and Sinivāli from whom the *hālāhala gāṇa* came;² as asura of the Vitalam. His daughter was married by Rajatanābha, the yakṣa.³

¹ Bhā.. VI. 18. 13, 16: Br. III. 5. 33. ² M. 6. 9; Vā. 67. 70, 75; Vi. I. 15. 142. ³ Br. II. 20. 26; III. 7. 119; Vā. 50. 25.

Anūpa (c)—the kingdom got by Sūta from Pr̥thu. The people were Anūpas, a Vindhya tribe.

Br. II. 36. 172; 16. 65; Vā. 62. 147.

Anūru—(Aruna) a son of Tārkṣya and Kadru. Charioteer of the sun.

Bhā. VI. 6. 22.

Anytam (as opposite to *satyam*) when falsehood is tolerated.¹ Bali shrinks from it.² No pātaka on five occasions: Jest or fun, speaking to women, for a marriage, when life is in danger, and when deprived of his wealth.³

¹ Bhā. VIII. 19 38-43 ² Ib. VIII. 20. 2-5. ³ M. 31. 16.

Anytam—son of Himsā and Adharma; father of Bhaya and Naraka.

Br. II. 9. 63, Vā. 10 39

Aneka—a son of Raucya Manu.

Br. IV 1. 104.

Anekakṣatrabaddha—a son of Raucya Manu.

Vā. 100 109

Anekajanmajanana—a son of Anala.

M. 203. 6.

Anenas (i)—the son of Kakustha (Paurāñjaya-Bhā.) of Pr̥thvi.

Bhā. IX. 6 20, Br. III. 63 26, Vā. 88 25, VI. IV. 2. 33.

Anenas (ii)—a son of Ayu and father of Suddha.

Bhā. IX. 17. 2 and 11, Br. III. 67 2, VI. IV. 8. 3.

Aneha—a Pravara.

M. 196 31.

Anaupampyā—the wife of Bāṇāsura. Ill-treated by mother-in-law and sister-in-law she was initiated into a mantra by Nārada to control them and to be ever pleasing to her husband. By this she left the strict path of chastity; offered gifts to the sage who refused them on the plea of his plenty.

M. 187. 25-52.

Anta—1000 crores × niyuta (1 lakh).

Vā. 101. 98.

Antaka (I)—surname of Yama: milkman of Pitṛs on the earth: ety.

Bhā. VI. 10. 15; Br. II. 36. 209; M. 10. 19; 213. 6.

Antaka (II)—a surname of Śiva.

Br. III. 3. 81.

Antaka (III)—a son of Vasumitra, ruled for 2 years.

M. 272. 29.

Antakāri—the tāmasic aspect of Svayambhū.

Vā. 66. 103.

Antakāla—prescriptions for,¹ yogic methods laid down.²

¹ Bhā. II. 1. 15-21; ² Ib. II. 2. 14-23.

Antara—the son of Pr̥thuśravas; in previous births the son of Yājña; also called Uśanas, performed 100 horse sacrifices as king.

Vā. 95. 22, 23.

Antarakṣaya—reference to the deluge in the Cāksusa antara.

M. 2. 1 and 14.

Antaranarmadā (c)—a western country; Narmada tribes.

Br. II. 16. 61; M. 140. 50.

Antarā—one of 44 apsarases.

Vā. 69. 4.

Antarikṣa (i)—a son of Rṣabha and Jayanti. Brother of Bharata. A bhāgavata and sage;¹ expounded to Nimi the nature of Māyā and mentions how the pure jñāna shines as threefold by the work of illusion.²

¹Bhā. V. 4. 11, XI. 2. 21. ²Ib. XI. 3. 2[1-4]-16

Antarikṣa (ii)—a son of Mura (s.v.) who went to the field to attack Kṛṣṇa who caused the death of his father.

Bhā. X. 59. 12.

Antarikṣa (iii)—the son of Puṣkara and father of Sutapas.

Bhā. IX. 12. 12.

Antarikṣa (iv)—the 13th Veda Vyāsa.¹ Heard the Purāṇa from Trivista, and narrated it to Trayyaśrūpī² (Carṇi-Vd. P.)

¹Br. II. 35. 120. VI. III. 3. 14. ²Br. IV. 4. 82, VI. 103. 61.

Antari(i)kṣa (v)—an Adya god; a devagana.

Br. II. 38. 69, VI. 62. 59

Antarikṣa (vi)—the son of Kinnarāśva (Kinnara-Vd. P.); and father of Suparna (Suṣepa—M. P.).

M. XII. 8; VI. 99. 285; VI. IV. 22. 5.

Antarikṣam—the Bhuvarloka or the region between earth and heaven.¹ One account is that Yayāti made this his abode when he was sent away from heaven,² to be propitiated as a deity in palace building.³

¹VI. 23. 107; 24. 18, 30. 88; 47. 29; 64. 10; 101. 19; 110. 49. ²M. 35. 4, 38. 20; 39. 11; 41. 8 & 10. ³Ib. 268. 12.

Antargiri—a tribe.

M. 114. 44.

Antargiribahiryiras—Peoples of an eastern country
Br. II. 16. 53, VI. 45. 122.

Antardhāna (I)—a surname of Vijitāśva (s.v.); got from Indra the power of moving about, unseen by others.

Bhā. IV. 24. 5.

Antardhāna (II) (*Antardahī*)—A son of Pṛthu; wife Śikhaṇḍini; father of Havirdhāna, and Mārīca.

Br. II. 37. 23; M. 4. 45; Vā. 63. 22; Vi. I. 14. 1.

Antaśilā—R. originating from the Vindhya.

Vā. 45. 103.

Antahpurāṇi—harems, origin of.

Vā. 8. 100.

Antahpurādhyakṣa—Superintendent of the harem and his qualification.

M. 215. 42; 216. 9.

Antāvasāyin—an untouchable.

Br. III. 14. 88; Vā. 79. 24.

Antika—a son of Yadu.

M. 43. 7.

Antināra (I)—the son of Jvalanā and Auceya; wife Manasvī. Father of two sons and a daughter Gaurī, mother of Māndhatrī.

M. 49. 7-8.

Antināra (II)—the son of R̥teṣu and father of three sons, Sumati and others.

Vi. IV. 19. 3-4.

Antya—a son of Bhṛgu, and a deva.

Br. III. 1. 89.

Antya(*Janmāñ*)—members of the fourth caste: home of.

M. 207. 19, 227. 54; 255. 14.

Antyayas—to follow the *vṛitti* of their ancestors. Also known *Antevasdyins*.¹ a low caste to be abandoned;² also *Antyayoni*.³

¹ BhA. VII. 11. 30; 14. 11 ² Br IV. 7. 3, 8, 19 and 67; 8. 10. ³ Ib. II. 31. 40

Antyavasayī—an untouchable.

Va. 79. 24.

Andha—R. of Bhāratavarṣa

Bhā. V. 19. 1a.

Andhaka (i)—a son of Sātvata [Sātvati (Kausalya)]: suspected Kṛṣṇa of having taken away Syamantaka.¹ A mahābhoja who married the daughter of Kanka and was father of four sons, Kukura and others.²

¹ BhM. IX. 24. 6; Br. III. 71. 1. 36, 53; Va. 96. 2, VI. IV. 13. 1. ² M. 44. 48-61; VI. IV. 14. 12.

Andhaka (ii)—son of Anu and father of Dundubhi.

Bhā. IX. 24. 20.

Andhaka (iii)—a son of Viloma, and a friend of Tumburu: also known as Danodakadundubhi.

Br III. 71. 118.

Andhaka (iv)—a commander of Bhaṇḍa.

Br IV. 21. 82.

Andhaka (v)—the 8th among twelve incarnations, after the battle of that name. Here Trayambaka slew thousands of Asuras;¹ in the Varīha Kalpa.²

¹ M. 47. 44-50. ² Va. 97. 75.

Andhaka (vi)—the asura killed by Śiva: Ādi and Baka were his sons; attempted to abduct the Devī in the presence of Śiva in the Mahākālavana of Avanti. Smitten by Pāśupata, blood came out of his body, out of which were born numberless Andhakas (s.v.) who overpowered Rudra. The latter created a number of Mātṛs who were not enough to meet them. Vāsudeva was thought of, and he created one Śuṣkarevati who drank off the blood of Andhakas. On his submission he was admitted to the group of Gaṇeśas.

M. 55. 16; 156. 11-12; 179. 2-40; 252. 5-19.

Andhaka (vii)—an elder Yādava advised in the council to secure the return of Akrūra; it was adopted.

Vi. IV. 13. 114-137.

Andhakas (i)—a community of the Yādava tribe¹ defending Dvārakā; at Dvāravatī their overlord was Ugrasena.² Praise the heroic deeds of Hari.³ Relieved by Kamsa's death.⁴ Endéd their lives by fighting their kinsmen.⁵ Kṛṣṇa, an Andhaka.⁶ Kingdom of.⁷ Their line;⁸ fetch Balarāma and Kṛṣṇa to Dvāraka.⁹

¹ Bhā. I. 11. 11; 14. 25; II. 4. 20; Vā. 86. 28. ² Bhā. X. 1. 69; 39. 25; 45. 15. ³ Bhā. IX. 24. 63. ⁴ Ib. X. 45. 15. ⁵ Ib. XI. 29. 39; 30. 18. ⁶ Br. III. 61. 23; 71. 85 & 143-144. ⁷ M. 114. 36. ⁸ M. 44. 61. 85; 47. 33. ⁹ Vā. 96. 84.

Andhakas (ii)—the Asuras born of the blood of Andhaka Asura, hit by the pāśupata of Rudra. To counteract their evil propensities Rudra created a number of Mātṛs who could not bring about the desired effect. Hence Vāsudeva created a Śuṣkarevati who brought about their destruction by drinking off their blood.

M. 179. 7-37.

Andhakāra (i)—a son of Dyutimat after whom the kingdom Andhakāra came to be known.

Br. II. 14. 22, 25.

Andhakdra (ii)—the eighth battle of Devas and Asuras.

Br. III. 72. 75 & 82, Vā. 97. 75.

Andhakāraka (i)(c)—a kingdom of Krauñcadvipa: also a name of the hill in that region.

Br. II. 14. 25; 19. 67 & 72, M. 122. 81, 85, Vā. 49. 61, 67

Andhakāraka (ii)—a Mt. in Krauficadvipa.

M. 122. 81, VI. II. 4. 50.

Andhakāraka (iii)—a son of Dyutimān; after his name a Janapada.

Vā. 33. 21, 23; VI. II. 4. 48.

Andhakāsuramardin—a surname of Śiva.

Br. III. 25. 12.

Andhakūpa—one of the 28 hells. Those who do not follow the prescribed course of life and who have no sympathy for the sufferings they inflict on others are subject to affliction in this hell.

Bhā. V. 26. 7 and 17. . .

Andhatāmisra—one of 28 hells. Here the person who deceives the husband and robs him of his wife and property is made to suffer.

Bhā. III. 30. 28 & 33, V. 26. 7 & 9

Andhatāmisram—a hell.

VI. I. 6. 41.

Andhini—one of the five devis on the third parva of the Kīricakra of Lalitā.

Br. IV. 20. 9 & 38.

Andhra (I)—born of Dirghatamas and Bali's wife.
(Burnouf's reading—Odra).

Bhā., IX. 23. 5.

Andhra (II)—the son of Drṣadaśva (Vṛṣadaśva-Vā. P.).
Br. III. 63. 27; Vā. 88. 26.

Andhra (III) (c)—a Janapada under the Devarakṣitas.
Vā. 99. 385; Vi. IV. 24. 64.

Andhras—a people of the southern country ruled for 300 years;¹ a sinful tribe got purified by praying to Hari;² defeated by Bharata.³ See Āṇdhras.⁴

¹ Bhā., XII. 1. 22; Vā. 45. 127; 47. 44; 78. 69; 99. 268, 361.
² Bhā. II. 4. 18. ³ Ib. IX. 20. 30. ⁴ M. 50. 76.

Andhraka—the Śunga, ruled for 2 years.
Vā. 99. 339.

Andhrakas—succeeded the Kaṇva dynasty of kings.
Thirty of them ruled for 456 years. Kingdom of:

Br. III. 73. 109; 74. 160, 170, 178, 197, 229-30; Vā. 98. 108;
Bhā. XII. 1. 22-28.

Andhravākas—people of an eastern kingdom.
Br. II. 16. 53; Vā. 45. 11.

Anna—gift of, the best of all; especially in a śrāddha:¹
Annavikrayam condemned.²

¹ Br. III. 16. 3, 52-5; 68, 66; Vā. 80. 55-7 (cf. Rāmā. II. ch. 103). ² Br. IV. 8. 44-58.

Annapūrṇā—a devī in the Cintāmanīgrīha.
Br. IV. 36. 23.

Annāda (I)—a son of Kṛṣṇa and Mitravindā.
Bhā. X. 61. 16.

Annāda (ii)—a son of Agni Arka.

Br. II. 12. 43.

Anya (i)—a son of Bhṛgu.

Vā. 65. 87.

Anya (ii)—a rājāṛṣi, becoming a Brāhmaṇa.

Vā. 91. 116

Anyādrik—one of the seven Maruts in the fourth marutgana.

Br. III. 5. 96-7, Vā. 67. 127.

Anyādrikpas—one of the names in the fifth marutgana.

Vā. 67. 128

Anydyataḥ—a son of Bhṛgu.

Vā. 65. 87.

Anvattā—an Apsaras.

Vā. 69. 48.

Anvastakā—the ninth day in the latter half of the three (or four) months following the full moon in *Agrahāyana*, *Pausa*, *Māgha*, (*Phālguna*). The fourth month is mentioned in the Purāṇa.

Vā. 81. 4, 5.

Anodhārya—the Dakṣināgnī.

Vā. 97. 25.

Antāhāryapacana—the particular Agni from which Vṛtra was born.

Bhā. VI. 9. 12.

Anvādhānakriyā—a fire rite on the conjunction of the *parvas*.

Br. II. 28. 37.

Apah (i)—one of the ten branches of the Harita group of Devas.

Vā. 100. 89.

Apah (ii)—water: variations in temperature explained in relation to the solar rays.

Br. II. 21. 59-62.

Apagas—a tribe.

Vā. 45. 120.

Apaciti—a daughter of Marīci and Sambhūti.

Vā. 28. 9.

Apattanas—Gandharvas in the Hemakakṣa hill; their ruler is Rājarāja Kapiñjala.

Vā. 39. 52.

Apathas—the people of a mountain kingdom.

M. 114. 55.

Apaprāvaraṇas—a hill tribe.

Br. II. 16. 67.

Aparā—one of the thirteen wives of Vāsudeva.

Vā. 96. 160.

Aparājita (i)—fought with Namuci in Devāsura war.

Bhā. VIII. 10. 30.

Aparājita (ii)—a son of Kṛṣṇa and Mādrī.

Bhā., X. 61. 15.

Aparājita (iii)—the horse on which Lalitā rode to fight Kuranda.

Br. IV. 22. 94.

Aparājita (iv)—a Rudra.

M. 171. 38; VI. I. 15. 122.

Aparājita (i)—an elephant at one of the four cardinal points to maintain the balance of the worlds.

Bhā. V. 20. 39

Aparājita (ii)—(R.) of Sākadvīpa.

Bhā. V. 20. 20.

Aparājita (iii)—a mindborn mother; following Māyū.

M. 179. 13, 69

Aparājna—when the sun passes three muhūrtas from the *madhyājna*.

Vā. 50. 96, 173.

Aparājñā—a Sakti of Kāla in the Pañcakona.

Br. IV. 32. 10.

Aparānta(kam)—a northern kingdom

Br. II. 16. 46; III. 62. 39; M. 114. 51; Vā. 58. 81.

Aparāntas—the people of the western country.

VI. II. 3. 16.

Aparṇā (i)—one of the three daughters of Menā and Himavat. Seeing her severe penance houseless and foodless her mother said 'soma', (Umā-Vā. P.) whence she became Umā and married Śiva.

Br. III. 10. 8-13, Vā. 72. 7, 11-2.

Aparṇā (II)—a daughter of Menā: married Jaigīśavya.
M. 13. 8-9.

Apavarga—the final beatitude from *sūkṣma*, the latter to be realised by *Jñāna*; cf. *Sankhya* k. 44. *Jñānenā cāpavargah*. From this results *vyāpaka*; from this comes *Puruṣa* and from it the highest bliss.

Vā. 13. 22.

Apasavya—a son of Śamṣya Agni.

Br. II. 12. 13.

Apasphūrja (*Vivasvat*)—Agni known as Āstha.

Br. II. 12. 31.

Apasmāras—a group of evil spirits.

Bhā. X. 6. 28.

Apasyati—a son of Uttānapāda and Sūnṛtā.

M. 4. 35.

Apasyanta—a son of Uttānapāda and Sūnṛtā.

M. 4. 35.

Apasyauṣa—a mantrakṛt.

M. 145. 104.

Apasvānta—a son of Śakrajīt and a loveable man.

Vā. 96. 53.

Apahāriṇī—a Brahmarāksasī.

Br. III. 7. 99.

Apāgneya—a Trayārṣeya.

M. 196. 43.

Apātktayas—a list of those unfit for interdining.
Va. 83. 60-70.

Apāndu—a sage
M. 196 45.

Apāna (i)—a Sādhyā god.
Br. III. 3 16.

Apāna (ii)—a Tuṣita god.
Br. III. 3. 19; Va. 66 18

Apāna (iii)—an Ajita deva.
Va. 67. 34.

Apāntaratama—a Siddha chief, who could not comprehend the māyā of Hari.

Bhā. VI. 15. 12; IX. 4. 57

Apāṅgarbha—attribute of Agni.
Br. II. 23. 53.

Apāthpati—an attribute of Varuna, the lord of a *dik*.
Br. III. 7. 331; Va. 69 215.

Apāthrasa—a son of Bharatagni.
Va. 29. 8.

Apāśu—a god of the Harita gana.
Br. IV. 1. 84.

Apārya—the name of Rudra.
Br. IV. 34. 42.

Apāsyā—a sage by *tapas*.

Br. II. 32. 99.

Aptoryāmam—a *yāga*,¹ from the fourth face of Brahmā.²

¹ Vā. 9. 51. ² Br. II. 8. 53.

Aprakāśas—a deva *gana* with Yama as their lord.

Br. III. 1. 52.

Apratīpi—son of Śrutasravas, ruled for 36 years.

M. 271. 21.

Apratima—a son of Uttama Manu.

Br. II. 36. 39; Vā. 62. 34

Apratiman—the son of Diti; also known as Ariṣṭanemi.

Vā. 65. 112.

Apratimauja—a sage of the Xth epoch of Manu.

Vi. III. 2. 27.

Apratiratha—the son of Rantibhāra (*Antimāra*-Vi. P.) and father of Kanva and Ailina.

Bhā. IX. 20. 6; Vi. IV. 19. 4, 5, 8.

Apramāda—a son of Buddhi.

Br. II. 9. 60; Vā. 10. 36.

Apratiṣṭha—a hell under the earth; the fourth one below the earth; ever in motion.

Br. IV. 2. 150 & 182-4; Vā. 101. 149, 179 and 181.

Apsaras—Divine dancers born of Muni and Kaśyapa. Joined Gandharvas in milking the cow Earth; worship Barhiṣad pitṛs. Love sports with Gandharvas over the Hima-

layas.¹ A group of celestial women who often go to Mount Kailasa.² Thirty-four³ wait on Indra.⁴ Joined the gods in offering prayers to Hari.⁵ Take their origin from the sportful motion of Hari.⁶ Danced at the avatār of Krṣṇa.⁷ Went to Dvāraka with gods and prayed for the return of Hari to Valkunṭha.⁸ Their association with the wise and the righteous.⁹ Welcome Krṣṇa back to his own region.¹⁰ Were asked by Indra to obstruct the completion of Mārkandeya's tapas.¹¹ Dance in front of the Sun god and move with him by turns.¹² Live in Meru. Kāmadeva was their overlord;¹³ born on earth as 18000 gopis during Krṣṇa's avatāra;¹⁴ sprung from the churning of the ocean;¹⁵ strewed grain at the conquering tour of Lalitā.¹⁶ Fourteen birth spots for them distinguished.¹⁷ Once when the Apsaras ladies, all daughters of Agni, were engaged in water sports in Mānasa, there came Nārada. Without saluting him they asked him how to attain the Lord as husband. He gave them a vrata but cursed that they would be separated from the Lord and become slaves of robbers; became the rekhas on the body of Vāmana.¹⁸

¹M. 6. 45; 10. 24; 15. 3. 22. 59. 120. 1. ⁸Bha. II. 1. 36;
 IV. 6. 9 ³V&. 69. 4. 101. 28. ⁴Bha. VI. 7. 4. ⁸Ib.
 VII. 8. 38 ⁴Ib. VIII. 5. 40 ⁷Ib. X. 3. 6. 4. 11. ⁸Ib. XL
 6. 3. ⁹Ib. XI. 12. 3. ¹⁰Ib. XL. 31. 2. ¹¹Ib. XII. 8. 16 ¹²Ib.
 XII. 11. 47; Br. II. 23. 27 and 50 ¹³Br. II. 15. 49; III. 8. 15;
 7. 25-26. ¹⁴Ib. III. 71. 243-4. IV. 2. 26 ¹⁵Bha. VIII. 8. 7. ¹⁶Br.
 IV. 18. 9 ¹⁷Ib. IV. 33. 18-25 ¹⁸M. 70. 21-5; 246. 54.

Apsarasa gāyatrī—fourteen in number, the mindborn daughters of Brahma, daughters of Manu, etc. most of them were wives and mothers of gods and sages.

VII. 9. 55, 30 87; 69 53, 62, 90, 235.

Apsaresam—a firham in the Narmada.

M. 194, 16-17

Abala—a sister of Dattatrey and Durvashas; a Brahmayadini.

VA. 70, 78.

Abālā—a mindborn mother.

M. 179. 27.

Abja—an attribute of Brahmā.

Br. IV. 5. 31.

Abjam (abdam)—100 crores.

Br. IV. 2. 94; Vā. 101. 95.

Abjayoni—is Brahmā also known as Pitāmaha; originally narrated the *Viṣṇu Purāṇa* to Dakṣa and other sages.

Vi. I. 2. 8; IV. 1. 67; 6. 5.

Abdhipa—an attribute of Agastya.

Br. IV. 31. 36.

Abhaya (I)—son of Dharma and Dayā: a sage.

Bhā. IV. 1. 50; M. 198. 3.

Abhaya (II)—one of the seven continents of Plakṣadvīpa. (*Jambūdvīpa*—Burnouf).

Bhā. V. 20. 3.

Abhayada—the son of Manasyu and father of Sudyu.

Vi. IV. 19. 1.

Abhayā (I)—a R. of Krauñcadvīpa.

Bhā. V. 20. 21.

Abhayā (II)—the goddess enshrined in Uṣṇatīrtha.

M. 13. 42.

Abhāriṣṭa—a dānava.

Br. III. 6. 15.

Abhija—the name of a hell.

Br. IV. 2. 150.

Abhijātakovidah—experts in astrology predicted Parikṣit's future glory at the time of his birth.

Bhā. I. 16. 1; cf. I. 12. 15-29.

Abhijit (i)—an auspicious hour between 1—2 p.m. midday time:¹ best for gifts.²

¹ Bhā. III. 18. 27, VII. 10. 67. ² M. 22. 2.

Abhijit (ii)—the 28th nakṣatra on the right nostril of Śitumāra;¹ the nakṣatra of Kṛṣṇa.² Identified with Hari.³

¹ Bhā. V. 22. 11, 23. 6, VA. 50. 130, 82. 12; 96. 201. ² Bhā. VIII. 18. 5; Br. III. 71. 205. ³ Bhā. XL. 16. 27.

Abhijit (iii)—A son of Andhaka, (Ānakadundhubhi-Vi. P.), and father of Punarvasu.

Br. III. 71. 119, VI. IV. 14. 14.

Abhijita (i)—Ārṣeyaprävara (Angiras), M. 196. 6.

Abhijita (ii)—(Punarvasu) the son of Candanodakadundubhi; performed Aśvamedha. Father of twins, Āhuka and Āhuki.

VA. 96. 118, 120; Br. III. 71. 119-122.

Abhinayam—technique of dancing started by Bharata. M. 24. 30.

Abhibhūta—the son of Durdama or Durmada:¹ of the Rohipī family.²

¹ Br. III. 71. 171. ² VA. 96. 189.

Abhimanyu (i)—a son of Arjuna and Subhadrā. Wife Uttarā. Conqueror of *atirathas*.¹ Famous for valour even as a boy. Father of Parīkṣit.² Drauṇi wanted to destroy his seed in embryo. Kṛṣṇa frustrated this attempt. Taken by Kṛṣṇa to Dvāraka.⁴ Slew Bṛhadbala in the Bhārata war.^{4(a)} Went with Kṛṣṇa to Upaplāvyā to see the Pāṇḍavas.⁵ Killed by Saīndhava.⁶ A rathī,⁷ considered as god.³

¹ Bhā. IX. 22. 33. Br. III. 71. 178; M. 50. 56; Vi. IV. 20. 51;

² Bhā. I. 4. 9. Vi. IV. 20. 52. ³ Bhā. III. 3. 17. ⁴ Ib. X. 64 [11].

^{4(a)} Vi. IV. 4. 112. ⁵ Bhā. X. 78. [16 (V) 4]. ⁶ Ib. X. 78. [30].

⁷ Vā. 96. 176; 99. 249. ⁸ Vā. 31. 7.

Abhimanyu (ii)—a son of Cākṣuṣa Manu.

Br. II. 36. 80, 107; M. 4. 42; Vā. 62. 68, 91.

Abhimanyu (iii)—a sage of the second Sāvarna epoch.

Br. IV. 1. 71.

Abhimanyu (iv)—a son of Manu and Nāḍvalā.

Vi. I. 13. 5.

Abhimāna—(Rudra) entered Ātmān (*ahāṅkāra*) of *Virāṭ Puruṣa*.

Bhā. III. 6. 25.

Abhimitra—one of the names in the second *marut gaṇa*.

Vā. 67. 125.

Abhiyuh—one of the names in the third *marut gaṇa*.

Vā. 67. 126.

Abhiyuktaśika—a *marut* of the third *gaṇa*.

Br. III. 5. 95.

Abhiyuktas—a class of people in Kuśadvipa.

Bha. V 20. 16.

Abhisāha—a northern kingdom.

Br II. 16. 48.

Abhisēka—The anointing ceremony: when Puru, the last son was recommended by Yayāti, the people said that it was dharma to anoint the eldest, defined the law that the faithful son alone was fit for the throne; Puru having fulfilled his father's wishes was to be regarded the faithful and dutiful, this was agreed to; further it was endorsed by Śukra.

Va 93. 76-87; 99 45L

Abhisēkamangalam—of Rāma, described.

VI. IV. 4. 98-99

Abhisēcanam—of Pr̥thu.

M. 8. 2; 10. 10; Va 32. 48.

Abhūmi (I)—a son of Citraka.

Br. III. 71. 115, Va 96. 114.

Abhūmi (II)—a son of Aśvini and Akrūra.

M. 45 33.

Abhyukanam—slightly different from *Prokṣanam*; the former is for articles of diet, etc. and the latter for flowers, grass, etc.; details of the *Friddha*.

Va. 79 33.

Abhrama—the king of the elephants.

Br. III. 7. 355.

Abhramu—an elephant and a daughter of Bhauvana—mother of dig-gajas.

Br. III. 7. 329.

Abhrayantī—a queen of Varṣa-ṛtu.

Br. IV. 32. 29.

Abhrāṇī—formation of clouds described: kinds of.

Br. II. 22. 23-48.

Amara (i)—a mountain kingdom.

M. 114. 56.

Amara (ii)—a *marut gāṇa*.

M. 171. 52.

Amaram—a place sacred to Śiva.

M. 181. 26.

Amarakanṭaka—(Mt.) the sacred hill at the top of Mālyavat. Here Aṅgiras performed penance for fifteen crores of years; here is the R. Viśalyakaranī, forming a part of Kalinga; Siddhikṣetram, noted for śrāddha offering,¹ and *pitr piṇḍa*; a kṣetra of the Narmadā by name Jaleśvarā; surrounded by the hill Rudrakotī; superior to Kurukṣetra;² its crest lustrous as the *Pralayāgni*; there were golden kuśas touching the bank of the south Narmadā; here Aṅgiras, once after Agnihotra saw the step to *svarga* or heaven; on the west is a tank, bordering on Kalinga another holy place. Sung even by Śukra.³

¹ Br. III. 13. 4-16. ² M. 22. 28; 186. 12-34; 188. 79 and 82; 191. 25; 193. 54; 194. 44. ³ Vā. 77. 4-16; 112. 32.

Amaragandika—on the western side of Gandhamādana.

M. 113. 48.

Amarapura—another term for Heaven whose lord was Indra.

Br. IV. 6. 11 and 32.

Amaraprakhyā—a Dānava.

M. 177. 8.

Amaradvītīya—Heaven noted for the pleasure-park Nandana. A description of the city, occupied for some time by Bali.¹ Though it was really the capital of Indra, the latter says that it belonged to Kṛṣṇa.² When it is midday here, the sun rises at Samyamana.³

¹ Bhā. VIII. 15. 11-22 and 33; Vā. 77. 26. ² Bhā. X. [67 (V) 26]; Vi. I. 9. 25 ³ Br. II. 21. 37, III. 13. 20 and 30; M. 124. 27.

Amarpaṇa—the son of Susandhi and father of Sahasyān.

Vl. IV. 4. 111.

Amarka—a son of Śukrācārya.

Bhā. VII. 5. 1, 48.

Amarpana—the son of Sandhi and father of Mahasvat.

Bhā. IX. 12. 7.

Amaritas—a *deva gana* with Yama as their lord.

Br. III. 1. 52.

Amā—a ray of the sun.

Vl. II. 12. 8.

Amātyas—their irritation against king, a cause of internal dissensions; to be banished after being deprived of possession, for doing wrongs: Residence of.

M. 223. 9; 227. 160; 254. 21-22.

Amāvasu (I)—a son of Aila. Him Acchodā adopted as her *pitr* and lost her yogic powers; son of Purūravas and Urvaśī. Father of Bhīma.

Br. III. 10. 56 and 68; 66. 22; M. 14. 5, 7. Vā. 91. 51. 2; Vi. IV. 7. 1 and 2.

Amāvasu (II)—the son of Āyu; a Vasu passing through the sky loved by Acchodā.

Vā. 73. 5.

Amāvāsyā—the time when Pitṛs worship moon and when the sun, moon and constellations meet together in the same maṇḍala; Pitṛs drink the nectar of the moon 1/15 part of it remaining; there is no moon, middle sun—half night half day.¹ Yajñas with 21 *samjñas*.² Only when two of its *kalas* remain, the moon enters the orbit of the sun and stays in the ray called *Amā* and hence the period is *Amāvāsyā*,³ fit for *śrāddha*.⁴

¹ Br. II. 10. 62, 65; 21. 153; 23. 70; 28. 6; 17. 19; M. 17. 2;

126. 66. 72; 141. 42-49; Vā. 52. 64; 53. 92; 56. 1, 6, 42 and 49

² Br. III. 11. 14. Vā. 74. 13. ³ Vi. I. 20. 38; II. 8. 80; 12. 8;

III. 14. 7-10. ⁴ Vi. III. 14. 7-10.

Amāvāsyakā—a śakti devī on the *Sodaśapatrābja*.

Br. IV. 32. 12.

Amāvīryā—called *kuhū* because it casts the length of time a cuckoo takes to say *kuhū*.

M. 141. 42, 49.

Amita (I)—a son of Jaya.

Bhā. IX. 15. 2.

Amita (II)—a Sudharmāṇa god.

Br. IV. 1. 60.

Amita (iii)—a *mantrakṛti* of the Angirasa branch.

Vā. 59, 98.

Amitadhvaja—a son of Dharmarāja—Janaka and father of Kāṇḍikya.

VI. VI. 6. 7-8.

Amitābhās (i)—one of the three deva *ganas* of the first epoch of Sāvanni Manu;¹ twenty branches mentioned.²

Br. IV. 1. 12, 16 and 18, VI. III. 2. 15. ²Vā. 100. 13-17.

Amitābhās (ii)—a group of gods of the Raivata epoch, fourteen in number.

Br. II. 36 51 and 54, VI. III. 1. 21.

Amitāśva—the son of Nikumbha and father of Kṛṣṇāśva.

VL IV. 2. 45-6.

Amitra—a Marut of the second *gāṇa*.

Br. III. 5. 93.

Amitraghma—one of Bṛhadbaṇḍa's eight councillors.

Br. IV. 12. 12.

Amitrajit (i)—A son of Sutapas and father of Bṛhadrāja.

Bhā. IX. 12. 12-13.

Amitrajit (ii)—the son of Suparna and father of Bṛhadbhāja. (Bṛāradvāja-Vā. P.).

VI. IV. 22 5-6, Vā. 99 288.

Amitraha—a son of the fourth Savarna Manu (Rtu Savarna Manu).

Br. IV. 1. 94; Vā. 100 99

Amīnā—a daughter of *Rśā*: gave birth to four kinds of crocodiles.

Br. III. 7. 414 and 416.

Amūrtaraya—a sage who had transcended the force of Māyā. (Burnouf makes this into two names Amūrti and Aya).

Bhā. II. 7. 44.

Amūrtarayasa (I)—one of the four sons of Kuśa.

Br. III. 66. 32; Vā. 91. 62.

Amūrtarayasa (II)—a son of Antināra.

M. 49. 8.

Amṛta (I)—an Amitābha god.

Br. II. 36. 53; Vā. 62. 46.

Amṛta (II)—a son of Bharaṭāgni.

Vā. 29. 8.

Amṛta (III)—one of the seven divisions of Plakṣadvīpa.

Bhā. V. 20. 3.

Amṛtam (I)—the juice from medicinal herbs of the Candra hill of Plakṣadvīpa.

Br. II. 19. 8; 24. 27 and 31.

Amṛtam (II)—nectar arising out of the churning of milk ocean by gods and Asuras. Others that came out of it were curds, liquor, Soma, Lakṣmī, horse, Kaustubha, Pārijāta, and lastly Kālakūṭa. Then appeared Dhanvantari. Distribution of *amṛtam* by Mohinī, the form assumed by Hari to delude the Asuras. When Rāhu was seen, partaking of it,

had his head cut off. Finding themselves deceived, the Asuras began war.

M. 1. 9; 249 14 to the end, cha. 250 and 251 (whole);
Va. 23 90; 52. 37, 92. 9, VI. I. 9. 80-111.

Amṛtāprabhas—gods of Sāvarṇi epoch.

Bhā. VIII. 13. 12.

Amṛtamanthana—the fourth devāsura battle, in which Indra defeated Prahlāda.¹ Also the fourth of twelve incarnations of Hari by name Indra, with details of the battle.²

¹ Br. III. 72. 73 and 78, IV. 6. 7. ² M. 47. 43 and 48, 249 51, Va. 97 74. 79.

Amṛtavān—a Śukradeva.

Va. 31. 8.

Amṛtā (i)—a Śakti devī, the goddess enshrined in a Vindhyan cave.

Br. IV. 44. 84, M. 13. 42.

Amṛtā (ii)—the goddess enshrined at Vena.

M. 13. 49; 122. 33.

Amṛtā—R. of the Plakṣadvīpa.

Br. II. 19. 19; Va. 49 17; VI. II. 4. 11.

Amṛtā (i)—a group of rain-giving nādis with the sun.

Br. II. 24. 27; Va. 53 20.

Amṛtā (ii)—one of the fourteen clans of Apsaras, born of waters.

Br. III. 7. 19; Va. 69 53.

Amṛtakarṇī(nityā)—a gupta Śakti.

Br. IV. 19. 20, 36. 71; 44. 120.

'Amṛteśvarī—an attribute of Vārunī.

Br. IV. 35. 29.

Amṛtotpādanam (see *Amṛtam*)—suggested by Hari-Ajita to secure immortality for gods. It was to churn the *kṣiroda* with Mandara as stick and Vāsuki as rope. The Asuras agreed to aid the gods in securing *Amṛta*. Hari took hold at first of the head, and when the Asuras protested, of the tail of Vāsuki. Seeing exhaustion on the part of gods owing to obstacle of Vighneśa, Hari propped up the Mandara hill, assuming the form of a tortoise. With continuous effort, the churning went on. First appeared *Hālāhala* which was consumed by Śiva on an appeal from the Prajāpatis and with the permission of Pārvatī. Then came out *Kāmadhenu* which sages appropriated for agnihotra; *Uccaiśravas*, a horse which Bali took; then *Airāvata*; *Kaustubha* gem appropriated by Hari, then *Pārijāta*, Apsaras women and then Śrī married to Hari. Then came out *Vāruṇīdevī* whom Asuras seized, then Dhanvantari with a pot of *Amṛta*. There was then a rush on both sides to get the *Amṛta* first when Hari assumed the form of *Mohinī* and arrested their attention. Moved by her beauty, both gods and Asuras agreed to let her distribute the *Amṛta* to all of them. She began with the gods and was serving them first. Noticing this Rāhu took the guise of a god. On being pointed out by the sun and moon, Hari cut off his head with his Cakra. The Asuras found that they had been deluded by Hari and set their face against Him. See *Amṛtam*.

Bhā. VIII. 6. 21-25, 31-32. Ib. ch. 7-9 (whole); Ib. 10. 1.

Amṛtaughā—R. of Krauñca dvīpa.

Bhā. V. 20. 21.

Amoghākṣī—goddess enshrined at Vipāśa.

M. 13. 35.

Amohakam—another name for Brahmatirtham: an elephant-like stone is established in the midst of waters here; fit for *pinda* offering.

M. 191. 105-7.

Aṁtyam—1000 crores \times *niyutam*.

Br IV. 2. 98 and 102.

Ambara (i)—an Asura follower of *Vṛtra* in his battle with Indra.

Bhā. VI. 10. 19.

Ambara (ii)—sacred to *Vīśvakāma*.

M. 18. 27.

Athbaranadī—R from the slope of the Meru; flows through Devabhrājam, Mahābhrājam, Vaibhrājam enters Sitodā, the lake in the west, and then goes round the Supakṣe hill, Śikhiparvatam, Kaṇkam, Vaidūryaparvatam, Kapilam, Gandhamādanam, Piñjaram, Sarasam, Kumudācalam, Madhumanta, Mukuṭa, Kṛṣṇaśvetam, Sahasraśikharam and Pārijāta into the Ketumāla and falls into the western ocean.

Vā. 42. 44-57.

Ambarīṣa (i)—the son of Nābhīga. A devotee of Hari. The curse of Durvāsas proved ineffective in his case. Though lord of seven continents, Ambarīṣa knew that glory was perishable. He devoted himself to the service of Hari, and got to know the power of His *yoga*. A saintly king. Performed the *Aśvamedha* in a desert region so as to compel R. Sarasvati flow back towards it. Pleased with him, Hari presented his Cakra to him. He observed the *Doddasi vrata*, for a year at the end of which he gave gifts to Brāhmaṇas and was preparing to feed them. There then came Durvāsas who agreed to be fed. He went to the Yamunā for bath and was engaged in contemplating on Brahman. The time for breakfast came and the sage did not return.

So the king broke his fast with only water and waited food expecting the sage's arrival. The sage on his return found that the king had broken his fast, and grew angry and created a flaming goddess to attack him. Hari's *Cakra* burnt her, turned towards the sage who ran everywhere and to the *Trimūrtis* in vain.¹ Advised by Hari, the sage apologised to the king who prayed to the *Cakra* and set the sage at liberty. The king who had not taken food requested him to accept his hospitality which Durvāsas gladly did. Blessing the king, the sage went back to Brahmaloka. Later the king bestowed his kingdom on his sons and retired to the forest for a life of penance and prayer.² Had three sons Virūpa and others.³ A *mantrakṛt* who made the 16 great gifts.⁴

¹ Bhā. IX. 4. 13-71; II. 7. 44; Br. III. 34. 39; Vā. 88. 171.

² Bhā. IX. 5 (whole). ³ Bhā. IX. 6. 1; Br. III. 63. 6, 170-172; Vi. IV. 2. 6, 7; 4. 36. ⁴ M. 12. 20, 45; 145. 102; 274. 11.

Ambarīṣa (II)—a son of Māndhāṭṛ and Bindumatī. Adopted by his grandfather. Father of Yuvanāśva. (not the Yuvanāśva, father of Māndhāṭṛ).

Bhā. IX. 6. 38: 7. 1; Br. III. 63. 72; Vā. 88. 72; Vi. IV. 2. 67; 3. 2.

Ambarīṣa (III)—an Aṅgirasa and *mantrakṛt*.

Br. II. 32. 108; Vā. 59. 99.

Ambarīṣa (IV)—a kādraveya nāga.

Br. III. 7. 36; Vā. 69. 73.

Ambarīṣa (V)—a son of Pulaha and Kṣamā.

Vā. 28. 26.

Ambaṣṭha (I)—the name of the mahout of Kuvalayā-pīḍa killed by Kṛṣṇa for leading it against him.

Bhā. X. 43. 2 and 14.

Ambapatha (ii) (c)—kingdom: Capital of Suvarata: Its king failed in hitting the fish target in Lakṣmaṇa's *svayambhara*.

Bhā. X. 83. 23; Br. III. 74. 22; M. 48. 21; Vā. 99. 22.

Ambapathas—a people;¹ country of.²

¹ Bhā. X. 83. 23. ² VI. II. 3. 18.

Ambā (i)—a daughter of the king of Kāśī noted for her beauty and a queen of Viśtravirya.

Bhā. X. 60. 47; VI. IV. 20. 36.

Ambā (ii)—the saviour of the world, with her Puruṣa Sadāśiva.

Br. IV. 8. 33; 19. 81; 23. 17.

Ambā (iii)—the queen of Varṣa-ṛtu.

Br. IV. 32. 29.

Ambikā (i)—Wife of Śiva.¹ Daughter of Dakṣa reborn of Menū.² Pacified by Citraketu.³ Surname of Pārvati and Yogamāyā.⁴ Gave bhikṣaṇī to Vāmana.⁵ In her honour a festival was celebrated at a sacred spot called Ambikāvana. In this Gopas participated.⁶ Represents Soma while Śiva is Agni.⁷ Worshipped in ceremonials before digging tanks.⁸

¹ Bhā. III. 12. 18. ² Ib. IV. 7. 59. ³ Ib. VI. 17. 17. ⁴ Ib. X. 2. 12. ⁵ Ib. VIII. 18. 17. ⁶ Ib. X. 34. 1-3. ⁷ Br. II. 27. 112; IV. 14. 6; 15. 52; 44. 80. ⁸ M. 58. 20.

Ambikā (ii)—a daughter of the King of Kāśī and wife of Viśtravirya.¹ Mother of Dhṛtarāṣṭra.²

¹ Bhā. IX. 22. 24. VI. IV. 20. 38. ² Bhā. X. 48. 34.

Ambikāvana—a forest sacred to Ambikā on the banks of the Sarasvatī. Here was a festival in honour of Śiva and Devi. To this, Nanda and others went. When he was there,

Nanda was seized by a reptile, and was released by Kṛṣṇa.¹
Before her marriage Rukminī went to worship in this shrine.²

¹ Bhā. X. 34. 1-18. ² Ib. X. 53. 39.

Ambikāḥṛdayam—a portion of the *mantraśāstra*—intended to condone the sin of drinking wine.

Br. IV. 7. 70.

Ambikeya—a hill-citadel of Śākadvīpa.

Br. II. 19. 89.

Ambuka—a son of Brahmadhāna.

Br. III. 7. 98.

Ambujekṣaṇa—an attribute of Viṣṇu.

Br. IV. 34. 84.

Ambhudhārā—the wife of Āyuṣmat, and mother of Rśabha (Hari).

Bhā. VIII. 13. 20.

Ambha—derived from *bhā*.

Vā. 100. 182.

Ambhāri—is Angāri Agni.

Br. II. 12. 30.

Amśa (i)—Name of a god with the Hemanta sun; a Tuṣita god.

Br. II. 23. 16; 36. 11.

Amśa(u) (ii)—an Āditya.

Vā. 66. 66; Vi. I. 15. 131.

Aṁśa (III)—the Rakṣasa who resides in the sun's chariot during the month of Mārgaśīrṣa.

VI. II. 10. 13.

Aṁśu (I)—a playmate of Kṛṣṇa.

Bhā. X. 22. 31.

Aṁśu (II)—the name of the sun in the month of Saha (Mārgaśīrṣa).¹ the Āditya of the month Citra, possessing 7000 rāya.² An Āditya.³

¹ Bhā. XII. 11. 41. ² Br. II. 24. 34 and 38. ³ Br. III. 3. 67.
VI. I. 15, 131.

Aṁśu (III)—one of the ten devas of the Harita gana.

VA. 100. 89.

Aṁśu (IV)—The son of Purumitra and father of Satvata.

VI. IV. 12. 43.

Aṁśumat (I)—son of Asamañja(ss) (s), devoted to grandfather Sagara.¹ Went in search of the consecrated horse of Sagara, met Kapila and belauded his greatness.² Pleased with him, Kapila sent back the horse, adding that the Śāgaras would obtain release by the waters of the Ganges.³ Succeeded Sagara as king.⁴ Was engaged in penance to get the Ganga for the liberation of his uncles. Before he could achieve this, he died. His son was Dilipa.⁵ Anointing him, Aṁśumat retired to the forest.

¹ Bhā. IX. 8. 15, Br. III. 51. 51; 52 1, M. 12. 43; VA. 88. 166, VI. IV. 4. 7-32. ² Bhā. IX. 8. 19. 27; Br. III. 54. 17 and 51. ³ Bhā. IX. 8. 28-29; Br. III. 56. 20. ⁴ Bhā. IX. 8. 28, 31. ⁵ Bhā. IX. 9. 1-2, Br. III. 56. 30; 63. 165, VI. IV. 4. 34.

Aṁśumat (II)—one of the Yādavas deputed to go with Kṛṣṇa's sacrificial horse with a view to its protection.

Bhā. X. 89. 22[3].

Amśumat (iii)—an Āditya.

M. 6. 4.

Amśumat (iv)—the son of Pañcajana; married Yaśodā, mindborn daughter of Haviṣmanta Pitṛs: Father of Dilipa.

M. 15. 18.

Amśumat (v)—a son of Kauśika: in previous births born as Cakravāka in Mānasa.

M. 20. 18.

Amśumat (vi)—a horse of the moon's chariot.

M. 126. 52.

Aya (i)—a son of Vasiṣṭha, and a Prajāpati of the Svārociṣa epoch.

M. 9. 9.

Aya (ii)—a son of Devakī.

Vā. 96. 173.

Ayana—a sādhya.

M. 203. 11.

Ayanam—Six months constitute an *Ayana*. Distinguished as the southern and northern corresponding to the course of the sun towards the north and south of the equator;¹ suitable for śrāddha and dāna.² According to divine calculation *Dakṣiṇāyana* is the night and the *Uttarāyana*, the day of the Devas;³ the months of *Tapa*, *Tapasya*, *Madhu*, *Mādhava*, *Śukra* and *Śuci* are *Uttarāyana* and the months of *Nabha*, *Nabhasya*, *Iṣa*, *Ūrja*, *Saha* and *Sahasya* are *Dakṣiṇāyana*.⁴

¹ Bhā. III. 11. 11; Br. II. 21. 126; 22. 10; 28. 17; Vā. 3. 14; 23. 106, etc. ² M. 17. 2; 82. 25; 83. 7; 98. 2; 101. 38; 124. 92; 184. 72. ³ Vi. I. 3. 10; II. 8. 31, 36. ⁴ Vi. II. 8. 81.

Ayasya—a branch of the Aṅgirasa.
Va. 65. 106.

Ayahpāna—a hell.
Bhā. V. 26. 7 and 29

Ayahśāṅku—a Rākṣasa of Bali's camp.
M. 245. 31.

Ayahśras—a follower of Bali.
M. 245. 31.

Ayasya (i)—the Sāmaga Brāhmaṇa who officiated as *Udgṛtā* in the *Puruṣamedha*:¹ An Aṅgirasa and *mantrakṛt*.

¹ Bhā. IX. 7. 23. ² Br. II. 32. 110.

Ayasya (ii)—a son of Petyā and Atharvan.
Br. III. 1. 105.

Ayuta—the son of Rādhika and father of Krodhana.
Bha. IX. 22. 10-11.

Ayutahoma—one of the three kinds of *Grahabali*; details of: may be performed in marriages, *utsavas* and *yajñas* for successful termination of these.

M. 93. 5-84.

Ayutam—Ten thousand.
Va. 101. 94.

Ayutdījt (i)—son of Bhajamāna.
Bhā. IX. 24. 8; VI. IV 18. 2.

Ayutdījt (ii)—a son of Upavāhyaka.
Br. III. 71. 5.

Ayutāyus (i)—the son of Sindhudvīpa, and father of Rūtparna.

Bhā. IX. 9. 16-17; Br. III. 63. 172; Vi. IV. 4. 37.

Ayutāyus (ii)—the son of Śrutasravas and father of Niramitra.

Bhā. IX. 22. 46; Br. III. 74. 111; Vi. IV. 23. 4.

Ayutāyus (iii)—The son of Āradhita; father of Akrodhana; ruled for 26 years.

Vā. 99. 232, 298; Vi. IV. 20. 4.

Ayutāyus (iv)—a son of Purūravas.

Vi. IV. 7. 1.

Ayodhyā—the capital of Ikṣvākus. The children of Ayodhyā were cast into the Sarayū by Asamañjasa and then restored to life by his yogic power.¹ Chief buildings were *prāsāda*, *gopura*, *sabhā*, *caitya* and *devagrha*,² one of the holy cities.³ City of Rama and Sagara;⁴ also known as Śāketa.⁵ Capital of Madhyadeśa of King Divākara, famous for Rāmatīrtham;⁶ in the nose portion of the personified Veda.⁷

¹ Bhā. IX. 8. 17-19. ² Ib. IX. 11. 25-34; Br. III. 63. 21;
³ Br. IV. 40. 91. ⁴ Br. III. 37. 33; 47. 75; 48. 1; 49. 10 and 58;
 53. 5. ⁵ Br. III. 54. 54. ⁶ M. 191. 93; 271. 5. Vi. IV. 4. 97;
 Vā. 99. 282. ⁷ Vā. 88. 20, 94; 104. 81; 111. 68.

Ayonisambhava—a tīrtham on the Narmadā: rids a man of rebirth.

M. 191. 61.

Ayomukha (i)—a son of Danu;¹ followed Vṛtra in his war with Indra;² took part in the Devāsura war between Bali and Indra.³

¹ Bhā. VI. 6. 30; Br. III. 6. 5; M. 6. 17; Vi. I. 21. 4. ² Bhā. VI. 10. 19. ³ Ib. VIII. 10. 19.

Ayomukha (II)—Mt. a hill with medicinal herbs.
M. 163. 71.

Ayomukhi (I)—a mother goddess.
M. 179. 29

Ayomukhi (II)—the wife of Vighna.
Br. III. 59. 13; Va. 84. 13

Araṇī (I)—a piece of sacred wood to produce fire for sacrifice.

BhA. III. 27. 23; IV. 16. 11.

Araṇī (II)—the wife of Dvalpāyana and mother of Śuka.
Br. III. 8. 72, 10. 79-80; Va. 70. 84, 91. 43.

Aranya—father of Udaka and Vārunī.
Br. II. 36. 104.

Aranya devatas—forest deities in the Himalayas.
Br. III. 22. 27.

Aratni—a measurement of length equal to a cubit.
Br. II. 17. 26; III. 11. 7; Va. 48. 28, 74. 7.

Araru—a son of AnĀyuṣā and father of the great asura Dhundhu.

Br. III. 6. 31.

Arājaka—described;¹ on Vena's death; abundance of thieves in the kingdom; plants, uncultivation of.²

¹ Br. II. 31. 93-99; M. 10. 6, 144. 67. ² VL I. 13. 31, 67, Va. 93. 50, BhA. IV. 14. 37-41.

Ari—Ārṣeya pravara (Āngiras).

M. 196. 10.

Arighna—A vighnanāyaka.

Br. IV. 27. 82.

Ariga—the son of Tvaṣṭā.

Vā. 33. 59.

Arijit—a son of Kṛṣṇa and Bhadrā.

Bhā. X. 61. 17.

Arindama—the son of Śivasvāti and father of Gomati-putra.

Bhā. XII. 1. 26.

Arimardana (i)—a son of Śvaphalka and Gāndinī.

Bhā. IX. 24. 16; Br. III. 71. 111.

Arimardana (ii)—a son of Upamadgu.

Vi. IV. 14. 9.

Arimardana (iii)—a son of Kuru

Vā. 62. 12; 99. 218.

Arimejaya (i)—a son of Gāndinī.

Vā. 96. 110.

Arimejaya (ii)—a son of Upamadgu.

Vi. IV. 14. 9.

Arimjaya—a Br̥hadratha king who ruled for 50 years; with him were 32 kings commencing with Br̥hadratha altogether a 1000 years of rule.

Br. III. 74. 121; Vā. 99, 308.

Ariṣṭa (i)—a son of Danu.¹ Took part with Bali in the Devasura war.² A dānava with *manusya dharma*.³ Known for music.⁴

¹ Bhā. VI. 6. 30. ² Ib. VIII. 10. 22. ³ Vā. 68. 15. ⁴ Vā. 69. 73.

Ariṣṭa (ii)—the son of Mitra and Revati.

Bhā. VI. 18. 6.

Ariṣṭa (iii)—an asura friend of Kāṁsa.¹ Came once to the *Vraja* of Nanda in the form of a terrific bull. Gopas and gopis got afraid as also the cattle there, attacked Kṛṣṇa who vanquished him.²

¹ Bhā. X. 2. 1; VI. V. 1. 24; 4. 2, 12. 21. ² Bhā. X. 38. 1-16; 46. 26, II. 7. 34, Br. III. 73. 100, IV. 29. 124; VI. V. 14 (whole); 15. 1; 20. 4.

Ariṣṭa (iv)—a son of Vaivasvata Manu.

M. 11. 41, VI. III. 1. 33.

Ariṣṭa (v)—a son of Bali; took part in the Tārakāmaya war.

M. 173. 20; 177. 7.

Ariṣṭa (vi)—one of the nine sons of Manu; killed by Kṛṣṇa.

Vā. 85. 4; 98. 100.

Ariṣṭakarman—A son of Atamāna [Paṭumān (Vi. P.)] and father of Hāleya (Hālāhala-Vi. P.).¹

Bhā. XII. 1. 25. VI. IV. 24. 45

Ariṣṭanemi (i)—the son of Purujit [Kurujit (Vi. P.)] and father of Śrutayus.

Bhā. IX. 13. 23, VI. IV. 5. 31.

Ariṣṭanemi (ii)—an Asura resident of Tripura. Participated in the Devāsura war between Bali and Indra.

Bhā. VIII. 6. 31; 10. 22.

Ariṣṭanemi (iii)—the Gandharva presiding over the month of *Puṣya*;¹ called on Parīkṣit practising *prāyopavesa*.²

¹ Bhā. XII. 11. 42. ² Ib. I. 19. 9.

Ariṣṭanemi (iv)—(Apratiman) *grāmanī* with the Hemanta sun: married four daughters of Dakṣa.

Br. II. 23. 18; 37. 45; M. 5. 13; 146. 16; Vā. 52. 18; 63. 42; 65. 112.

Ariṣṭanemi (v)—a *prajāpati*:¹ married the four daughters of Dakṣa and became father of 16 children.²

¹ Br. III. 1. 54; Vā. 63. 42. ² Vi. I. 15. 103, 134.

Ariṣṭanemi (vi)—a son of Citraka; daughter Sumati, wife of Sagara.

Br. III. 71. 115; Vā. 88. 156, 159; 96. 114.

Ariṣṭanemi (vii)—the Yakṣa who resides in the sun's chariot during the month of *Pauṣa*.

Vi. II. 10. 14.

Ariṣṭanemiduhitā—a second wife of Sagara by name Sumati (s.v.); sister of Suparṇa.

Br. III. 63. 155; Vā. 88. 156, 159.

Ariṣṭava—served as calf to milk the earth.

Br. II. 37. 17-18.

Ariṣṭasamjña—a son of the elephant Mṛgā.

Br. III. 7. 333.

Ariṣṭā—the mother of eight apsaras.

Vā. 69. 48.

Ariṣṭ(h)ā—a daughter of Dakṣa, one of Kātyāpa's wives and mother of Kinnaras and Gandharvas;¹ expert in music.²

¹Bhā. VI. 6. 25, 29; M. 6. 1 and 45; 140. 18, Vā. 66. 55; VI. I. 21. 25. ²Br. III. 3. 56, 7. 487.

Ariṣṭāni—indicators of death; he who would not see Arundhati, Dhruva and the shadow of Soma would not live beyond 11 months; and so on; dreams, interpretation of.

Vā. ch. 19 (whole)

Arihā—one of the two amitābhā ganas.

Vā. 100. 16.

Aruna (I)—a son of Danu;¹ the Rākṣasa with the sun in the months *Nabha* and *Nabhasya*.²

¹Bhā. VI. 6. 30 ²Vā. 52. 10, Br. II. 23. 10.

Aruna (II)—a sage of the eleventh epoch of Manu.

Bhā. VIII. 13. 25.

Aruna (III)—The son of Haryasva, and father of Tri-bandhana.

Bhā. IX. 7. 4.

Aruna (IV)—a son of Mura (s.v.).

Bhā. X. 59. 12.

Aruna (V)—a son of Kṛṣṇa.

Bhā. X. 90. 33.

Aruna (vi)—a hill near (on the other side of-*Vā.* P.) Kailāsa, the residence of Giriśa and full of medicinal herbs. At its foot is the Šailodā lake from which rises the R. Šilodā on whose bank is the forest Surabhī.

Br. II. 18. 18-23; Vā. 47. 17-22.

Aruna (vii)—A son of Viñatā and brother of Garuḍa.¹ The charioteer of the Sun. He is said to yoke the seven horses bearing the names of metres (*Chandas*).² Came to see Parikṣit practising *prāyopaveśa*.³ Married Grdhri (Šyenī-*Vā.* P.) who gave birth to Sampāti and Jatāyu;⁴ A personification of Dawn: Image of.⁵

¹ Br. III. 7. 29; M. 6. 34; 150. 151-2; Vi. I. 21. 18. ² Bhā. V. 21. 15-16; Vā. 28. 32; Br. II. 11. 37. ³ Bhā. I. 19. 11. Vā. 69. 66.

⁴ Br. III. 7. 446; Vā. 69. 326. ⁵ M. 261. 7.

Aruna (viii)—a son of Raivata.

M. 9. 21.

Aruna (ix)—a sādhyā.

M. 171. 43.

Arunas (i)—the sons of Dullola.

Br. III. 7. 443.

Arunas (ii)—of the Kṣatriyas of Śālmali dvīpa.

Vi. II. 4. 30.

Arunā (i)—R. of Plakṣa dvīpa.

Bhā. V. 20. 4.

Arunā (ii)—an apsaras.

Br. III. 7. 5.

'Arunā (iii)—a Devī.

Br. IV 19. 48, 44. 41.

Aruni (i)—a son of Brahmā, who remained celibate:¹ a sage.²

¹ Bhā. IV 8. 1, VI. 15. 13 ² Br. III. 36. 6.

Aruni (ii)—went with Kṛṣṇa to Mithilā.

Bhā. X. 86. 18

Arunodā—R. of celestial mango juice flowing from the top of Mandara and irrigating the eastern part of Ilāvṛta. In this river bathe Yakṣa damsels, who are attendants of Pārvatī.

Bhā. V. 16. 17 and 18.

Arunodam—a sacred lake in Meru (in the east-Vd. P.) (in Ilāvṛta-Vi. P.).

M. 113. 40; Va. 36. 16, VI. II. 2. 26.

Aru(d)dha—the son of Setu and father of Gāndhāra.

Br. III. 74. 7-9, Va. 99. 7-9.

'Aruntīd—a deva of Harita gāya.

Va. 100. 88.

Arundhatī (i)—a daughter of Kardama, sister of Parvata and Nārada, (Kāśyapa) and wife of Vasiṣṭha;¹ a surname of hers was Urjā. Mother of seven sons, Citraketu and others, all sages of renown.² Did not feed Kumāra while the wives of other six sages fed him.³ Mother of Śakti Goddess among Satis; meditated on the 108 names of Devī as narrated to attain fruits of yoga.⁴

¹ Bhā. III. 24. 23, VI. 2. 10, 19. 2; 30. 73, 69. 65; 70. 79.
² Bhā. IV. 1. 40. ³ Br. III. 10. 40 ⁴ M. 13. 53, 61; 157. 45, 201. 30.

Arundhatī (II)—a daughter of Dakṣa, and one of Dharma's wives: gave birth to Pṛthivī and all *Viśayas*; (gave birth to all earthly objects, *Vi. P.*).

Br. III. 3. 2 and 34; 7. 28; 8. 86; M. 5. 15 and 19; 203. 2; Vā. 66. 2 and 35; Vi. I. 15. 105, 108.

Arūpa—a *mantrakṛt*.

Vā. 59. 97.

Arūpas—the people of a Janapada on the other side of the Vindhya-s. (*Anūpas*—Vā. P.).

M. 114. 54; Vā. 45. 134.

Arūpā—a daughter of Rishṭa.

Br. III. 7. 13; Vā. 69. 48.

Arūrū—a son of Danāyuṣa, had a son Dhundhu, killed by Kubalāśva.

Vā. 68. 30-31.

Arogā—the goddess enshrined at Vaidyanātha.

M. 13. 41.

Arka (I)—a son of Vasu, and a Vasu. Wife Vāsanā. Sons Tarṣa and others.

Bhā. III. 21. 51; VI. 3. 14; 6. 11 and 13.

Arka (II)—the son of Puruṣa, and father of Bhar-myāśva.

Bhā. IX. 21. 31.

Arka (iii)—the son of Vivici Agni; see *Vividha*; he had a number of sons like *Anikavān*, etc.

VA. I. 145; 29. 40; Br. II. 12. 42.

Arkaja—a name of Śanaiścara.

M. 93. 10.

Arkaparna—a Mauneya Gandharva.

Br. III. 7. 2.

'*Arkamarkas*—a gana of the Piśācas, resembling monkeys, with residences in trees; short and pushing nature.

Br. III. 7. 382 and 390; VA. 69. 271.

....

Arkavamī—see *Sūryavamī*. He was common ancestor.

M. 12. 14.

Arkavratam—of kings: to collect taxes in proper seasons, as the sun's rays draw water for 8 months.

M. 226. 11.

Arkasamkrama—a yugdī for sādhāraṇa frīddha.

M. 17. 2, 5.

Arcalā—(see *Svarcalā*—Burnouf)

Arcō—of Hari. Worship of Hari's image is said to promote one's welfare. Some special places devoted to. This form is prevalent even in *Treṭīya yuga*,¹ to be worshipped in the *paryavratā*.² *Arcō* is *Rājasa*. Mere idol worship condemned. When proper,³ *Arcō* may be of gold, silver,

¹ Bī. VII. 14. 28-40 ² Ib. VIII. 16. 28. ³ Ib. III. 29. 9, 21-25.

of earth or water or other substance.⁴ *Upāsanā* of, a means to concentration on the Absolute.⁵ Worship may be offered on the ground, fire, sun, waters, Brāhmaṇa or any other thing. Image of eight kinds including stone, wood and metal; may be moveable or immovable. The mode in worship. Subsidiary worship to the ornaments, implements and attendants on Hari. Founding a shrine, flower-garden and instituting festivals form part of the worship.⁶ Only people of little *tapas* are engaged in *arcā*, this being regarded inferior to worshipping Brahman.⁷

⁴ Ib. IV. 8. 56. ⁵ Ib. XI. 20. 24. ⁶ Ib. XI. 27. 9-43,
⁷ Ib. X. 84. 10; 86. 55.

Arcāsthāpana—founding of shrines is a form of *bhakti* to Hari.

Bhā. XI. 11. 38.

Arcis (i)—the female child born from the arms of Vena, churned by the sages. An *amśa* of Lakṣmī, and a queen of Pṛthu.¹ Follows Pṛthu to the forest and at his death performs *sati*, evoking praise from goddesses.²

¹ Bhā. IV. 15. 5-6. ² Ib. IV. 23. 19-28.

Arcis (ii)—Wife of Krśāśva and mother of Dhūmra-keśa.

Bhā. VI. 6. 20.

Arcismatī—a daughter of Sāraṇa.

Br. III. 71. 168; Vā. 96. 166.

Arcismān—a *sutapa* god.

Br. IV. 1. 15; Vā. 100. 15.

Arcisāṇa—a *mantrakāra* and Ātreya.

Vā. 59. 104.

Arjuna (1) (*Kārtavīrya*)—son of Kṛtavirya. Lord of seven islands and of Haihayaś, Samrūṭ and Cakravarṭin. By the grace of Hari he got 1000 arms and enjoyed *aṣṭa-aśvayyas*. Learnt the merit of *yoga* from Dattātreya. Ruled in peace for 85,000 years¹ and was ambitious to have more territorial possessions.² Was engaged in water-sports with women wearing the garland of Vaṭjayanti.³ Imprisoned Rāvaṇa in his capital Māhiṣmatī and released him on an appeal from Pulasya.⁴ In the course of a hunting expedition, he came to the hermitage of Jamadagni who entertained him with the help of his Kāmadhenu. The king, envious of the sage's prosperity, desired its possession, and on being refused by the sage, he took the cow by force.⁵ Parasurāma who was away, heard the story on his return, went to Arjuna's capital, cut off his head with his axe after a terrible battle in which Metṣyarāja took part and recovered the cow and the calf.⁶ Jamadagni regretted his son's action as the king was a *Naradeva*, and killing him was an offence greater than brāhmaṇicide.⁷ Had 1000 (?), sons, (100 sons) all of whom except five died in battles. These sons killed Jamadagni when Rāma and his brothers were gone out.⁸ These five were great warriors.⁹ His minister was the evil Candragupta and the Purohita, Garga.¹⁰ Incarnation of Viṣṇu Cakra;¹¹ to his family belonged Tālajāṅgha;¹² performed thousands of *yajñas* with golden *yūpas* and *vedis*, which were attended by gods. A Rājarṣi, paśupāla, kṣetrapāla.¹³ Defeated Karkotaka's son at Māhiṣmatī and established his city on the banks of the Narmadā. Could control the waters of the Narmadā and the fury of the ocean: a terror to Asuras in Pātāla as also to Rākṣasas and Uragas. Defeated Rāvaṇa and released

¹ Bha. IX. 15. 17-19, 23, 24-27; Br. III. 30. 4. 75; 69. 9, 49, 56; VI. IV. 11. 11-21, M. 43. 15, Va. 94. 10. ² Bha. XII. 3. 9; I. 12. 21
³ Bha. IX. 15. 20 ⁴ Bha. IX. 15. 21-22, Br. III. 33. 50, M. 43. 37-40;
⁵ Bha. IX. 15. 23-26, Br. III. 26. 7 whole chapter, chaps. 27 and 28, 30. 4. ⁶ Bha. IX. 15. 27-35; Br. III. 30. 5-15, 52. 61; 38. 8, 27; 40. 19, 41, 37, 38, 44. 14, 47. 63, 88. ⁷ Bha. IX. 15. 37-41, Br. III. 38. 8. ⁸ M. 43. 46-51, Bha. IX. 16. 9-12.
⁹ Br. III. 28. 31-63 ¹⁰ Br. III. 37. 27-28, 40. 66. ¹¹ Va. 94. 50.
¹² M. 43. 18-25

him at the intervention of Pulastya: burnt down the Hema-tālavanam, residence of Āpava and was cursed that a Bhārgava and a Brāhmaṇa would chop off his 1000 hands.¹⁴ A gāthā in his honour by Nārada.^{14(a)} Once Āditya in the guise of a Brāhmaṇa asked to be fed at the expense of all immobile things (*sthāvara*) in the world and it was granted. This included Āpava's hermitage also.¹⁵ Performed the *Saubhāgyaśayana-vratam* and made the 16 gifts.¹⁶

¹⁴ M. 43. 25-43; Vā. 94. 9-24. ^{14(a)} Vi. IV. 11. 16. ¹⁵ Br. III. 70. 3-10; M. 44. 3-13. ¹⁶ M. 60. 49.

Arjuna (ii)—a son of Raivata Manu.

Bhā. VIII. 5. 2.

Arjuna (iii)—a Pāṇḍava, son of Indra and Kuntī and father of Śrutakīrti. Had a son Irāvān by Ulūpi and another son Babruvāhana by the daughter of Maṇipurapati. Father of Abhimanyu by Subhadrā.¹ Promised Draupadī to cut off Aśvathāma's head and place it before her for his killing her sons when asleep. Aśvathāma heard this and ran for escape. Arjuna pursued him. Unwilling to slay the son of his preceptor, he bound him with ropes and took him to his queen's presence. She requested Arjuna to release him on the ground that he was a Brāhmaṇa, a son of the guru, and for the sake of his old mother Gautamī. Bhīma was not for the release. But Arjuna took the hint from Kṛṣṇa, and after depriving him of his crest-jewel, banished him.²

Accompanied Yudhiṣṭhira to see Bhīṣma on the eve of his death.³ A playmate of Kṛṣṇa.⁴ Had a chariot with monkey standard. When he was once in the forest with Kṛṣṇa, they met Kālīndī, daughter of the Sun god anxious to marry Kṛṣṇa. When Arjuna burnt Khāṇḍava, Kṛṣṇa was his charioteer. Drove away the princes who attacked

¹ Bhā. IX. 22. 29-33; Br. III. 71. 154 and 178; Vi. IV. 14. 35; 20. 40; V. 12. 17-24; 35. 28. ² Bhā. I. 7. 15-57. ³ Ib. I. 9. 3.

⁴ Ib. X. 22. 31.

Kṛṣṇa returning with Satyā of Kośala.⁹ Commended by Indra to Kṛṣṇa's protection.¹⁰ Consoled by Kṛṣṇa when banished to the forest.¹¹ A great name among the Kurus.¹² Joy at Kṛṣṇa's visit to Indraprastha. By burning the forest he released Maya and enjoyed Kṛṣṇa's company. Went to the eastern countries. Went again with Kṛṣṇa and Bhīma disguised as a Brāhmaṇa to Girivraja. Revealed himself before Jarāsandha who thought that he was not his equal. Returned after Jarāsandha's fall.¹³

Entertained elders at the Rājasūya of Yudhiṣṭhīra. On seeing the enemy's army in the battle-field, his teachers, kith and kin among them, he expressed to Kṛṣṇa his reluctance to fight them. Kṛṣṇa taught him the truth (Gītā), showed him his Viśvarūpa and roused him to action. He fought, Kṛṣṇa serving as charioteer.¹⁴ Victory due to Kṛṣṇa.¹⁵

Heard of Abhimanyu's death and vowed to kill Jayadratha the following day, which he did.¹⁶ Was taken by Kṛṣṇa to Kailāsa where Śiva blessed him. Took part in the svayamvara of Laksmanā. His arrow touched the fish target hut did not hit it.¹⁷ In the course of his pilgrimage he heard at Prabhāsa that his uncle's daughter Subhadrā was being proposed by Balarāma to Duryodhana. He wished to marry her, and with this object spent four months in Dvāraka as Tridandī ascetic. At this time Rāma invited him one day for bhikṣā. When he and Subhadrā met, both exchanged their love by their eyes. On a day of festive occasion Subhadrā came out, when Arjuna carried her off in a chariot with the approval of Kṛṣṇa. Rāma protested but Kṛṣṇa pacified him. Finally Rāma sent presents to his sister.¹⁸ On a visit to Syamantapañcaka.¹⁹

Once a Brāhmaṇa of Dvāraka preferred a complaint during Kṛṣṇa's aśvamedha that his children died immediately after their birth. Arjuna offered to recover them

⁹ Ib. X. 58. 4, 13-25, 54. ¹⁰ Ib. X. [67 (V) 85], VI. V. 13, 17-18. ¹¹ Bhā. X. 64. 9. ¹² Ib. X. 68. 28. ¹³ Ib. X. 71. 22-30, 45-46, 72. 13-16, 29 and 32, 73. 31 and 34. ¹⁴ Ib. X. 75. 5, [78 (V), 21-25]. ¹⁵ Ib. IX. 24. 67. ¹⁶ Ib. X. 78 [31-35]. ¹⁷ Ib. X. 83. 24. ¹⁸ Ib. X. 86. 1-12. ¹⁹ Ib. X. 84. 57.

for him, though Kṛṣṇa had his own doubt. Accompanying the Brāhmaṇa, Arjuna guarded the delivery room. The child was born and soon died. At this Arjuna went to Indra's place, and Yama's, and to the abodes of all gods, with the resolution to fall in a fire in case he did not rescue the child. Unable to recover it, Arjuna was about to plunge into the flames when Kṛṣṇa prevented him. He was taken to the abode of Nārāyaṇa and all the children were recovered. Returned to Dvārakā to attend Kṛṣṇa's *aśvamedha*, after bringing joy to the Brāhmaṇa.¹⁶ Other exploits of Arjuna were defeating Indra at Khāṇḍava, pleasing Śiva in Kirāta's disguise, and vanquishing Nivātakavacas.¹⁷ Went once to Heaven to please Indra, when he slew single-handed 60,000 *dānavas* who obstructed *yajñas*.¹⁸ Went to Dvārakā to see his relations. Was advised to take Yādavas to Indraprastha as Dvārakā was about to be swallowed by the sea. Performed the last rites to the dead in Dvārakā, and took the remainder to his place. Was defeated by robbers and Ābhiras after the departure of Kṛṣṇa to Heaven. Informed Yudhiṣṭhira of Kṛṣṇa's departure to Heaven and of his great sorrow, and also of the almost end of the Yādava stock. Crowned Vajra king.¹⁹ Arjuna knew and realised the *māyā* of *Hari*.²⁰ Observed the Ādityaśayanam vow. Visited the Vāmana temple at Kurukṣetra during his *tīrtha-yatrā* and asked Saunaka to narrate the circumstances of that *Avatār* after Vārāha.²¹ Was asked by Vyāsa to perform penance expelling death.²² Put down the prowess of Kārtavīrya by the curse of Āpava.²³ Known as Pārtha, Dhananjaya, Jiṣṇu.

¹⁶ Ib. X. 89. 22-64. ¹⁷ Ib. X. 89. 34 [4-5]; M. 6. 29. ¹⁸ Bhā. VI. 6. 36. ¹⁹ Ib. I. 12. 36; 14, 1 and 22; 15. 5-27 and 32; XI. 30. 47-48; 31. 21-25; M. 70. 12. Vi. V. 38. 5-6, 12-24, 34-36. ²⁰ Bhā. II. 7. 45. ²¹ M. 55. 32: 244. 4. ²² Vi. V. 38. 37-92. ²³ Vā. 94. 45; 99. 280; Br. III. 69. 46.

Arjunas—The reference is to both Pāṇḍava Arjuna and Kārtavīrya Arjuna, both noted for military prowess. Parīkṣit is compared to them.

Arjunam—a tirtha sacred to Pitrs.

M. 22. 43

Arjunopâla—a son of Samikâ and Sudâminî.

Bhâ. IX. 24. 44

Arnava—(Arbuda, Wilson); a sacred place. (?)

VI. VI. 8. 29.

Arnavaka—four in number, Prthvi, antariksha, divya and maha.

Va. 101. 13.

Artha—born of dharma and buddhi.¹ Its ills,² not to be earned by a king by illegitimate means and not to abuse it by giving it to undesirables.³

¹Bhâ. IV. 1. 51, 1. 2. 9 ²Bhâ. XI. 23. 17-21. ³M. 220
11, Va. 23. 81; 61. 130.

Arthapas—a Janapada.

Va. 45. 111.

Arthashâstra—one of the 18 *vidyas*:¹ Science of Polity pleaded by Indra in extenuation of his destruction of Diti's garbha.² No regard for the *śâstra* during Prthu's reign: Budha learned in;³ to be learnt by a prince.⁴

¹Br. II. 31. 23, 33. 89; Va. 58. 23, 61. 79 ²M. 7. 63; 10.
32, VI. III. 6. 28. ³M. 24. 2. ⁴M. 144. 23; 220. 2.

Arthasiddhi—the son of Sâdhyâ gana.

Bhâ. VI. 6. 7.

Arthâkarsinikâ—a Devi.

Br. IV. 36. 71.

Ardhanārīnaravapuh—from Hiranyagarbha: two parts, male and female; the male half divided into eleven parts called Rudras by crying and running (oozing); each became a *ganeśvara*; the female half came to be divided into two, Śukla (right) and Kṛṣṇa (left); from her came *Prajñā* and Śrī and these in turn spread over the whole world in thousand ways.

Vā. 9. 75-98; 41. 36.

Ardhanārīśvara—Śiva became this by worshipping Śakti:¹ Image of; with details of dress and ornaments.²

¹ Br. II. 27. 98; IV. 5. 30; 44. 48. ² M. 60. 25; 192. 28; 260. 1-10.

Ardhapanyas—Ātreya *gotrakaras*.

M. 197. 3.

Ardhabāhu—one of the seven sons of Vasiṣṭha.

Vā. 28. 36.

Ardhamuṇḍa—one of the four sons of the 33rd Kalpa.

Vā. 23. 59.

Ardhaśāśi (*Ardhacandra*)—one of the ten *pīṭhas* for images. This yields one a number of sons.

M. 262. 7 and 11, 18.

Ardhasvana—a *mantrakṛt*.

M. 145. 107.

Arbuda—the *dvijas* of: became *Vrātyas* after Puram-jaya's days:¹ a western kingdom sacred to Lalitā.²

¹ Bhā. XII. 1. 38. ² Br. II. 16. 62; IV. 44. 94.

Arbusadas—a tribe, of the south, fought with their kinsmen and ended themselves.¹ Country of.²

¹ Bhā. XI. 30. 18; M. 114. 51; Vā. 45. 131. ² Vi. II. 3. 16.

Arbudam—10,00,00,000 (10 crores).

Va. 101. 95

Arbusasarasvatī—the R. sacred to Pitṛs.

M. 22. 38.

Arbhaka—the son of Ajātaśatru and the father of Udayana.

VL IV. 24. 15-16

Aryaman (i)—an Āditya, and a son of Aditi named Mātṛkā. sons were Caṣapis.¹ Acted for one hundred years as the Lord of Death when Yama was cursed to be a Śūdra for that period.² Identified with Hari,³ to be worshipped in houses and palace buildings;⁴ one of the hinder legs of Śisumāra.⁵

¹Bhā. VL 6. 39-42, Br. III. 3. 67; IL 24. 33 and 40, M. 126. 3, 127. 23, 171. 56, 225. 12, Va. 62. 186; 66. 66; 110. 10; VL I. 15. 130. ²Bhā. I. 13. 15 ³Bhā. XI. 16. 15. ⁴M. 253. 30. 268. 24. ⁵VL II. 12. 32.

Aryaman (ii)—The name of the sun in the month of Mādhava (Vaiśākha).

Bhā. XII. 11. 34; Va. 52. 2, 94, VL II. 10. 5, V. 18. 58

Aryaman (iii)—a chief Pitṛ who worships Kūrma-Hari in Hiranmaya.¹ Served as calf for Pitṛs to milk Kavya from the earth.²

¹Bhā. V. 18. 29. ²Ib. IV. 18. 18

Aryaman (iv)—represents the thigh of the Śisumāra planet; south of, is pitṛyānam.

Br. II. 23. 103. 25. 111.

Aryamī vithi—represented by the two Phālgunis and Maghā.

Va. 68. 49.

Aryamna—the name of a *muhūrta* of a day.

Br. III. 3. 40; M. 79. 6; Vā. 66. 41.

Arvarīvān—the son of Pulahā and Kṣamā and one of the seven sages of the Svarociṣa epoch.

Br. II. 36. 18; Vi. I. 10. 10.

Arvasana—An Ātreyā and a sage.

Br. II. 32. 113.

Arvāk—the 25th Vedavyāsa.

Br. II. 35. 123.

Arvāktalam—the fifth world of Šarkara earth: residence of Virocana and other daityas.

Br. II. 20. 12 and 14, 35 and 38.

Arvāksuta—Dhanvantri called such by Viṣṇu.

Vā. 92. 14.

Arvāksrota—the lower current, full of three qualities, eight stars, *siddhis* and men; this is known as *Taijasa sarga*.

Vā. 6. 53-6.

Arvā(g)vasu—one of the seven important rays of the sun; *yoni* of Br̥haspati.

Br. II. 24. 67; Vā. 53. 45, 49.

Arha—a name of Śiva.

Vā. 97. 172.

Arhas—a group of people defending Dvārakā, and related to Pāṇḍavas.

Bhā. I. 11. 11; 14. 25.

Asthana—An attendant on Hari.

Bhā. II. 9. 14.

Arhat (i)—a king of Konka, Venka, and Kuṭaka led astray by the teachings of R̥ṣabha. Gave up his *svadharma* and adopted the path of heretics.

Bhā. V. 6. 9.

Arhat (ii)—a name of Śiva.

Br. III. 72. 173.

Arhatas—the Asures who performed penance on the Narmadā, were deluded by Viṣṇu Māyāmoha to give up Vedic path and take to other non-Vedic doctrines.

VI. III. 18. 13.

Alaka—a Srutariṣī.

Br. II. 33. 4.

Alakanandā—The R. in Kailāsa: a branch of Gangā issuing out of the city of Brahmā descends the southern slopes of Meru. Her course can be traced from the Gandhamādana. Traversing the Hemakūṭa and Himalayas as also the continent of Bharata and dividing itself into seven branches it enters the sea on the south. A bath in this stream is equal to performing *Aśvamedhas* and other sacrifices. A mahānadi, borne by Śiva on his head for more than a hundred years: Elevated Sagara's sons to heaven.

Bhā. IV. 6. 24, V. 17. 5 and 9, IX. 29. 42; Br. III. 41. 21; 56. 12; VI. II. 2. 34, 36; 8. 113-20, VA. 41. 18. 42 25-35; 108. 80.

Alakā—the city of Yakṣas in Kailāsa Capital of Kubera.¹ Purūravas and Urvaśi sported here for a time,² as seen by Bhārgava Rāma.³

¹ Br. II. 18. 2, III. 7. 163, VA. 47. 1; Bhā. IV. 6. 23.
² VA. 91. 6, Br. III. 68. 6; VI. IV. 6. 48. ³ Br. III. 41. 18-23.

Alakādhipa—is Kubera.

Vā. 47. 1; 69. 196.

Alatā—a daughter of Irā, and mother of trees.

Br. III. 7. 460-1.

Alabdhās—Ekārṣeyas.

M. 200. 3.

Alamkāras—depend on *varṇa*, *sthānayoga* and *nāṭya*: Three places of origin—neck, head and mind: 4 *varṇas*, eight *vikalpas*, and sixteen deities: Different kinds of, described:¹ 300 varieties distinguished.²

¹ Br. III. 62. 2-23. ² Vā. 87. 1-3, 10-21.

Alambākṣi—a mindborn mother.

M. 179. 22.

Alambuśū—an Apsaras.

Br. III. 7. 6; IV. 33. 18; Vā. 69. 5.

(A)*lambuśū*—the queen of Trṇabindu;¹ an apsaras and mother of Viśāla.²

¹ Br. III. 8. 37; Bhā. IX. 2. 31. ² Vi. IV. 1. 48-9.

Alarka (i)—a pupil of Dattātreya: a sage who realised the force of *Harimāyā*.

Bhā. I. 3. 11; II. 7. 44.

Alarka (ii)—a son of Dyumat, and father of Sannati. He retained his youth and ruled for 66,000 years. The Br. *Purāṇa* and the *Viṣṇu Purāṇa* make him the son respectively

of Vatsa and Pratardana, and father of Sannati.¹ A Rājarṣi of Kāśī; attained longevity through the grace of Lopāmudrā Killed the Rākṣasa Kṣemaka and recovered his capital. Two ancient verses in his praise.²

¹ Br. III. 67 69, 72, VI. IV. 8 16-18, Bhā. IX. 17 6-8.

² M. 180 68-9; Va. 92 66-8.

Alasā—a deity

Br. IV. 27 38.

Alabu—gourds unfit for śraddha.

VI. III. 16 8.

Alabupātram—the gourd-vessel of the Nāgas to milk the earth cow

Br. II. 36 213, M. 10 19

Alipindaka—a Kūdraveya nāga.

Br. III. 7 35

Altmadras—a tribe.

Va. 45 120

Alimān—the son of Gomatiputra and the father of Śantakarṇa.

VI. IV. 24. 47-8.

Aloka—attained by Vṛtra.

Bhā. VI. 12. 35; Br. II. 19 153.

Alpamedhas—a god of Sumedhas group.

Br. II. 36 59

Avagdha (i)—a son of Vṛkadevi and Vasudeva.

M. 46. 18.

Avagdha (ii)—a son of Citrasena.

Va. 96. 248.

Avaṭanirodhana—one of 28 hells, intended for those who confine beings in dark holes, granaries, etc.

Bhā. V. 26. 7 and 34.

Avaṭodā—R. in Bhāratavarṣa.

Bhā. V. 19. 18.

Avatāras—of Hari, innumerable. Kṛṣṇa is the Lord himself. Metaphysics of.

Bhā. I. 3. 26 and 28. 30-39.

Avadhūta—the friend who accompanied Purañjana to the Saurabha kingdom, through the entrances Nalini and Nālīni.¹ Allegorically sense of smell.² Taught spiritual wisdom to Yadu.³

¹ Bhā. IV. 25. 48. ² Ib. IV. 29. 11. ³ Ib. XI. 7. 24-9.

Avadhyā—a Pratardana god.

Br. II. 36. 30.

Avanejanam—a ceremonial in a śrāddhā.

M. 17. 47.

Avantaya—on the other side of the Vindhya-s.

Vā. 45. 134.

Avantipura—Here lived Sāndipani of Kāśī,¹ also Avantikā;² one of the seven great cities. One of its kings married Rājādhīdevī and became father of Vinda and Anuvinda.³ Capital of the sons of Kārtavīrya Arjuna.⁴ The navel of the Veda Puruṣa.⁵

¹ Bhā. X. 45. 31; 58. 30; Vi. V. 21. 19. ² Br. IV. 40. 91.

³ Vi. IV. 14. 43; Bhā. X. 58. 31; Vā. 96. 157. ⁴ Vā. 94. 50.

⁵ Vā. 104. 76.

Avanti (I) (c)—a kingdom: Here there was a Brāhmaṇa miser who lost all his wealth and the love of his kith and kin, and who became ultimately an ascetic. Though ill-treated by the public as a thief, he never took notice of it, and ever meditating on Hari, attained release.¹ The dvijas of, became Vrātyas after Puramjeya's days.² The people of, were enlisted by Jarāsandha against the Yadus.³

Here is Mahākālavana where Rudra vanquished Andhaka who sought to abduct Pārvati,⁴ ruled by Śūdras and Ābhiras.⁵

¹ Bhā. XI. 23. 6-62 ² Ib. XII. 1. 38. ³ Ib. X. [50 (V) 8]; XI. 23. 6 ⁴ M. 179 5 ⁵ Vi. IV. 24. 68, Bhā. XII. 1. 38.

Avanti (II)—a R. from the Pāriyātra, of the Bhāratavarsa

Br. II. 16. 29; Va. 45. 98, M. 114. 24

Avantikā—a tīrtha sacred to Pitṛs.

M. 22. 33

Avantis—a Vindhya tribe: attacked Paraśurāma and were defeated; Jayadhvaja established at; one of the five ganas of Haihayas;¹ a king of, married Abukl, sister of Ahuka.²

¹ Br. II. 16. 65, III. 39. 11; 69. 50 and 52; M. 43. 46; 114. 54. ² Br. III. 71. 128, M. 44. 70.

Avanī—a son of Arjuna (Kārtavīrya).

M. 43. 46

Avandhya—the son of Aṅgrasa.

Va. 65. 100

Avabhrta (Pāvaka)—Agni; his son Hṛechaya.

Va. 29. 31, Br. II. 12. 33

Avabhr̥tam—the concluding bath of a sacrifice;¹ of Soma.²

¹ Br. I. 2. 24; Vā. 103. 40-42. ² M. 23. 23; Vā. 90. 26.

Avabhr̥ti—the city of Ābhīras.

Bhā. XII. 1. 29.

Avaragātra—a chief monkey.

Br. III. 7. 237.

Avarati—a Pratardana god.

Br. II. 36. 30.

Avarīyān—one of the nine sons of Sāvarṇi.

Vā. 100. 21.

Avarodhana—a son of Gaya and Gayantī.

Bhā. V. 15. 14.

Avaroham—a variety of Rohaṇa Varṇa in music.

Vā. 87. 7.

Avaśāvadha—A Śrutarsi.

Br. II. 33. 5.

Avasyu—the Agni-Acchāvāka at Bhuvasthānam.

Vā. 29. 28.

Avikārā—a mindborn mother.

M. 179. 26.

Avikṣit—the son of Karamdhama and father of Marutta.

Bhā. IX. 2. 26; Vi. IV. 1. 30-31.

Avikṣita—Marutta, different from Marutta of Turvāsu's line.

Va. 99 2

Avijñāti—goats and sheep born of Bhadrā

Br. III. 3. 75.

Avijñānagati—a son of Anila.

Br. III. 3. 28

Avijñātagati—a Vasava, and a son of Ana(i)la-Īśāna and Śiva.

M. 5 25, Va. 66 25, Br. II. 10 80; VI. L 15 114.

Avijñātam—a territorial division of Salmali-dvipa.
(*Abhijñātam*—Burnouf)

Bhā. V 20. 9

Aviddhā—the son of Janamejaya; conquered the eastern region.

Va. 99 120

Avidyā—of five degrees—Tāmīra, Andhatāmīra, Tama, Moha, and Mahātama.

Bhā. III. 20 18.

Avidyā—Pālīsparva; precedes creation.

Va. 6. 37.

Avidheya (i)—the seventh hell under the earth.

Va. 101. 179

Avidheya (ii)—a hell under the earth.

Br. IV. 2. 182 and 186.

Avipāla—Hiranyakasipu as.

Br. III. 5. 21.

Avimuktam (i)—the name which Benares got after Śiva and Umā made it their residence. In Kaliyuga his original form disappears.

Br. III. 67. 60 and 63.

Avimukta (*m*) (ii)—*ety.* Benares which is not left by Śiva at any time.

M. 180. 54 and 94; 181. 13, 15, 31; 182. 4-5, 19-20, 23, 26; 183. 19, 36 and 39; 184, 1-2, 21-2, 48-9, 74; 185, 1-2, 17-18, 46-7, 54, 71; Vā. 106. 69; Vi. V. 34. 30.

Aviśeṣāḥ—*Bhūtādi* covered by *śabda*; both by *sparsā*; the three by *rūpa*, these four by *rasa* and all the five by *gandha*.

Vā. 4. 58.

Avīci—one of the 28 hells—a structure with no support to stand on. Here are punished false witnesses and wrong givers of gifts.

Bhā. V. 26. 7 and 28.

Avīcikam—a hell.

Vi. I. 6. 41.

Avīcimat—a hell.

Bhā. V. 26. 28; Br. IV. 2. 182 and 185.

Avīci—the fifth hell under the earth; torture by machinery.

Vā. 101. 179, 182; 112. 11.

Avyaktam—another term for Prakṛti; shines like firefly; overlordship consisting of Brahma, Viṣṇu, Sūrya and Śiva. These are to be worshipped with no difference, by means of fire and Brāhmaṇas.²

One form of Brahman, also *Pradhānam*, *Kāranam*.³

¹ M. 3 15, 145 73, Vā. 34. 37, 101. 115, 102. 31, 34, 85,
103 11-12, 28, 36 ² Br. III. 10 87; M. 52 22 ³ VL I. 2. 15,
18-22.

Avyaya (i)—a son of Bhṛgu, and a deva.

Br. III. 1. 90, M. 195. 13.

Avyaya (ii) (*Paulastya*)—a sage of the Raucya epoch.

Br. IV. 1. 102.

Avyaya (iii)—An Ajitadeva

Vā. 67. 34

Avyaya (iv)—a sage of the XIIIth epoch of Manu

VL III. 2. 40.

Aśandī—the queen of Ball, and mother of Bāna and other sons.

Bhā. VL 18. 17

Aśantimegha—creation of, by Brahmā.

Vā. 9 52, Br. II. 8 54

Aśanti—a mother goddess.

M. 179 29

Atija—the son of Vāmadeva.

Vā. 65 102, 99 141.

Astras—a dānava.

Br. III. 6. 5.

Aśtimanḍalaśatam—8000 *manḍalas* traversed by the sun in a year. Its own *manḍala* in one day.

Vā. 52. 46.

Aśūnyaśayanavratam—offering worship to Hari sleeping with His consort in the milk ocean, on the black half of the Śrāvana month, second day, with ritual, dancing and music. Gifts of bed, food, lights, etc., conduce to happiness in married life and the attainment of *Viṣṇuloka*.

M. 71. 5-20.

Aśoka—a *kulaparvata* of the Ketumāla.

Vā. 44. 4.

Aśokavanam—In Tripuram. Here Yayāti built a house for Śarmiṣṭhā, servant maid of his queen Devayānī.

M. 31. 2 & 10; 130. 16; Vā. 38. 68.

Aśoka(vardhana)—son of Bindusāra (Vārisāra-Bhā.).¹ The Maurya king who ruled for 36 years; 26 years (Vā. P.). Father of Suyaśas.²

¹Bhā. XII. 1. 13-14; Vi. IV. 24. 30. ²Br. III. 74, 145; Vā. 99. 332; Vi. IV. 24. 30.

Aśmaka—a Kṣetraja son of Kalmāṣapāda (Mitrasaha-Vi.) born of Madayantī, queen of Saudāsa, to Vasiṣṭha, with the king's assent. The period of pregnancy lasted for seven years when Vasiṣṭha hit the queen's stomach with a stone. Father of Mūlaka.

Bhā. IX. 9. 39-40; Br. III. 63. 177; Vā. 88. 177; Vi. IV. 4. 72-3.

Aśmakas—the people of a southern kingdom.

Br. II. 16. 58; M. 272. 16.

Aśmaki—the mother of Sūra.

Br. III. 71. 145 & 189.

Aśmadamītā—the goddess following Bhavamālinī.
M. 179. 71.

Aśmarathyā—a Trayārṣeya; not to have marital relations with Viśvāmitra and Vāñjuli.

M. 198. 13.

Aśmarāvin—the chief minister of Santanu; made certain ascetics teach Devāpi heretical doctrines (*Aśmasāri*—Cal. edn.).

VL IV. 20. 21.

Aśva (i)—an avatār of Hari.

Bhā. X. 2. 40

Aśva (ii)—a Satya god, and a progenitor.

Br. II. 36. 85; III. 11. 76.

Aśva (iii)—a son of Khatā and a Rākṣasa.
Br. III. 7. 136.

Aśva (iv)—a horse of the moon's chariot.
Vā. 52. 53.

Aśva (v)—a son of Citraka.
Vā. 96. 114

Aśvas (i)—a class of people similar to Cāṇḍālas.
Bhā. X. 24. 28.

Aśvas (ii)—created from the feet of the Lord;¹ horses of Tāmrā line.²

¹ VL I. 5. 49. ² VL I. 21. 17.

Aśvakarṇa—a place fit for *śrāddha* offering.

M. 15. 33.

Aśvakrānta—music, with Aśvini as deity.

Vā. 86. 64.

Aśvagrīva (I)—a Dānava.

Br. III. 6. 10.

Aśvagrīva (II)—a son of Citraka.

Br. III. 71. 114; Vā. 96. 113.

Aśvajit—son of Jayadratha.

M. 49. 49.

Aśvatara (I)—a chief Nāga of Pātāla; a thousand hooded snake in the Prajāpatikṣetra in Prayāga on the banks of the Yamunā;¹ used in the chariot of Tripurāri;² presides over the month of Urja;³ A Kādraveya Nāga.⁴ A Nāga of the Sutalam;⁵ resides in the sun's chariot during Phalgunā.⁶

¹ Bhā. V. 24. 31; M. 6. 29; 104. 5; 106. 27; 110. 8. ² M. 133. 20. ³ Bhā. XII. 11. 44. ⁴ Br. II. 20. 23; 23. 21; III. 7. 33; Vi. I. 21. 21. ⁵ Vā. 50. 23. ⁶ Vi. II. 10. 18.

Aśvatara (II)—heard the Viṣṇu Purāṇa from Vatsa and narrated it to Kambala.

Vi. VI. 8. 46.

Aśvatara (III)—a nāga.

Vā. 69. 70.

Aśvataras—created by Brahmā from his feet.

Vi. I. 5. 49.

Aśvatīrtham—sacred to Pitṛs on the Narmadā.

M. 22. 71; 194. 3.

Aśvattha (i)—the sacred tree under which Kṛṣṇa is said to have sat in contemplation on the eve of his departure to Heaven.¹ Growing out of Sami tree; by attrition Purūravas created fire and made it threefold for sacrificial purposes.²

¹Bhā. III. 4. 8 & 8, Br III. 11. 35 & 109; 13. 29, IV 43. 17,
V& 35. 33, 91. 44 ²VI. IV. 6. 85-94

Aśvattha (ii)—the tirtha sacred to Vandaniya.

M. 18. 51.

Aśvattha (iii)—a follower of Mayā

M. 179. 69

Aśvatharāja—the Bodhi tree

V& 111. 27

Aśvathāman (i)—son of Drona and Gautamī. (Kṛpi-Vt. P.). Killed the sons of Draupadi while asleep thinking that it would please his master. Fought with Arjuna, was defeated and taken prisoner. Roused Draupadi's pity in that state and was released after being deprived of his crown and hair.¹ Hit the infant in the womb of Uttara with *brahmastra*s. Kṛṣṇa's protection of Parikṣit in the womb from Aśvathāman's arrow, and of Arjuna from Aśvathāman's arrows.² Destroyed the Kurus by his *brahmastra*.³ In Duryodhana's army Survived Kurukṣetra war.⁴ A sage of the first epoch of Śāvarpa Manu⁵ hurled *brahmastra* when Parikṣit was in his mother's womb.⁶

¹Bhā. I. 7. 14-52, VI. IV. 19. 68 ²Bhā. I. 8. 12, 11. 1,
15. 16, 16. 15 ³Bhā. IX. 22. 34 ⁴Bhā. X. 78. [95. (V) 16],
80 [2] ⁵V& 100. 12, M. 9. 32 ⁶VI. IV. 20. 52.

Aśvathāman (ii)—(Dronaputra) becomes a sage of the 8th manvantara.

Bhā. VIII. 13. 15

Aśvatthāman (III)—a son of Aśvinī and Akrūra.

M. 45. 32.

Aśvapati—the king of Madras; issueless sacrificed to goddess Sāvitri and was blessed with a daughter of that name.

M. 208. 5-11.

Aśvapra—a dānava.

Br. III. 6. 15.

Aśvabāhu—a son of Citraka.

Vā. 96. 113.

Aśvamitra—a *Marut gaṇa*.

M. 171. 53.

Aśvamukha—a horse-faced image on the figure of God of Love.

M. 261. 53.

Aśvamukh(y)as—a group of people, perhaps Gandharvas,¹ kingdom of.²

¹ Br. III. 22. 56; M. 4. 53; Vā. 47. 57; 69. 31. ² M. 121. 58.

Aśvamedha—Thrice performed by Yudhiṣṭhira.¹ One hundred performed by Bali;² of Ambarīṣa where Vasiṣṭha and Gautama were present.³ Thrice performed by Parīkṣit.⁴ Performed by Āṅga when gods did not respond to his call.⁵ A hundred were performed by Pṛthu. But in the last Indra stole away the horse.⁶ Performed by Indra.⁷ Performed by Kṛṣṇa at Dvārakā. The sacrificial horse was sent out with a number of warriors to watch its course. All

¹ Bhā. I. 8. 6; 10. 2. [1]; 12. 34. ² Ib. VIII. 15. 34. ³ Ib. IX. 4. 22. ⁴ Ib. I. 16. 3. ⁵ Ib. IV. 13. 25. ⁶ Ib. IV. 16. 24; 19. 1. ⁷ Ib. VI. 13. 18-20; Br. II. 30. 10; M. 143. 6-26.

kings including the Pāndavas attended the sacrifice. In the course of the sacrifice a Brāhmaṇa complained of the death of his children immediately after birth. At this Arjuna (s.v.) offered to give succour and recovered them with Kṛṣṇa's aid, from Nārāyaṇa's abode. Nārāyaṇa said that he took the children as a means to see Kṛṣṇa and Arjuna in their human form. The Avabhṛta of the sacrifice was celebrated in the Yamunā.⁸ A remedy for brahmicide.⁹ Performed by Śūdra kings in Kali age,¹⁰ of other kings,¹¹ of Ikṣvāku, of Dakṣa, of Suyajña, of Nala, of Śatānka of Pururavas,¹² equal to going to Gayā, bath in the Prayāga and Ganges, koṭihoma, grahabali, etc.¹³ 100 of them performed by Somadatta,¹⁴ as efficacious as reading the Viṣṇu Purāṇa,¹⁵ performed by other sages¹⁶

⁸Bhā. X. 89 22-64 ⁹Ib VI. 13 6-9. ¹⁰Br. II.
 31. 67, M. 144. 43 ¹¹Br. II. 34. 24, III. 5 7; 7
 268, 11. 13-16, 64. 17, 68. 26, 70 24 and 27; 71. 119; 72. 28,
 IV 12 31 ¹²M. 12 10, 12. 15; 44, 23 and 64, 24. 16; Vā. 103.
 10 32, 111. 17, 51, 112. 31-2 ¹³M. 22 6, 28 6, 53 15; 58.
 54; 108. 29; 183. 71 and 80 ¹⁴Vl. IV 1. 56 ¹⁵Vl. VI. 8 28 & 34.
¹⁶Vā. 20 16, 32. 52, 30 291, 50 221, 57 52; 60. 23, 67 50, 53-8,
 71. 77; 75 60, 75, 99 458, 104. 84, Bhā. IX. 22. 39

Aśvamedhaja—the son of Saḥasrānka and father of Asimakṛṣṇa.

Bhā. IX. 22 39

Aśvamedhadatta—the son of Śatānka and father of Adhisimakṛṣṇa.

VL IV 21. 5-6, Vā. 99 257

Aśvamedhra—a commander of Bhaṇḍa.

Br. IV 21. 89

Aśvayuk—(śukla-navami), a manvantarādi for śraddha.

M. 17. 6.

Aśvavāha—a son of Citraka.

Br. III. 71. 114.

Aśvavidyā—was taught to R̥tuparṇa by Nala; also *Aśvaśikṣā*.

Bhā. IX. 9. 17.

Aśvavrata—the performer of it, becomes Rājarāja.

M. 101. 71.

Aśvaśikṣā—the science of horses.

M. 215. 8.

Aśvaśiras (I)—the *mantra* taught by the sage Dadhy-
aṅga to Aśvins.

Bhā. VI. 9. 52.

Aśvaśiras (II)—a follower of Bali.

M. 245. 31.

Aśvasuta—married Sutanu; father of Vajra.

Vā. 96. 251.

Aśvasena—a son of Kṛṣṇa and Satyā (Nāgnicit).

Bhā. X. 61. 13.

Aśvādhyakṣa—Superintendent of horses and his qual-
ifications.

M. 215. 38.

Aśvānana—also Vājivaktra—see *Hayagrīva*.

Br. IV. 17. 17; 29. 1; 30. 1; 39. 1.

Aśvāyu (i)—a son of Purūravas and Urvaśī.

M. 24. 33.

Aśvāyu (ii)—a Trayfirṣeya.

M. 196. 43

Aśvārūḍhā—a devi who killed Ulukajit.

Br. IV. 28. 38 & 99

Aśvāsyā—a son of Citraka.

Br. III. 71. 115.

Aśvini (i)—the wife of Akrūra, and mother of thirteen sons.

M. 45. 32-3.

Aśvini (ii)—a nakṣatra; as part of *Nāgavithi*,¹ effect of *Sraddha*, performed in,² as the presiding deity of musical melody *Aśvakranta*.³

¹ Vā. 66. 48. ² Ib. 82. 14 ³ Ib. 86. 64.

Aśvins—the gods of Vaivasvata epoch; sons of Badavā (*Samjñā*) and Vivasvat born through the nose and hence Nāsatyas;¹ fought with Viṣṇuparva in Devāsura war.² Were taught the *Aśvastras* *mantra* by the sage Dadhyanga.³ Called on Cyavana. Being physicians they could not participate in *Soma*. Cyavana offered a share in *Soma* to them if they could give him a youthful form. He was made to look exactly like themselves so much so that Sukanyā was not able to distinguish her husband. On a prayer the

¹ Bhā. VIII. 13. 4, 10; Br. III. 59. 74-76, M. 9. 29, 11. 35-7; 25. 43, VI. I. 9. 64; III. 2. 7, Vā. 84. 23-24, ² Bhā. VIII. 10. 30

³ Ib. VI. 9. 52, 10. 17.

Aśvins showed Sukanyā her lord and departed.⁴ In the *yajña* of Śaryāti, were allowed to partake of *Soma* juice.⁵ Parents of Nakula and Sahadeva through Pāṇḍu's queen Mādrī.⁶ Came to Dvārakā to ask Kṛṣṇa to go to Vaikunṭha;⁷ worshipped for long life;⁸ form the nose of Puruṣa,⁹ guard medicinal herbs in Candra hill of Plakṣa for nectar;¹⁰ born from the nostrils of Prajāpati; vanquished by Rāvaṇa;¹¹ present in the Candraśāla of Devī.¹² Fought with Devas against Kālanemi, being experts in *Citrayuddham*.¹³ Also Aśvī-kumārakau; worship of, in the *grahabali*.¹⁴

Born of Brahmā;¹⁵ the two forefeet of the *Śiśumāra* (porpoise);¹⁶ inhabit the *Bhuvarloka*,¹⁷ stood on Gayāsura, along with other gods;¹⁸ presented their weapons on the occasion of the marriage of Śiva with Lalitā to the divine couple;¹⁹ came with other gods to pray to goddess Lalitā for her victory against Bhaṇḍa;²⁰ the ears of Vāmana *avatāra*.²¹

⁴ Bhā. IX. 3. 11-17. Vā. 10. 71; 30. 84; 39. 49.
⁵ Bhā. IX. 3. 24-26. ⁶ Ib. IX. 22. 28; M. 46. 10; 50. 50; Vi. IV. 20. 40. ⁷ Bhā. XI. 6. 2; Vā. 96. 154; 99. 245. ⁸ Bhā. II. 3. 5. ⁹ Bhā. II. I. 29. ¹⁰ Br. II. 19. 8; Vā. 49. 9. ¹¹ Br. III. 1. 57; 7. 254. ¹² Ib. III. 35. 57. ¹³ M. 148. 86, 97. ¹⁴ M. 93. 16; 247. 10. ¹⁵ Vā. 65. 57. ¹⁶ Vā. II. 12. 32; Vā. 52. 93; Br. II. 23. 103; M. 127. 23. ¹⁷ Vā. 101. 29; Br. IV. 2. 27. ¹⁸ Vā. 106. 59. ¹⁹ Br. IV. 15. 24. ²⁰ Ib. IV. 20. 52. ²¹ M. 246. 56.

Aśviṣena—a Bhārgava-gotrakāra.

Vā. 65. 96.

Aṣṭaka (i)—a śrāddha performed by Ikṣvākui, which led to the banishment of his son Vikukṣi (s.v.);¹ a *yugādi* for sādharaṇa śrāddha,² the eighth day after full moon on which Manes are worshipped; three are distinguished, in the month of *Caitra*, of *Pauṣa* and *Māgha*,³ sacred to Kāvya pitṛs.⁴

¹ Bhā. IX. 6. 6; Br. III. 17. 2-7; 63. 11; Vā. 88. 11-19. ² M. 17. 2, 5. ³ Vā. 81. 2; ⁴ Vā. 56. 19.

Aṣṭaka (ii)—a son of Viśvāmitra by Drṣadvatī and a sage,¹ father of Lauhi;² originator of the *Jahnu*gāṇa.³

¹ Bhā. IX. 16. 36; Br. II. 32. 118; III. 66. 68-74; Vi. IV. 7. 38; Vā. 91. 96, 103. ² Br. III. 66. 75. ³ Vā. 91. 103.

Aṣṭaka (iii)—a Rājarṣi who met Yayāti falling from Heaven and discoursed with him on several points: A grandson of Yayāti by his daughter, a Brahmiṣṭha, and Trayārṣeya with Viśvāmitra and Lohita, goes to Heaven with all his relations including Yayāti.

M. 35. 5, Ib. Chapters 37-41, 42. 14 & 28.

Aṣṭaka (iv)—a brother of Vasudeva

VI. IV 14. 30.

Aṣṭakā—the name of Acchodā in Pitṛloka after she went from the earth. In her honour a river is named.

M. 14. 19-20, 141. 17.

Aṣṭakāpatis—are Kāvyas.

Br. II. 28. 21, M. 141. 17

Aṣṭatāla—the normal height of man, 84 inches Navatāla is superior man.

Br. II. 32. 9, Vā. 59. 8

Aṣṭavdn—an *Amṛta* of Skanda

Vā. 101. 280

Aṣṭāṅga—the name of a book on medical science.

M. 215. 34.

Aṣṭāṅgaprāṇavritti—action of vital airs in life.

Vā. 102. 90, 91.

Aṣṭāṅgayoga—consists of *doṣa*, *prāṇarodha*, *pratyākṣa*, *dhāranā*, *dhyāna*, *samādhi*, together with *yamas* and *niyamas*.

VI. 104. 24-25.

Aṣṭāvāhutīḥ—the *Vaiśvadeva homa* where eight oblations are offered to *Vaiśvānara*; the five following to be done with *svāhā*; afterwards touch the heart with *mantra* specified; then touch all over the body—cf. *Yajurveda*: the oblation of rice offered in *Agni* is the food for *devas* and *dānavas*.

Vā. 15. 5-16.

Aṣṭādaśavidyās—the 14 *vidyas* besides *Āyurveda*, *Dhanurveda*, *Gandharva* and *Arthaśāstra*. The fourteen *vidyas* are the six *Vedāṅgas*, four *Vedas*, *mīmāṃsā*, *nyāya*, *dharmaśāstras* and *Purāṇas*.

Vā. 61. 78-79.

Aṣṭāpadam—gaming board (*dyūtaphalaka*) with which Baladeva beat Rukmi to death.

Vi. V. 28. 23.

Aṣṭāvakra—a sage crooked in eight parts of the body; was performing penances with his body below the neck under waters. The nymphs who went to Merupṛṣṭa to see a festival beheld him and hymned him; pleased he asked them their wish. “Puruṣottama for husband” they said. He agreed and when he came out of waters, seeing his form they laughed at him. Insulted, he imprecated that they would be the wives first of Puruṣottama and then fall into the hands of robbers. They prayed fervently and he said that they would attain heaven afterwards.

Vi. V. 38. 71-84.

Aṣṭāvimśatitamamanu—the period when Baladeva flourished.

Vi. IV. 1. 76.

Asakṛt—a *Bhārgavagotrakara*.

M. 195. 28.

Asakni—the daughter of Virupa Prajāpati and wife of Dakṣa, 1000 sons, lost by Nārada's tricks; another 1000 sons were brought forth, but they met with similar result (mother of 5000 Haryāśvas and 1000 Śabalāśvas-Vi. P.).

Vā. 65, 128, 134, 146-51 and 154, VI. I. 15 89-100.

Asanīga—the son of Yuyudhāna.

M. 45 23

Asama—an Ajita deva.

Br. II. 13. 93

Asamaujas—a Kākutstha, the son of Sagara by Keśini. Father of Amṛumān: In previous birth as a Vaisya he discovered a treasure. A spirit guarding it asked him to quench his hunger with cow's flesh and carry away the treasure. But he took it without providing food. So when born to Keśini, the spirit entered him as wind and hence demented; used to throw his playmates into the Sarayū; was banished by his father. He left the capital after bringing them back to life by his wonderful yogic powers.

Bhā. IX. 8 15-19, M. 12 42-43; Br. III. 51 38-59, 63, 160 & 165; Vā. 88, 160, 165-66, VI. IV. 4. 5-10

Asamaujas—the son of Kambalabarhis and father of Susamaujas.¹ [Asamaujas (*Matsya P.*)] Tamojāta was his son.²

¹ Br. III. 71. 142, Vā. 96 141 ² M. 44 83

Asamkhyeyam—calculated by rāśi and not by enumeration.

Vā. 101. 108-9.

Asamsṛṣṭa—a name for Havyasūda.

Vā. 29. 22.

Asalikā—a daughter of Vākā and Viśravas.

Vā. 70. 50.

Asi—the sword; particularly that of Śiva.

Vā. 30. 124; 101. 272.

Asiknī (i)—R. in Bhāratavarṣa.

Bhā. V. 19. 18.

Asiknī (ii)—the daughter of Pañcajana (Viraṇa-Vi. P.) the wife of Dakṣa¹ and the mother of Haryaśvas who were ten thousand in number (five thousand-Vi. P.) of Śabalāśvas who were also a thousand in number² and of sixty daughters.³

¹ Bhā. VI. 4. 51; Vi. I. 15. 89. ² Bhā. VI. 5. 1, 24; Br. III. 2. 5, 21-30; Vi. I. 15. 90, 97. ³ Bhā. VI. 6. 1; Vi. I. 15. 102.

Asija (i)—An Aṅgiras and *mantrakṛt*.

Br. I. 32. 111.

Aśija (ii)—a sage; the brother of Br̥haspati; wife, Mamatā.

Vā. 99. 36.

Asija (iii)—a kind of hell.

Vā. 101. 149.

Asita (I)—a siddha—called on dying Bhīṣma.¹ Invited for Yudhiṣṭhīra's sacrifice.² Came to Syamanta-pacīcaka to see Kṛṣṇa.³ One of the sages who left Dvārakā for Piṇḍaraka.⁴ Went with Kṛṣṇa to Mithilā.⁵ Acted as *Purohita* at Kṛṣṇa's sacrifice in Kurukṣetra.⁶ Identified with Hari.⁷ A place in the Sarasvatī sacred to Asita.⁸

¹ Bhā. VI. 15. 12, I. 9. 7 ² Ib. X. 74. 7 ³ Ib. X. 84. 3
⁴ Ib. XI. 1. 12. ⁵ Ib. X. 86. 18. ⁶ Ib. X. 90. 46 [2] ⁷ Ib. XI. 16. 28.
⁸ Ib. III. 1. 22

Asita (II)—a gotrakura son of Kaśyapa, married Ekaparṇā, daughter of Himavān: Father of Devala, the best among Śāṇḍilyas and Brahmiṣṭha (Vā. P.). A Brahmanāvin. Not to marry with members of Kaśyapa and Devala.¹ A yogācarya, Ekaparṇā, his wife, gave birth to Devala by her mind.²

¹ Br. II. 32. 112, III. 8. 29; 10. 18. M. 145. 107, Vā. 59. 103; 70. 25 ² M. 199. 19 ³ Vā. 72. 17.

Asita (III)—the sacred hill fit for *Śrāddha*,¹ the residence of the sage Asita.²

¹ Br. III. 13. 39 ² Vā. 77. 39.

Asita (iv)—the sage to whom the earth revealed the ignorance of worldly kings; this he reported to Janaka.

Vā. IV. 24. 127.

Asitam—same as *Kusumotkaram*.

M. 122. 24.

Asitā—an apsaras.

Br. III. 7. 7.

Asitāṅga—a Bhairava on the sixth parva of *Geyacakra*.

Br. IV. 19. 77-8.

Asitodam—a lake in Ilāvṛta.

Vā. II. 2. 26.

Asipa—a dānava.

Br. III. 6. 5.

Asipatravana—one of 28 hells. Intended for those who leave the Vedic path to that of the *Pākhanḍas*; here their bodies are torn to pieces by the sharp edges of *asipatra* leaves (lit. forest where leaves are swords);¹ in it fall those who cut and deal in camels and hunters who cut off animals, besides those fallen from karma.² Those that cut trees for no reason also fall into this.³

¹ Bhā. V. 26. 7 & 15; Br. II. 28. 84; IV. 2. 149 and 173; 33. 61; M. 141. 71; Vā. 101. 170; Vi. I. 6. 41; II. 6. 3. ² Vā. 56. 79; 110. 43. ³ Vi. II. 6. 3 and 26.

Asiparnī—an apsaras.

Br. III. 7. 6.

Asiloman (I)—a dānava, a son of Danu.

Br. III. 6. 9; M. 6. 20; Vā. 68. 9.

Asiloman (II)—a son of Śambhu.

Vā. 67. 81.

Asīmakṛṣṇa—the son of Aśvamedhaja, and the father of Nemicakra;¹ was king when the *Vāyu Purāṇa* was uttered.²

¹ Bhā. IX. 22. 39. ² Vā. 1. 12.

Asisāhārītāyanas—Kaśyapagotrakaras.

M. 199. 9.

Asura—a deity personified; to be worshipped in house-buildings.

M. 253. 26; 268. 16.

*Asuras*¹—The foes and cognates of Devas,² born out of the jaghana of Prajāpati; etymology of,³ could secure Hari's blessing by adorning him,⁴ opposed to Yajña,⁵ the Asura hour,⁶ praise Sesha,⁷ abode down the earth.⁸ Ruled the earth for ten *yugas* when it went back to the Devas on a curse by Śukra after 12 wars;⁹ worship Barhiṣad Pitrī.¹⁰ Had three Indras—Hiranyakaśipu, Bali and Prahlāda;¹¹ lost their resplendence on the eve of Vāmana avatāra.¹² represent night and darkness and full of *tamas*.¹³ Asura's killed in the wars with Devas are born as men in earth and create trouble in this world.¹⁴

¹BhA. I. 13. 6; VII. 8. 37; XII. 9. 28, Br. II. 32. 1, 2. 6; M. 47. 12, 131. 10, 39-41 ²BhA. VI. 7. 18, Va. 31. 11; Br. II. 8. 5, IV. 9. 67-8. ³Va. 9. 4-5, Br. II. 8. 4, VI. I. 5. 31. ⁴BhA. VII. 7. 50 ⁵Ib. VIII. 1. 17 ⁶Ib. X. 28. 2 ⁷Ib. X. 39. 44-45 ⁸Ib. XI. 24. 13 ⁹Br. III. 72. 69-93, Va. 97. 68-93 ¹⁰M. 15. 3. ¹¹M. 47. 59 ¹²M. 245. 1 ¹³Br. II. 8. 4, VI. I. 5. 31-4 ¹⁴Br. III. 71. 263

Asuratha—fought with Sumatra, deluded by Kṛṣṇa.

BhA. XI. 30. 16

Asurāntaka—a chief monkey.

Br. III. 7. 238

Asutvāna—the name by which Danu's sons were known.

Br. III. 6. 14.

Asūyā—a son of Mṛtyu

Va. 10. 41.

Asoma—an yakṣa; a son of Pupyanjali and Manihhadra.

Br. III. 7. 124

Asta-giri—A hill of Sākadvipa. It was here that Bali who fell unconscious in the Devāsura war was treated with sañjivini vidyā.

BhA. VIII. 11. 46, Br. II. 19. 89; Va. 49. 83, VI. II. 4. 62.

Asti—Daughter of Jarāsandha and a queen of Kamsa. After her husband's death she went to her father's place and reported the circumstances in which her husband was killed.

Bhā. X. 50. 1-2; Vi. V. 22. 1.

Astras—arranged alphabetically: Asiratnam, Āgneyam, Aindram, Aiśikāmam, Kampanam, Kāpalam, Kālamud-garam, Kainkaram, Krauñcam, Gāndharvam, Tāpanam, Tvāṣṭram, Nandakam, Nārasimham, Nārāyaṇāstram, Pāśupatam, Paiśācam, Pramathanam, Prasthāpanam, Prasvāpanam, Brahmaśiras, Brāhmaṇam, Bhāvanam, Bhairavam, Mathanam, Mahābalam, Māyādharam, Mohanam, Mausalam, Raudram, Vāruṇam, Vikampanam, Vāyavyam, Śātanam, Śāmanam, Śailam, Śośadam, Samvartanam, Sārpam, Sāvitram, Somāstram, Hayaśiras;¹ used by Hiranyakaśipu against Nārasimha; arms used in Bhaṇḍāsura war.²

¹ M. 150. 113, 164, 205; 151. 24, 31; 153. 83, 87, 90, 97; 162. 22-7; 179. 6. ² Br. IV. 29. 62-74.

Astragrāmam—That relating to the use of *astras*. Parasurāma learnt the four aspects from Śiva,¹ learnt by Krṣṇa and Rāma.²

¹ Br. III. 21. 79; 25. 39; 32. 59; 34. 34. ² Vi. V. 21. 23.

Astrācārya—the teacher of weapons of warfare: 4 kinds are mentioned; throwing by machines, by hands, thrown simply, and taking back after throwing away.

M. 215. 41.

Asmakas—of the *Dākṣiṇātya* country.

Vā. 45. 127.

Asmakī (1)—the wife of Śūra.

Vā. 96. 143.

Aṣmaki (ii)—the son *Anādṛṣṭi*.

Vā. 96 186.

Asvasthalaya—a *Trayārṣeya*.

M. 200 14.

Asvahārya—a *mantrakṛt*.

M. 145 103.

Ahatam—unwashed cloths, to be given in *Sriddha*
Vā. 80 4, 37.

Ahamkāra—one of the *tatvas*; description of

Vā. 103 38, VL 2, 36-46.

Ahamkārakarṇī—a Gupta Śakti.

Br. IV. 19 17; 44. 117.

Ahamyāt—the son of *Samyāti* and the father of *Raudrāśva*

Bhā. IX. 20 3, VL IV. 19 1

Ahalyā (i)—the daughter of Mudgala, the wife of Gau-tama and the mother of Satānanda.¹ A *tīrtham* in her honour, as she performed *tapas* and attained release there.²

¹ Bhā. IX. 21 34. ² M. 191. 90-1.

Ahalyā (ii)—a daughter of Vindhyaśva (Badhyāśva, Vā. P.) (Haryāśva, Vī. P.) and Menakā; sister of Divodāsa, and wife of Saradvat, mother of Śadānanda,³ redeemed of her sins by Rāma.

¹ M. 50 7-8, Vā. 99 201, VL IV. 19. 62, 200-2. ² VL IV. 4. 91.

Ahalyātīrtham—on the Narmadā. Here she performed *tapas* and got salvation. By worshipping here, one becomes beloved of ladies.

M. 191. 90-3.

Ahas (sitā, rātri)—of Brahmā) one cycle of a thousand caturyugas; at the end, when dāhakāla sets in Vaimānika devas come into existence, as also stars, asterisms, sun and moon, etc.;¹ duration of in ordinary years;² enters the waters in the evening;³ created with the Devas;⁴ of the Pitṛs is Kṛṣṇapakṣa.⁵

¹ Vā. 3. 14; 7. 14-16; 24. 2; 61. 42; 100. 224-6; M. 231. 2;
² Vā. 100. 131; Br. II. 6. 57f. ³ Vā. 53. 14-15. ⁴ Br. II. 7. 19;
 8. 11; 13. 14. ⁵ Vā. 57. 9.

Ahas-Parameśvara—is sṛṣṭi or creation; at the end of this day occurs *pralaya*.

Vā. 5. 1-6.

Ahita—an Yakṣa—a son of Devajanī and Maṇvara.

Br. III. 7. 129.

Ahimukhya—to be worshipped in housebuilding.

M. 253. 26.

Ahimūrcha—Varuṇa as presiding deity.

Vā. 86. 61.

Ahīnak(g)a—the son of Devānika¹ and the father of Ruru.² (*Pāripātra-Va.*)

¹ Vā. 88. 202. ² Vi. IV. 4. 106.

Ahimsā—one aspect of *Sanātana dharma*, largely observed in *Tretāyuga*;¹ non-injury in thought, speech and action towards all beings prescribed for ascetics.²

¹ Br. II. 29. 69; 30. 35; III. 23. 51, 68 and 72. ² Vā. 18. 15-16; M. 61. 15; 106. 48; 143. 12-13 and 30.

Ahimsāvratam—the performer becomes a king; consists in abstention from meat for a year and the gift of a cow at the end.

M. 101. 35.

Ahirbudhna (i)—a division of the night.

Vā. 66. 43

Ahirbudhna (ii)—(see also *Anurdesya*)—a name for *Grahapati Agni*.

Vā. 29. 26, Br. II. 12. 26

Ahirbudhnya—a Rudra, and son of Bhūta and Sarūpā.

Bhā. VI. 6. 18, Br. III. 3. 71, M. 5. 29, 32, 171. 30, Vā. 66. 69

Ahīna—the son of Sahadeva Father of Jayatsena

Br. III. 68. 10

Ahinagu—the son of Devānikn, and father of Pāriyātra.

Br. III. 63. 203-4, M. 12. 54.

Ahorātrakalas—more than 600; thirty muhūrtas or 602 kalas make one day and one night; 605 kalas according to the measurement of the sun.

Vā. 66. 38, 100. 216, 223

Ahorātram—a day and a night; 30 muhūrtas. For pitṛs—Kṛṣṇapakṣa and Śuklapakṣa (one month); for Devas one full year is one day.

Br. II. 13. 112, M. 1. 10, 142. 5-6, 9, Vā. 65. 59; 66. 37.

Ā

Ākarnanī—the goddess following Revatī.

M. 179. 72.

Ākarsinī—a mudrā Devī.

Br. IV. 42. 6.

Ākāra—the second face of the fourteen faced Deva; Manu Svārociṣa born in white colour.

Vā. 26. 33.

Ākāśa (I)—a god to be worshipped in housebuilding.

M. 253. 24; 265. 39.

Ākāśa (II)—with Dil; a sthāna of Rudra; son, Sarga.

Vi. I. 8. 7-11.

Ākāśam—the ether, stands uncovered, formless, devoid of rasa, sparśa and gandha; its characteristic is śabda.

Vā. 102. 15, 17; M. 3. 23.

Ākāśagaṅgā—R. that encircles Amarāvatī,¹ that water which comes down without the cloud; bath in this is called celestial ablution.²

¹ Bhā. VIII. 15. 14. ² Vi. II. 9. 12 and 17.

Ākāśagaṅgā tīrtham—in Gayā.

Vā. 112. 25.

Ākūti (I)—A daughter of Svāyambhuva Manu (Vai-rāja-Vā. P.) and Śatarūpā. Wife of Ruci. From her Hari manifested himself for imparting dharma and jñāna. Gave birth to twins—a son and a daughter by putrikādharmā. These were Yajña and Dakṣinā.

Bhā. I. 3. 12; III. 12. 55-56; IV. 1. 1-4; VIII. 1. 5; II. 7. 2; Br. III. 3. 113; Vā. 10. 17-9; Br. I. 1. 58; II. 9. 42-43; Vi. I. 7. 18-19.

Ākūti (ii)—the queen of Sarvatejas and mother of Manu Cākṣusa.

BhA. IV 13 15.

Ākūti (iii)—the wife of Pr̥thusena and mother of Nakta.

BhA. V. 15 6.

Ākūti (iv)—a Jayādeva.

Br. III. 3. 6, 4. 2, Va. 68. 6.

Ākūti (v)—the twenty-fourth kalpa

Va. 21. 55

Ākūti (vi)—became twins in the *Ākūti* kalpa.

Va. 21. 55-56.

Ākūti (vii)—a son of Brahman with a *mantrasarīra*

Va. 67. 4-5.

Ākūti (viii)—the mother of Yojña, the mindborn son in the first epoch of Manu.

VI. III. 1. 36.

Ākṛti (i)—a progenitor, responsible for form and shape.

Br. II. 9 1 and 7.

Ākṛti (ii)—a son of Babhru.

Br. III. 70 38.

Ākhandala—name of Indra.

BhA. III. 33. 20

Ākhuvāhana—Ganeśa.

Br. IV. 27. 101.

Ākhyānam—a feature of the *Purāna* the fifth Veda;¹ Purānic stories.²

¹ Br. II. 34. 21; III. 1. 6; 5. 8 and 11; 13. 54; 59. 4; Vā. 54. 1; 60. 21; 67. 54, 58. ² M. 53. 65; 214. 23; Vi. I. 22. 84; III. 6. 15.

Ākhyānakuśala—Sūta.

Vā. 84. 4.

*Āgama*¹—the rules of;² for digging wells, constructing tanks and gardens;³ cited for *yajñas* where *paśu* was not involved and where *bīja* (seeds) served the purpose of the animal.⁴

¹ Vi. I. 17. 58. ² Br. II. 30. 19 and 27; III. 21. 46. ³ M. 58. 55; 143. 13. ⁴ Vā. 53. 122; 57. 100.

Āgastyas—the Brahmarākṣasas—a clan moving about in the night;¹ of Surabhi forest;² summoned Kauberaka to live at Hariśrīnga.³

¹ Br. III. 8. 59 and 62; Vā. 69. 195-6. ² M. 121. 62. ³ Vā. 47. 60-1.

Āgāvaha—a son of Vasudeva and Vṛkadevī; a *mahātmā*.

Br. III. 71. 180.

Āgāhī—a daughter of Vṛkadevī.

Vā. 96. 180.

Āgnas—Kaśyapagotrakaras.

M. 199. 8.

Āgnāyi—a goddess, wife of Dikpāla Agni.

M. 286. 7.
P. 19

Agnidhra (I)—a son of Priyavrata and Barhiṣmati. Father of Nābhi. Appointed lord of Jambūdvīpa¹. Protected the people like his children. Issueless, he performed tapas when Brahmā sent the divine damsel Pūrvacittī with whom *Agnidhra* enjoyed life for 100,000 years. After giving birth to nine sons, she went back to the court of Brahmā. He divided his kingdom among his sons, and rejoined his wife in another world. On his death, his nine sons married the nine daughters of Meru.²

¹ Bhā. XI. 2. 15, V 1. 25 and 33 ² Ib V 2. 1-23; Br II. 14. 44-53, VI. II. 1. 7, 12, 16-24

A(A)gnidhra (II)—one of the ten sons of Svāyambhuva Manu;¹ milked the Cow-Earth with Svāyambhuva as calf.²

¹ Br II. 13. 104, M. 9. 4 ² Vā. 63. 13

Agnidhra (III)—one of the ten sons of the daughter of Kardama, and Priyavrata.

Br II. 14. 9

Agnidhra (IV)—one of the 16 Rtviks for an Yajña; created from the hands of Nārāyaṇa

M. 167. 10.

Agnidhraka—a sage of the epoch of the XIIth Manu.
Bhā. VIII. 13. 28.

Agniśyāyanas—a *Brahma-kula* originating from Jātūkarpa.

Bhā IX. 2. 22.

Agniśṭomika—the first *Gāndhāra-grāma*.
Vā. 86. 41.

Agneya (I)—the 18th kalpa
M. 290. 7.

Āgneya (ii)—a division of the night.

Vā. 66. 43.

Āgneyas (i)—the Gandharva followers of Kubera;¹ their residences on the southern peaks of Maryādā Parvata.²

¹ Vā. 40. 8. ² Vā. 40. 5.

Āgneyas (ii)—the Aṅgiras adopted by Agni when they sprung out of the sacrificial fire of *Vāruṇī-yajña*.

Vā. 65. 42.

Āgneya-Purāna—one among the eighteen Purāṇas;¹ deals with *Īśāna Kalpa*; narrated by Agni to Vasiṣṭha: of 16,000 verses; its gift and fruits thereof.²

¹ Bhā. XII. 7. 23. ² M. 53. 28-30.

Āgneya-vratam—of kings; ruin rebellious *sāmantas* by his valour.

M. 226. 7.

Āgneyāstram—given to Sagara by Bhārgava (Aurva).

Vā. 88. 124 and 135; Vi. IV. 3. 37.

Āgneyi (i)—the city of Agni.

Bhā. X. 89. 44.

Āgneyī (ii)—the wife of Havirdhāna, and mother of six children: also known as *Dhiṣanā*.

Br. II. 37. 23; Vā. 63. 23; Vi. I. 14. 2; M. 4. 45.

Āgneyī (iii)—the wife of Uru.

M. 4. 43.

Āgneyī (iv)—the wife of Kuru and mother of six sons.

Vi. I. 13. 6.

Agrayanam—a Pitṛ ritual; offering of śyāmaka and sugar;¹ the first Soma libation at the Agnistoma sacrifice.²

¹ Br. III. 14. 9, Vā. 78. 8 ² V&L 75. 6

Āngirasa—a teacher of Atharva Veda. (*Āngirasa kalpa* Burnouf).

Bhā. XII. 7. 4.

Āngirasam—a sacrifice performed by Brāhmaṇas near Brundāvana.

Bhā. X. 23. 3

Āngirasi—the wife of Vasu and mother of Viśvakarman.

Bhā. VI. 6. 15

Ācamanam—the mode and significance of;¹ occasions for performing *Ācamanam*.²

¹ V&L 79. 42-47 ² Ib. 79. 37-42.

Ācāra—a Gandharva.

Br. III. 7. 11.

Ācāryas—qualifications of; old, selfless, highly learned, humble, well disciplined, truthful, etc., he who by himself follows the rules of good conduct and thus establishes the ācāra and thinks of the truth of the Sāstra by yamas and nityayamas.

Br. II. 32. 30-32, IV. 8. 5; M. 145. 28-29; V&L 59. 28-30

Ājagara—a vrata followed by Rāshabha when he became a mendicant.

Bhā. V. 5. 32.

Ājagara—a sage. Prahlāda saw him one day lying on the bare ground on a cliff of the Sahya hills, and bowed to

him. Prahlāda asked the sage how he who had no comforts was able to maintain a sound body. The sage replied that he had renounced all desires, learning renunciation from the bee and contentment from the serpent, while his mind was ever absorbed in Hari.

Bhā. VII. 13. 11-18, 20-45.

Ājagava—the bow of Pṛthu;¹ of Śiva.²

¹ Br. II. 36. 148; Vā. 62. 127; Vi. I. 13. 40 and 69. ² Br. III. 65. 32.

Ājana—a nephew of Hiranyaśaipu.

M. 6. 27.

Ājapāla—a son of Aja and father of Daśaratha.

M. 12. 49.

Ājāneya—the country noted for horses.

Br. IV. 16. 17.

Ājigarta—Śunahṣepa, the son of Ajigarta—(see *Ajigarta*, s.v.).

Bhā. IX. 16. 30; IX. 7. 20-21.

Ājihāyanahāstikas—Kaśyapotrakāras.

M. 199. 9.

Ājīvaka—a heretic sect.

Br. III. 14. 39.

Ājñā—a name of Lalitā.

Br. IV. 17. 19.

Ajya (i)—good to be seen first after rising from one's bed;¹ as a sacrificial offering²

¹Bhā. X. 70 12, Vā. 29 30 ²Br IV 1. 98, Vā. 100 103

Ajya (ii)—one of the nine sons of Sāvarṇi.

Vā. 100. 22

Ajyas—four kinds of

Br. IV. 1. 98-100

Ajyapas—a class of Manes who reside in regions belonging to Kardama Prajāpati, descendants of Pulaha, Virajā, wife of Nahusa was their mindborn daughter, largely worshipped by Vaishyas

Br. II. 28 19, III. 10 03-5, Bhā. IV 1. 03, M. 102 21,
Vā. 30 100, 56 17, 73 43, 101. 43

Ajavī—a Vāyu.

Vā. 61. 25

Ajavyas—the people of a southern country.

Br. II. 16. 57; M. 114. 48, Vā. 45 126

Ādambara—Instrument of war music.

M. 137 29; 138. 3

Ādi—a son of Asura Andhaka; to wreak vengeance on Śiva for having slain his father, he entered the harem of Śiva in the guise of a snake, and assumed the guise of Umā before him. He could change his form twice as he liked owing to a boon from Brahmā, but the second change would be followed by death. On close examination, Śiva discovered the figure to be the Asura in disguise, threw the Vajra and slew him.

M. 156. 12-37

Ādib(v)aka—the sixth war of gods and Asuras.¹ In this Kakustha helped Indra;² the sixth of the twelve incarnations of Hari.³

¹ Br. III. 72. 74. ² Vā. 88. 25. ³ M. 47. 34-35 and 44; Vā. 97. 81.

Āndakośa—comprised of sixteen *vikāras* and eight *prakṛtis*. 50 crores of *yojanas* in breadth in the interior. Outside encircled by seven sheaths of the earth and other elements.

Bhā. III. 11. 39-41; 20. 15; II. 1. 25.

Āndīra (I)—the son of Sarūpya. Father of Pāṇḍya, Kerala, Chola and Kulya.

Br. III. 74. 5-6.

Āndīra (II)—the son of Varūtha.

M. 48. 4.

Ātatāyins—Those who set fire to buildings, administer poison, lift their weapons to strike, or practise *ābhicāra* or become talebearers or seditious.

M. 227. 116-9.

Āttakhaṇḍikas—a tribe.

M. 114. 40.

Ātapa—a son of Uṣā and Vibhāvasu. A Vasu. Father of Pañcayāma.

Bhā. VI. 6. 16.

Ātma—has no *guṇas*. Twelve characteristics of.

Bhā. I. 18. 50; VII. 1. 7-9; 7. 19-20.

Ātmaja—a son of Svarbhānu and Prabhā.

Vā. 92. 2.

Atmabhū—name of Brahmā

Bhā. III. 12. 20

Atmavat—a *mantrakṛt*,¹ the son of Cyavana Bhārgava; married Ruci, Father of Nahusa.²

¹ Br. II. 32. 104. M. 145. 98. Vā. 59. 96. ² Vā. 65. 90-91.

Atmavidyā—the Vedānta;¹ symbolical of Devl.²

¹ M. 215. 54. ² Vl. I. 9. 120

Atmasambhava—Nārāyana, etc.

M. 2. 80

Atmā—that which is attained, which is taken away and that which is, and hence the ever present *bhāva*.

Vā. 5. 34-5.

Ātmākarpanikā—a Gupta Sakti.

Br. IV. 19. 20

Ātmāyu—a son of Angirasa.

M. 196. 2.

Ātyantika—one of the three movements of creatures.

Vā. 1. 161; 100. 132.

Ātyantika kalpa—one division of Brahma kalpa.

Vā. 100. 134.

Ātreya—a pupil of Sūta;¹ the last reference is to the sage in the Raivatamanyantara;² Sage of the Tāmasa manvantara;³ Ātreya Saradvata one of the seven sages,⁴ Ātreyavāruni,⁵ Niṣprakampa,⁶ Sūtapūḥ.⁷

¹ Vā. 61. 56. ² Vā. 62. 17, 54. ³ Vā. 62. 41. ⁴ Vā. 100. 11.
⁵ Vā. 100. 82. ⁶ Vā. 100. 107. ⁷ Vā. 100. 96, 100. 39.

Ātreyas (I)—a deva *gāṇa* of the Pitṛs, like Svastyātreyā, Br. III. 1. 51; 8. 81.

Ātreyas (II)—the five sons of Atri and Anasūyā; Saty-netra, Havya, Āpomūrṭi, Śaniśvara and Soma.

Vā. 28. 18-20; Br. II. 11. 23-24.

Ātreyas (III)—a tribe.

Vā. 45. 119.

Ātreyāyaṇī—pravara (Aṅgiras).

M. 196. 12.

Ātharvaṇī(a)śruti—is Atharva Veda.

Vi. VI. 5. 65; Vā. 76. 1.

Ādarśa (I)—its use for dressing. Devahūti used it to dress herself;¹ auspicious to look at in the morning.²

¹ Bhā. III. 23. 30. ² Br. III. 28. 10; Vi. III. 11. 22; Bhā. X. 70. 11.

Ādarśa (II)—a son of the Third Sāvarna Manu.

Br. IV. 1. 81; Vā. 100. 84.

Ādigadādhara—Viṣṇu; bore for the first time the *gadā* out of the bone of Gadā-asura. He is Vyakta, the whole universe appearing in him in the *gayā śilā*; in praise of, by Brahmā and Śiva.

Vā. 109. 13-17, 25, 27-31, 41-42 and 43-50; 111. 16.

Ādikartā—Viṣṇu.

Br. IV. 5. 18.

Ādikūrma—created by Lalitā to consume waters due to Bhaṇḍa's *arnavāstram*.

Br. IV. 29. 92.

Adiketava—a name of Viṣṇu.

Br. IV. 15 18.

Āditya (i)—patronymic of Vīdhātṛ.

Bhā. VI. 18 3.

Āditya (ii)—a name of Sūrya (s v),¹ presented the jewel Syamantaka to Satrājīt.²

¹ Br. II 21. 3, M. 2 31-4 ² VI. IV 13 11.

Āditya (iii)—from *ādāna* receiving waters and letting them off; *kālagni*, *pitāmaha* and *soma*, all *prapitāmahas*,¹ same as Rudra, see Rudra.²

¹ Va. 12. 37, 31. 29-35 ² Br. II. 10 22

Āditya (iv)—a division of the night.

Va. 66 44.

Ādityas—sons of Aditi and Kaśyapa, originally Vai-kunṭhas and Sādhyas;¹ Gods of the Vaiṣṇvata epoch at the commencement of the first *Tretāyuga*, known as Jayadevas;² twelve in number, were known as *Tuṣitas* in the Cākṣuṣa epoch.³ Names were *Indra*, *Dhātṛ*, *Bhaga*, *Tvaṣṭṛ*, *Mitra*, *Varuna*, *Yama*, *Vivasvat*, *Savitṛ*, *Pūṣan*, *Amṛumat*, and *Viṣṇu*.⁴ Born of Viṣṇu as their overlord.⁵ Escorted Indra, vanquished Diti's sons, and vanquished by Rāvana,⁶ came with gods to Dvārakā to request Kṛṣṇa to leave for Vai-kunṭha.⁷ One of the names of the first *Marut Gana*.⁸ Born with Rudras.⁹ Residents of Bhūvarloka.¹⁰ Offered presents (*updyana*) at the time of the marriage of Kāmeśvara with Lalitā.¹¹ Praised Lalitā when Bhṛṅga was killed.¹²

¹ Br. II. 38 3, III. 1. 61, 3 57-61, 67-8, 4 34, M. 171. 53, VI. 30 83, 99, 163, 39 49, 64 2, 66 60, 66-7, VI. I. 15 129
² Bhā. VIII. 13 4, VI. 7 2; 10 17, M. 9 29 ³ Va. 67 44, M. 6 3, VI. I. 15 182. ⁴ Bhā. XII. 11. 30-45, Br. II. 24. 33-4, 75, 26-42, M. 132. 3, 247. 10, VI. I. 15 180-1. ⁵ VI. V. 1. 17-8, 4. 5, Bhā. XII. 11. 30f, XI. 18 13, Br. III. 8 5 ⁶ Br. III. 5 48, 7. 254. ⁷ Bhā. XI. 6 2 ⁸ Va. 67. 123. ⁹ Ib. 65 61. ¹⁰ Ib. 101. 30, Br. IV. 2. 28-9 ¹¹ Br. IV. 15 24. ¹² Ib. IV. 30 8

Ādityatvam—the right of being born as sons of Aditi.

Vā. 66. 59.

Āditya Purāṇa—an *upapurāṇa*.

M. 53. 63-4.

Ādityamandala—the *Yajus* returned to possession of Sūrya when Yājñavalkya surrounded them.

Vā. 61. 21.

Āditya Vamśa—the solar race.

M. 11. 1.

Ādityavartmā—by this the divine weapons of Kṛṣṇa went to heaven.

Vi. V. 37. 52.

Ādityavāram—Sunday, fit for *Anaṅgadeva vratam*; inauspicious for housebuilding,¹ devoted to worship of Sūrya, Candra and Agni.²

¹ M. 70. 46; 253. 7. ² M. 97. 3-20.

Ādityaśayanam—a vow in honour of Saṅkara in the name of Sūrya; auspicious day is Sunday preferably with constellation *Hasta*; accompanied by gifts to Brāhmaṇas: Relieves one from bondage of birth; practised by Vasiṣṭha, Arjuna, Kubera, Indra in olden days.

M. 55. 3-33.

Āditya samjñam—an *upapurāṇa*.

M. 53. 63.

Ādityeśam—a *tīrtha* on the Narmadā.

M. 191. 5.

Adidevas—seven *ganas* of which three are without form and four are with form; above them are three *Bhāvamūrtis* and below them four *sūkṣmamūrtis*.

Vā. 71. 54-6

Adipāla—a name of Viṣṇu.

Vā. 109. 15

Adipurānam—Ten thousand and six hundred *ślokas*.

Vā. 104. 7.

Adipurānāni—earlier Purāna literature.

M. 164. 16

Ādilakṣmi—is Kāmakṛ̥ti.

Br. IV. 40. 46

Adisarga—origin of,¹ described,² the primary creation.³

¹ Br. II. 10. 2 ² Ib. II. Ch. 9 ³ M. 8. 1, 52. 2.

Adya—a *Trayārṣeya*.

M. 198. 11.

Adyas—a group of gods of Cāluṣa epoch, eight in number.

Br. II. 36. 66 and 69

Adya Praffhāri—the first servant maid of Śiva with four arms and six white clothes; behind are other ladies to honour Sankara.

Vā. 101. 274-7.

Adhana—one of the seven sons of Vasiṣṭha

Vā. 28. 36.

Ādhāra cakra—Into this Hari enters.

Bhā. XI. 12. 17.

Ādhārādheyabhāva—By this *avikāras* became *vikāras*.
Earth, etc., are *vikāras*.

Br. II. 19. 181-2.

Āddha—a pupil of Yājñavalkya.

Br. II. 35. 28.

Ādhyātmakī Vidyā—the knowledge of Ātman taught by Kapila to his mother Devahūti; also *Ānvīkṣikī*.

Bhā. III. 24. 40; 25. 4, 13-15.

Ādhvaryavam—12000 *chandas*; from *Yajus*; uttered by the *Ādhvaryu* in an *yajña*.

Vā. 58. 15; 60. 15-16; 61. 64; Vi. III. 4. 12.

Ānaka (I)—a son of Śūra and Māriṣā. Married Kankā and had two sons—Satyajit and Purujit.

Bhā. IX. 24. 28 and 41.

Ānaka (II)—a kind of divine musical instrument.

Bhā. X. 83. 30; M. 135. 83. 140-43; Vā. 96. 145; Br. III. 71. 147.

Ānakadundubhi—a previous name of Vasudeva. (s.v.)¹

When he was born *Dundubhi* and the *Ānakas* were sounded as in a festival in the house of Śūra by the gods;² at Nandagopagrha.³ Son of Anu.⁴ Entered fire after the departure of Rāma and Kṛṣṇa to Heaven.⁵

¹ Br. III. 71. 146, 164. 217; M. 46. 2 and 11; Vi. V. 2. 8 and 16.
² Vā. 96. 144-5; Vi. IV. 14. 29. ³ Vā. 96. 211. ⁴ Vi. IV. 14. 14.
⁵ Vi. V. 38. 4.

Anakadundubhi—divine musicians, played at the birth of Vasudeva.

VI. IV 14. 28.

Anakā—a son of Ugrasena.

VI. IV 14. 20

Ananda (i) (c)—a kingdom adjoining the Dundubhi hill in Plakṣadvipa.

Br. II. 14. 39, 17 16

Ananda (ii)—a Satya god.

Br. II. 36. 85.

Ananda (iii)—The Lord of first kalpa consisting 100 lakhs of years by name Bhāva, this is the place of Brahmā.

Vā. 21. 28.

Ananda (iv)—a son of Medhātithi; a varṣa after his name, in Plakṣadvipa.

Vā. 33. 32, VI. II. 4. 4 and 5.

Anandam—a varṣa centering round the Dundubhi hill of Plakṣa.

VI. 40. 14.

Anandakam—same as *Anicakam varṣam*.

M. 122. 23.

Anandajalam—a lake in the Jātudha hill of pure and crystal waters; here lives Canda, the lord of the Nāgas.

Vā. 41. 68-73.

Ānandapītham—is Bindupītham.

Br. IV. 37. 47.

Ānandavratam—in honour of Brahmā.

M. 101. 32.

Ānarta (i) (c)—a western country; that of Kṛṣṇa;¹ on the way from Dvāraka to Indraprastha.² Its king went to Syamantapañcaka for solar eclipse.³ Destroyed by Dvivida;⁴ named after Śaryāti; its capital Kuśasthali.⁵

¹ Bhā. I. 11. 1. ² Ib. X. 71. 21. ³ Ib. X. 82. 13; Br. II. 16. 62; M. 12. 22. ⁴ Ib. X. 67. 4. ⁵ Vā. 86. 24; Vi. IV. 1. 64.

Ānarta (ii)—a son of Śaryāti and father of Rēva (ta).¹ Rocamāna was his son; ruled over the kingdom of Ānarta from Kuśasthali.²

¹ Bhā. IX. 3. 27; Br. III. 61. 18; Vā. 86. 23-24; Vi. IV. 1. 63-4. ² M. 12. 21-2.

Ānarta (iii)—a son of Vīthihotra.

M. 43. 49.

Ānartas—people of Ānarta over whom Revata ruled.¹ Heard of Kṛṣṇa going to Mithilā and met him on the way with presents,² of the south.³

¹ Bhā. I. 10. 35; 14. 25; IX. 3. 28; X. 52. 15; M. 114. 51.

² Bhā. X. 86. 20. ³ Vā. 45. 131.

Ānartapuri—the capital of Ānarta—Dvāraka; from here Kṛṣṇa went to Vidarbha in one night.

Bhā. I. 14. 25; X. 53. 6.

Āntyāyana—a son of Bhṛgu, and a deva.

Br. III. 1. 89.

Andolika-niyuddham—swinging on the hands of friends and boxing, by Kṛṣṇa and Rāma.

VI. V 9 8

Andhaka—a son of Vipracitti and Simhikā.

VI. L 21 12

Andhakāra (c)—a kingdom after the name of Andhakāra,¹ near Pivara hill²

¹ Br. II. 14. 25 ² Ib. II. 19. 72.

Andhras (i)—the kings of Andhra dynasty, thirty in number, ruled the earth for 456 years. Seven of them were contemporaries of seven Kauśalas, chiefs of Vidūra and Niṣadhas.¹ According to Matsya Purāna, 19 members of the dynasty ruled for 460 years. Kingdoms of Ārya and Mlechha existed side by side—Ābhiras, Gardabhilas, Śakas, Yavanas, Tuṣaras, Gurundas, and Hūnas.²

¹ Bhā. XII. I 22-28 and 35 ² M. 272 37, 273 16-19, 25

Andhras (ii)—a tribe purified by the worship of Hari¹. Enlisted by Jarāsandha against the Yadus,² a southern country unfit for performing Srāddha.³

¹ Bhā. II. 4. 18. ² Bhā. X. [50 (V) 3] ³ Br. II. 16. 59, III. 14. 80, IV. 29. 131.

Andhrabṛtyus—seven in number.

VI. IV 24. 51.

Ānghavān—a rājāḥ¹ becoming a Brāhmaṇa.

VII. 91. 116.

Anvikṣiki (*Adhyātmakī vidyā*, s.v.)—Taught by Datatreyya to Alarka and others.¹ Produced by Brahmā.² Helps concentration on the Absolute.³ Learnt by Rāma and Kṛṣṇa.⁴ Symbolical of Devi.⁵

¹ Bhā. I. 3. 11; M. 215 54, VI. V 10 27. ² Bhā. III. 12. 44, 25 4 ³ Ib. XI. 20. 24. ⁴ Ib. X. 45 34. ⁵ VI. I. 9 121

Ānhikakrama—the daily routine of duties.

Vā. 53. 39; Vi. V. 18. 34.

Āpa (i)—a *vyāpaka*. *ety.* of; came out of Agni, when the latter was lost in the earth.

Br. I. 5. 131-5; II. 6. 56-7; 20. 1 and 5; Vā. 6. 1.

Āpa (ii)—a Rākṣasa with the *Śarat* sun.

Br. II. 23. 15; Vā. 52. 15.

Āpa (iii)—a son of Vasiṣṭha, and a Prajāpati of the Svārocīṣa epoch.

M. 9. 9.

Āpa (iv)—is Bhava; hence do not commit nuisance in waters; nor bathe naked, nor have sexual intercourse in water; forsake colourless, tasteless and small waters; their source is the ocean and hence they must not be stopped in their progress to it.

Vā. 27. 21-7.

Āpakas—certain *grahas* which cause fear to children.

Vā. 69. 191.

Āpana (c)—a kingdom to which Puramjana went by the entrance *Mukhyā*; allegorically *Vyavahāra*.

Bhā. IV. 25. 49; 29. 12.

Āpanāpa—a pupil of Bāṣkali.

Br. II. 35. 6.

Āpava (Vasiṣṭha) (i)—a sage of the time of second Sāvarṇa Manu.¹ Finding his hermit destroyed by Kārtavīrya's fire, cursed that he would be slain by Paraśurāma.² Resident of Hematalavanam.³

¹ Br. IV. 1. 70. ² Ib. III. 69. 44-5; M. 44. 1. 12-14. ³ M. 43. 41.

Āpava (ii)—the son of Varuṇa; cursed Kārtavīryārjuna who allowed his tapovana to be consumed by Citrabhānu, for ages past he was performing penance at the place, living on water

Vā. 94 43, 95 11-13

Āparatā—to be worshipped in housebuildings.

M. 253 31, 268. 20

Āpastamba—acted as priest in the Putreṣṭi of Diti.

M. 7 33-4, 192. 60

Āpastambi—a Bhārgava, of Āṅgirasapravara.

M. 195 33, 196 18.

Āpasthūnas—Ekārṣeyas.

M. 200. 4.

Āpādabaddha—the son of Śātakarnī, ruled for 30 years.

Vā. 99 351

Āpānagoṣṭhi—Revelry and mirth in the assembly of Kṛṣṇa with 16000 ladies; of Apsaras with Gandharvas.

M. 70 4, 120. 31

Āpikāyani—Ārṣeyapravara (Bhārgavas).

M. 195. 41.

Āpitaka—son of Lambodara Andhra, ruled for 12 years.

M. 273 5.

Āpiśi—Ārṣeyapravara (Bhārgavas).

M. 195. 41.

Āpūrana (I)—the Yakṣa who resides in the sun's chariot during the month of *Bhādrapada*.

Vi. II. 10. 10.

Āpūrana (II)—a Nāga (Dhṛtarāṣṭra).

Vā. 69. 72; Vi. IV. 8. 45.

Āpomayadeva—worshipped in Krauñcadvīpa.

Bhā. V. 20. 22-3.

Āpomūrti—an Ātreya; a sage of the epoch of the second Sāvarṇa Manu.

Br. II. 11. 23; IV. 1. 70; Vā. 28. 20.

Āpolava—the son of Śāntakarṇi; ruled for 12 years.

Br. III. 74. 163.

Āptyoryāma—a sacrifice¹ created from the west face of Brahmā.² (north face-Vi. P.).

¹ Bhā. III. 12. 40. ² Vi. I. 5. 56.

Āpnuvāna—a son of Bhṛgu and a gotrakara; a pravara of Bhārgava gotra; Father of Aurva. .

M. 195. 15 and 29.

Āpya (I)—a Vājin.

Vā. 61. 25.

Āpya (II)—a particular period of the day.

Vā. 66. 40.

Āpyas—one of the *gāṇas* of the eight gods of the Cākṣusa epoch.

Bhā. VIII. 5. 8; Vi. III. 1. 27.

Apyāyana—a territorial division of Sālmalidvīpa.
Bhā. V. 20. 9.

Apyāyanam—a particular offering to Agni, Soma and Yama in the Śrāddha ritual. First to Pitṛs and then to Devas, as Pitṛs are Pūrvadevatas.

M. 15. 32-41, 16. 33, 17. 58.

Apravāna—a son of Cyavana; married Rci, daughter of Nahusa. Father of Aurva, born from her thigh.

Br. III. 1. 93-5.

Abādhavistara—of the earth; one crore in every direction from Meru as centre, also calculated in another way.

Vā. 50. 69-70.

Abrahmāstambaparyantam—from Brahmā to grass.
Vā. 110. 21, 64.

Abhicāra—Incantations done by Purohita and ministers for defeating the enemy—according to Bhanda;¹ Brhaspati did this on behalf of Indra to vanquish Rājī's sons.²

¹ Br. IV. 21. 97 ² Vā. IV. 9. 19

Abhīśa—a mahāratha, and a commander of Bhanda's army. His riding vehicle was Simha.

Br. IV. 29. 21-2.

Abhīras—country of Abhīras.¹ Dvijas of, became vrत्यas after Puramjaya's days.² Purified of sin by devotion to Hari.³ Seven of this tribe ruled from Avabhṛti.⁴ The Brahmanḍa and Vāyu say ten of them ruled after the Andhras,⁵ for 67 years.

¹ Bhā. I. 10. 35; Br. II. 16. 46 and 57, 18. 48. ² Bhā. XII. 1. 38. ³ Ib. II. 4. 18. ⁴ Bhā. XII. 1. 29; Vā. 99. 359, VI. IV. 24. 51, 68. ⁵ Br. III. 74. 174, M. 50. 76, 114. 40; 163. 72, 273. 18.

Ābhīras—a tribe of Dakṣināpātha saw Arjuna singly carrying much wealth and women and attacked him; he took up his *Gāndīva* and found he had lost its secret and power;¹ freebooters and shepherds of the Pañcanada country who lived in villages; *mlecchas*; chief weapons of, staves and cudgels.²

¹ Vā. 45. 115, 126; 47. 46; 99. 269; Vi. II. 3. 16. ² Vi. V. 38. 14-28, 50-52.

Ābhīrakanyā—observed the *Kalyāṇī vratam* and became Urvaśī of the Heaven.

M. 69. 59.

Ābhūtarajasa—gods of the Raivata epoch.

M. 9. 20.

Ābhūtasamplava—or the Deluge; the duration of destruction of all except the five *bhūtas*, earth, water, *vāyu*, *ākāśa* and *tejas*; eternal and not dying.

Vā. 6. 74; 7, 22; 10. 33; 28. 16 and 32; 30. 318; 50. 206, 212; 52. 47; 53. 76; 54. 109; 59. 57; 100. 11, 33, 37, 203, 240; 101. 73, 334, 354; Vi. II. 8. 92-97; Br. II. 6. 22; IV. 1. 200 and 208, 230-31, 242; M. 2. 16 and 20; 4. 20; 80. 11; 89. 10; 106. 10; 124. 94 and 102; 128. 44; 181. 4; 188. 96; 192. 32; 204. 10; 206. 40.

Ābhrahamu—a son of Bhadra.

Vā. 69. 213.

Āma (i)—a son of Ghṛtaprṣṭha.

Bhā. V. 20. 21.

Āma (ii)—a son of Kṛṣṇa and (Satyā) daughter of Nagnacit.

Bhā. X. 61. 13.

Amagarbhas—Pitṛs dead as small children.

Vā. 110. 53

Amapātram—the milking vessel of the Yakṣas.

Br II 36. 215, Vā. 62. 182.

Āmaśrāddham—see *Āmānnam*

M. 18. 27, Vā. 18. 20

Āmānnam—gift of uncooked food in a *śrāddha*, generally by Śūdras; also *Āmaśrāddham*, forbidden for yatis

M. 17. 70; Vā. 18. 20

Āmoda—a vighna nāyaka.

Br IV. 27. 81, 44. 68

Āmṛdyandithā—a name of Lallitā

Br IV. 18. 17

Āmba—a son of Kṛṣṇa.

Bhā. I. 10. 29.

Ambikēya (I)—a place where Hiranyakṣa was slain by Vāraha Hari.

M. 122. 16.

Ambikēya (II)—a hill of the Śākadvīpam.

Vā. 49. 84, VI. II. 4. 62.

Āmra—the mango tree in Brahmasaras, in the shape of Brahmā; he who waters the tree will lead the Pitṛs to salvation.

Vā. 43. 6, 111. 35-36

Āmravanam—between Viśākha and Pataṅga hills.

Vā. 38. 18-22.

Āmrātakeśvara—a *tīrtham* on the Narmadā sacred to Pitṛs, and to Śiva.

M. 22. 51; 181. 28; 190. 5.

Āya—a Tuṣita god.

Br. II. 36. 11.

Āyatana of *Deva*—called *divyam* by the Veda, at the end of *Nirāloka* and of ākāśa or ether: Inaccessible to gods.¹ Temples as places for śrāddha; construction of: description shows the *Vaiṣṇava* and *Śaiva* shrines in the same compound.² Shrines where *Purānas* were read.³

¹ Br. II. 19. 168-9; III. 11. 34. ² M. 17. 11; 58. 2; 83. 3; 105. 15; 268. 35; 270. 34. ³ Vā. 4. 7; 30. 150; 38. 31, 48, 58; 54. 3; 77. 63; 92. 52.

Āyatāyana—A *Trayārṣeya*.

M. 198. 3.

Āyati (I)—a daughter of Meru and Dharanī, wife of Dhāṭṛ (Vidhāṭṛ-Vā. P.) and mother of Mrkanda;¹ mother of Prāṇa also.²

¹ Bhā. IV. 1. 43-44; Vā. 28. 4; 30. 34; Vi. I. 10. 3. ² Br. II. 11. 5-6; 13. 37.

Āyati (II)—a son of Nahuṣa.

Bhā. IX. 18. 1; Br. III. 68. 12; Vā. 93. 13; Vi. IV. 10. 1.

Āyasampātram—the iron vessel sacred to Asuras.

Br. II. 36. 210; M. 10. 20.

Āyāpya—a *mantrakṛt* and of Aṅgirasa branch.

Vā. 59. 101.

Ayu (i)—a son of Prâna and Urjasvatî; a Vasu;¹ Father of Vaitanya and others.²

¹BhA. VI. 6 12. ²Br III. 3 21, 24.

Ayu (ii)—the son of Puruhotra, and father of Sâtvata.

BhA. IX. 24. 6.

Ayu (iii)—one of the six sons of Purûravas and Urvadî; wife Prabhâ, Râhu's daughter; father of five sons, Nahusa, Vrddhaśarman, Râju, Dambha, and Vipâpman, all of them expert warriors.

BhA. IX. 15. 1, 17 1. Br III. 66. 22, 90, 67 1, M. 24. 33-5; Va. 91. 51, VL IV 6 73, 7. 1, 8. 1-3

Ayu (iv)—a son of Kṛṣṇa and Bhadrâ.

BhA. X. 61. 17.

Ayu (v)—The sage presiding over the month of Puṣya.

BhA. XIII. 11. 42.

Ayu (vi)—(Suci Agni). Father of Mahisa.

Br II. 12. 38-40.

Ayu (vii)—a Carakddhvaryu.

Br. II. 23 13

Ayu (viii)—the Agni that lives in Pafu.

Va. 29. 37.

Ayu (ix)—a son of Angirasa, father of Amâvasu.

Va. 65. 105, 73 5.

Ayutdyu—the son of Sindhudvipa.

M. 12 46, VL 88 178.

Āyudhas—weapons of war, enumerated and described.

Br. IV. 22. 10-14; M. 129. 35; 149. 7-8; 173. 5, 12, 29, etc.

Āyudhāgāra—arsenal: meddling with it was punished with death.

M. 163. 51; 215. 44; 217. 16; 227. 174.

Āyurdā—R. in Śākadvipa.

Bhā. V. 20. 26.

Āyurdāna—a Pārāvata god.

Br. II. 36. 14.

Āyurveda—originated from Dhanvantari,¹ from the east face of Brahmā,² one of the eighteen *vidyas*,³ begins in *Dvāpara*,⁴ Bharadvāja was the compiler of the *Āyurveda* and other sciences connected with medicine; it was divided into eight parts each of which was given to one of his disciples.⁵

¹ Bhā. II. 7. 21; VIII. 8. 35; IX. 17. 4; Br. III. 67. 18; Vā. 92. 16; Vi. IV. 8. 10. ² Bhā. III. 12. 38. ³ Br. II. 35. 88; Vi. III. 6. 28; Vā. 61. 79. ⁴ M. 144. 22; Vā. 58. 23; Br. II. 31. 23. ⁵ Vā. 92. 22; Br. III. 67. 24.

Āyurvratam—in honour of Śiva.

M. 101. 22.

Āyuṣa—the son of Aiḍa.

Vā. 1. 192.

Āyuṣmat (i)—the father of R̥śabha-Hari by Ambudhārā.

Bhā. VIII. 13. 20.

Āyuṣmat (ii)—a son of Uttānapāda.

Br. II. 36. 89.
P. 22

Ayusmat (III)—a son of Prahlāda.

M. 6 9; VI. I. 21. 1.

Ayusmatya—an apsarasa *gana* from Sūrya.

VA. 69 55

Ayusmanta—a *gana* of gods.

Br. IV. 1. 122.

Aratjadeśa—noted for horses.

M. 48. 7

Aranya—a *madhyamādhvaryu*, a Prajāpati and father of five deva *ganas* of the Cākyuṣa epoch.¹ Son of Atri.²

¹ Br. II. 33. 15, 36 68. ² VA. 62 58.

Aranyakāyas—passages of the Aranyakā portion of the Vedas.

Br. III. 21. 55.

Arabdha—the son of Setu and father of Gāndhāra.

Bhā. IX. 23 15, VI. IV. 17. 3-4.

Arambhayajñas—for Kṣatriyās.

Br. II. 29 55, VA. 57. 50.

Arddhi—a son of Jayatsena.

VA. 99 231.

Arādhita—a son of Jayatsena and father of Ayutāyu.

VI. IV. 20 4

Ārdma—Laying out parks at the auspicious hour—also *Udyāna*,¹ in Tripuram,² punishment for misuse of.³

¹ M. 58 1 and 52. ² Ib. 120 5. ³ Ib. 227. 30; VII. 101. 160

Ārunāyani—*ārṣeya pravara* (Aṅgiras).

M. 196. 8.

Āruni (i)—a *siddha*.

Bhā. VI. 15. 13.

Āruni (ii)—(Ātreya) a sage of the epoch of the third Sāvarṇa Manu.

Br. IV. 1. 79.

Āruni (iii)—a *sādhya*.

M. 171. 43.

Āruni (iv)—the fifteenth Vyāsa, Vedaśiras, the *avatār* of the Lord.

Vā. 23. 166.

Āruni (v)—a sage of the XIth epoch of Manu.

Vi. III. 2. 31.

Āruni (vi)—the first of the madhyadeśas.

Vā. 61. 9.

Ārcanānaśa—an Ātreya gotrakāra.

M. 197. 5.

Ārjava—a pupil of Bāskali.

Br. II. 35. 6.

Ārtavas (i)—five sons of Brahmā: represented by *Agniśvāttas*.

Br. II. 21. 152; 23. 75-77; 28. 16 ff.

Ārtavas (ii)—five sons of R̄tus: These are half months: Represent Pitr̄s,¹ sections of the year; depend on the seasons.²

¹ M. 141. 14 and 57, Vā. 30. 18, 22. ² Vā. 70 14; Br. II. 13 19-25, 149

Āndraka—the father of Dhṛti.

Br. III. 71. 124.

Āndrā—the name of a constellation.

Vā. 82. 3.

Āndrānandakan—*Tṛtyāvratam*. sacred to Bhavāni sitting with Mahādeva: to be done for four months, once in every *pakṣa*: the performer enjoys the world of Rudrāṇi.

M. 64 (whole).

Ārya (i)—opposite of *Mleccha*.

Vā. 45 89, 47. 49; 99 404.

Ārya (ii)—collective name of Angiras' sons¹ as opposed to *Mleccha*.² Their country was Bhāratavarṣa; side by side with *Mleccha* in Kaliyuga.³

¹ Bhā. IX. 4. 2, Br. II. 18 24. ² M. 227. 198, 114. 20
³ M. 121. 48-51; 273. 25; 274. 37

Āryaka (i)—the father of Dharmasetu.

Bhā. VIII. 13. 26.

Āryaka (ii)—a Kādraveya nāga.

Br. III. 7. 33.

Āryakas—caste equal to Brāhmaṇa in *Plakṣadvipa*.

Vl. II. 4. 17.

Āryakā—a R. in Krauñca-dvīpa.

Bhā. V. 20. 21.

Āryasamaya—does not accept the duties of *Pākhanḍas*.

Bhā. V. 14. 29.

Āryava—one of the three disciples of Rathītara.

Vā. 61. 3.

Āryā—Dvaipāyanī—a R. visited by Balarāma.

Bhā. X. 79. 20.

Āryāvarta—twenty-five of Ikṣvāku's sons were rulers over this territory; given to Upadraṣṭa by Paraśurāma.

Bhā. IX. 6. 5; 16. 22.

Ārvata—a sage by *tapas*.

Br. II. 32. 99.

Ārṣa (I)—a form of marriage; girls to be given in the Ganges-Yamuna doab.

M. 106. 8; Vi. III. 10. 24.

Ārṣa (II)—origin of; when the whole world was in a state of *cetana-acetana* knowledge like the fish in the water, the truth influenced by *cetana* arises with *guṇa*; *kāryam* is the result of *kāraṇa* or reason; so also *viṣaya* is the result of *viṣayitva* and *artha* of *arthitva*; by this *Mahat* and others function by degrees.

Vā. 59. 63-8.

Ārṣakam—R̄ṣis, past and future.

M. 145. 65.

Ārṣani—a pravara.

M. 196. 31.

Ārṣabhas—a branch of Āṅgirasa.

Vā. 65. 107.

Ārṣabhi—the street with the constellations of Pūrvva and Uttara Phalguni and Magha; in *madhyama mārga*.

Br. III. 3. 48; M. 124. 58.

Ārṣīṣena (i)—a chief Gandharva who sings Rāma's glory in Kimpuruṣa, came to see Parikṣit practising *pratyopaveda*. Knew the *yoga*-power of Hari.

Bhā. V 18. 2, L 19 10, II 7 45

Ārṣīṣena (ii)—the son of Sala.

Br. III. 67 8, Vā. 82. 5

Ārṣīṣena (iii)—a rājaṛṣi becoming a Brāhmaṇa.

Vā. 91. 116.

Ārṣīṣena (iv)—a mantrakṛt—a Pañcarṣeya Bhārgava.

Br. II. 32. 105; M. 145 99; 195. 34.

Ārṣīṣenas—a Bhārgava branch—Kṣatradvijas.

Br. III. 1. 100; 88. 87, 87 6, Vā. 92. 6

Ārhatam—one of the six dārśanas.

Vā. 104. 18.

Ārhana (*Arhana*—Bur.) a chief attendant on Hari.

Bhā. II. 9. 14.

Ālambas—a class of sages

M. 200 17.

Ālambanam—see *Yoga*.

Vi. VI. 7. 42.

Ālambā—a daughter of Khaśā, and a Rāksasī, after whom came the *Ālambeyagaṇa*.

Br. III. 7. 138; Vā. 69. 170.

Ālambi—a Śrutasī: the chief author of the *Yajurveda* of the Eastern recension.

Br. II. 33. 6.

Ālambirādi—of the Prācyas; also *trayodaśyādayah*.

Vā. 61. 9.

Ālambe�agaṇa—a Rāksasa clan after *Ālambā*.

Br. III. 7. 140.

Ālambeyas—a cruel Rāksasa *gāṇa* from *Ālambā*.

Vā. 69. 172.

Ālayam—temple for Iśvara.—(see *Āyatanaṃ*)¹; or a place of residence.²

¹ Vā. 30. 279; 91. 29; 101. 214. ² Ib. 50. 15, 17, 22 and 35.

Āluki—a Bhārgava gotrakara.

M. 195. 25.

Āloka—the lokas which spring from *Aloka*.¹ *Ākāśa* that seems to exist to our eyes.²

¹ Br. II. 19. 151-3, 187; 21. 155; M. 123. 47; 124. 93. ² Vā. 49. 145 and 176.

Āvatī—a pupil of Yājñavalkya.

Br. II. 35. 29.

Āvantis—a tribe.

M. 114. 36.

Āvāntya—a Brāhmaṇa pupil of Sukarman. Imparted in his turn the *samhitas* to his pupils.

Bhā. XII. 6. 77-80.

Āvāntyau—the two sons of Jayasena so called.

Bhā. IX. 24. 39

Āvarana—a son of Bharata and Pāñcajanī.

Bhā. V. 7. 3

Āvartakas—clouds of the Pakṣaja class that rain copiously.

Br. II. 22. 40, IV. 28. 63.

Āvartana—An upadvīpa to Jambūdvīpa.

Bhā. V. 19. 30

Āvartaya—a Haihaya clan.

Vā. 94. 53.

Āvasathyā—a son of Samsya Agni.

Vā. 29. 12.

Āvasathyam—the lower lip of the personified Veda.

Vā. 104. 84.

Āvaha (i)—a wind that helps *Agneya* clouds to rain;¹ one of the seven Maruts;² controls the *mūka* clouds;³

¹ Br. II. 22. 34, III. 5. 82; 71. 112. ² M. 163. 32. ³ Vā. 51. 32, 49, 67. 114.

Āvaha (ii)—a son of Gāndini.

Vā. 96. 111.

Āvdhanī—a mudrā Devi.

Br. IV. 42. 2.

Āvikṣih—a true son of his father in virtuous qualities.
Vā. 86. 8.

Āvirmukhi—one of the eastern entrances of the city of Puramjana: allegorically the right eye.

Bhā. IV. 25. 47; 29. 10.

Āvihotra—an Ātreya and sage.

Br. II. 32. 114.

Āvirhotra—a son of R̥śabha; a sage and a *bhāgavata*; asked as to the truth of *karmayoga* by Nimi, the sage instructed the king that *karma*, *akarma* and *vikarma* are *Vedavāda* and not *laukika* which thesis he expanded.

Bhā. V. 4. 11; XI. 2. 21; 3. 41-55.

Āvīci—a hell.

Vi. II. 6. 4.

Āveda—a Bhārgava gotra-kara.

M. 195. 18.

Āveśaka—an *Yakṣa gāṇa*.

Vā. 69. 40.

Āśaya—the cause of *karmas* which in turn lead to birth.

Vā. 8. 30.

Āśī—an apsaras.

Vā. 69. 5.

Āśīs—the daughter of Bhaga and Siddhi.

Bhā. VI. 18. 2.

Āśaucam—for father's death 10 days for Brāhmaṇas, 12 days for Kṣatriyas, 15 days for Vaiśyas, and a month for the Śūdras.

M. 18. 1-3.
P. 23

Āśramas (āśramadharma)—four, *Brahmacarya*, *grhasta*, *vānaprastha* and *bhikṣuka*, duties:—*Brahmacarya*: study by service to *guru* and begging food, *grhasta*: the source and strength of all āśramas; those celibate do penance, sacrifice, give birth to sons, perform *śrāddha*, learn the *Vedas* and give gifts of food, *dārāgni*, guests, sacrifice and *śrāddha*; become *devapitṛs*, *vānaprastha* bathe in morning and evening and on ceremonials, eating of fruits and roots, non-theft, purity, sympathy and non-injury—ten kinds of *dharma*; *Bhikṣu*: *dandi*, *mekhalī*, and lying in ground floor.¹ A reference to the fifth āśrama,² will be lost at the end of Kaliyuga when anarchy prevails.³

¹ Bha. VII. 12. 1-31, 13. 1-10, 14. to the end; M. 141. 61-2; 248. 16, Vā. 8. 177-88, 23. 82; 33. 27; 56. 68, 61. 167; VI. III. 8. 20, ch. 9 (whole) ² Br. II. 15. 15, III. 15. 37-8 ³ M. 47. 257

Āśrāyani—a group of sages of Kaśyapa gotra.

M. 199. 2.

Āśleśa—on the left hind foot of the Śiśumāra¹. Its importance for *śrāddha*,² the seventh *nakṣatra*.³

¹ Bha. V. 23. 6; Br. II. 24. 135. ² Br. III. 18. 5 ³ Vā. 82. 5

Āśvalāyana—a son of Sahiṣṇu avatār of the Lord. Vā. 23. 218.

Āśvalāyani—a pravara of Angiras.

M. 196. 13

Āśvalāyanins—Kaśyapagotrakaras. \
M. 199. 6.

Āśvāyani—a Paficārṣeya (Bhārgavas).

M. 195. 34.

Āśvidha(dasami)—a manvantara for *śrāddha*. M. 17. 7-8.

Āśādham—sacred to Āṅgāraka, and for performing *śrāddha*.

Br. II. 21. 76; 24. 133; III. 18. 10; Vā. 53. 108; 66. 51; 82. 10.

Āśādhitīrtham—on the Narmadā.

M. 194. 30.

Āsanam—*Svastikam*, *Padmam* and *Ardhāsanam*—the sitting posture of the *Pāśupata yoga*;¹ a kind of *dharanā*.²

¹ Vā. 11. 12-14. ² Vā. 104. 24.

Āsaṅga—the son of Śvaphalka and Gāndini.

Bhā. IX. 24. 16.

Āsava—also *Pānam*; different kinds of; forbidden to Brāhmaṇas, widows and girls.

Br. IV. 7. 63.

Āsāraṇa—the Yakṣa presiding over the month *Nabhasya*.

Bhā. XII. 11. 38.

Āsura—a form of marriage.

Vi. III. 10. 24.

Āsuraha—a sādhya.

M. 171. 43.

Āsurāyana—a pupil of Pārāśarya Kauthuma.¹ His descendants were Kaśyapagotrakaras.²

¹ Br. II. 35. 46. ² M. 199. 3.

Āsurī (1)—the name of the entrance of the west of the city of Puramjana; allegorically the organ of procreation.

Bhā. IV. 25. 52; 29. 14.

Āsurī (ii)—a pupil of Kapila from whom he learnt Sāṅkhyā, a *stddha*,¹ did not comprehend Hari's *māyā*,² was invited for the *Rājāsūya* of Yudhiṣṭhīra.³

¹Bhā. I. 3 10, III. 24 17, VI. 15 14 ²Bhā. IX. 4. 57.
³Bhā. X. 74. 9

Āsurī (iii)—the queen Devatājīt and mother of Devadyumna. (*Āsurī*-Burnouf)

Bhā. V. 15. 8

Āsurī (iv)—the chief author of the recension of the *Yajur Veda* of the middle country;¹ a Brahmarṣi.²

¹Br. II. 35. 12. ²M. 102. 18.

Āsurī (v)—a son of Brahmā.

Vā. 101. 338.

Āsurīvēla—part of night when Nanda entered the Yamunā and was carried to Varuna by an Asura.

Bhā. X. 28. 2.

Ahavantya (*Havayavdhana*)—a sacred fire.

Br. III. 72. 25, Vā. 29 11; 30 107, 97. 25; 106. 41.

Ahavantya Padam—in Gaya.

Vā. 111. 51.

Ahārya—an Angirasa and a *manitrakṛt*;¹ Father of Urukṣava.²

¹Br. II. 32. 109; Vā. 59 100. ²M. 49 38.

Ahuka—A son of Punarvasu and father of Devaka and Ugrasena and Dhṛti (Vā);¹ a prince who had thousands of sons.² Hated by Karmā.³ Consulted by Kṛṣṇa on the eve of attack on Jarāsandha. His defence in the third campaign

of Jarāsandha.⁴ Met Kṛṣṇa at the council hall, and welcomed him after the Kurukṣetra war.⁵ Went to Syamanta-pañcaka for solar eclipse.⁶ An ideal ruler; married Kāśī king's daughter.⁷ Specialist in chariot war;⁸ Āhukī was his sister, married to Āhukāndha;⁹ had 800 lakhs of horses, 21,000 elephants with silver and gold chains in east and west directions; equal to great Bhoja;¹⁰ informed of happenings in Prabhāsa.¹¹

¹ Bhā. IX. 24. 20-21; Vā. 96. 120-123; Vi. IV. 14. 15-16; Br. III. 71. 120-121. ² Bhā. I. 14. 28; X. 90. 42. ³ Ib. X. 36. 24 [28]; X [50 (V) 8]. ⁴ Ib. X [51 (V) 26]. ⁵ Ib. X. [67 (V) 42]; 80. [13]. ⁶ Ib. X. 82. 5. ⁷ Br. III. 71. 128; M. 44. 70. ⁸ Vā. 96. 121-2; Br. III. 71. 122-3. ⁹ Vā. 96. 127; M. 44. 66-70. ¹⁰ Br. III. 71. 123-127; Vā. 96. 121-126; M. 44. 67-68. ¹¹ Vi. V. 37. 59.

Āhukās—the people of an eastern kingdom.

Br. II. 16. 52; Vā. 45. 121.

Āhukāndha—married sister of Āhuka; father of two sons and a daughter.

Vā. 96. 127; Br. III. 71. 127.

Āhukī—the daughter of Punarvasu and sister of Āhuka (s.v.) the queen of the king of Avanti (*Āhukāndha*).

Bhā. IX. 24. 21; Br. III. 71. 121 and 127; M. 44. 66; Vā. 96. 120, 127; Vi. IV. 14. 15.

Āhṛti—a son of Vastu.

Vā. 95. 37.

Āhṛtya—an Apsaras *gana* from Brahmā.

Br. III. 7. 18.

Āhvaya—one of the names in the third *marutgana*.

Vā. 67. 126.

I

Ikāra—from the third face of the fourteen faced deva came *Āditya*, *Yajurmaya* and *Yajurveda*.

VA. 28. 34.

Ikṣulaka—a pupil of Rathītara.

Br. II. 35. 4

Ikṣu (i)—a tree peculiar to Harivarṣa.

Br. II. 17. 7

Ikṣu (ii) (*Kratu*)—a R. of Sākadvipa, from the side of the Himalayas.

Br. II. 19. 96, M. 122. 32, VA. 49. 93, VI. II. 4. 65.

Ikṣu (iii)—one of the seven oceans, see *Ikṣurasodā*.

Br. IV. 31. 18, M. 2. 34.

Ikṣu (iv)—a R. from the side of the Himalayas, in the Bhāratavarṣa.

M. 114. 22, VA. 45. 96

Ikṣu (v)—a R. joining the Narmadā; very holy. A bath here makes one lord of a Devagāna.

M. 191. 49-50

Ikṣucāpa—given by Brahmā to Kāmeśvara as a wedding present; also *Ikṣudhanus*.

Br. IV. 15. 19; 19. 26; 18. 1.

Ikṣudandam—sugarcane juice for *trāddha*; one of the eight *saubhdgyams*.

M. 7. 11 and 26, 15. 35, 60. 8; 85. 6.

Ikṣudā—a R. from Mahendra hills.

M. 114. 31.

Ikṣumatī (I)—a R. On its banks was the hermitage of Kapila.

Bhā. V. 10. 1; Vi. II. 13. 53.

Ikṣumatī (II)—a *tīrtham* sacred to Pitṛs.

M. 22. 17.

Ikṣurasoda—one of the seven seas surrounding Plakṣadvīpa.

Bhā. V. 1. 33; 20. 7; Vi. II. 4, 20.

Ikṣulā—a R. of the Mahendra hill.

Vā. 45. 106.

Ikṣvāku—one of the ten (nine-Br. P.) sons of Vaivasvata Manu. Born of his sneezing.¹ Father of a hundred sons—Vikukṣi, Nimi, Daṇḍa and others. 25 of these sons ruled Āryāvarta, 25, the western territory, three, the middle country and the rest all other provinces. Once in connection with an *Aṣṭaka* ritual, Vikukṣi was asked to secure some flesh. Accordingly he did. But feeling hungry he partook a part of hare's flesh. When the remainder was presented, the *Purohita* refused to take it on the ground that it was remainder of that already tasted. Vikukṣi was therefore punished with banishment. It is said that he became a yogin and attained salvation.² A king known for his exemplary protection of his subjects. Parīkṣit compared to him.³ Prominent kings of his line.⁴ Knew the power of Hari's *yoga*, and in his line Hari incarnated.⁵ Sumitra was the last Kṣatriya king of this line.⁶ Originator of the solar race; the genealogy given down to Śantāyu of the Bhārata war.⁷. Heard from Vaśiṣṭha of Ila's conversion to the other sex in the Śaravana forest and performed *Aśvamedha* by which Ila was

turned into a Kimpuruṣa.⁸ Was addressed by the Pitṛs in Kalāpa forest on the effect of offering śraddha at Gayā.¹⁰ The line of.¹¹ Had 100 branches.¹²

¹Bhā. VIII. 13 2, IX. 1. 3 and 12, 2. 2, Vā. 64 29, 85. 4; 88 9; VI. IV. 1. 7, Br. II. 38. 30; III. 60 2 and 20, 63. 8, M. 9 30, 11. 41 ²Bhā. IX. 6. 4-10; VI. IV. 2 15-18. ³Bhā. I. 12. 19
⁴M. 12 15-56, Vā. 99 280-290 ⁵Bhā. II. 7 23 and 44, XII. 2. 37,
⁶Br. III. 74. 244, M. 273 53, Vā. 99 266 and 431 ⁷M. 12. 15-56.
⁸M. 12. 1-15 ¹⁰VI. III. I. 33, 16 17-18 ¹¹Vā. I. 142, 88
 175-184, VI. IV. 22. 1-13. ¹²Vā. 99. 451.

Icchāprāpti—one of the *Uttama siddhus*.

Br. IV. 38 51.

Ijyāvedātmaka—in *Srauta Ijyā* or sacrifice being one of the eight practices of *sīghas*.

Br. II. 32. 40 and 44.

Idavida—son of Śatāratha, married the daughter of Viśvāsaḥasra.

Br. III. 63. 180

Idavīḍā—the daughter of Tṛṇabindu, a queen of Viśravaṇas, and mother of Kubera.

Bhā. IV. I. 37; 12. 9.

Idaspati (I)—a son of Dakṣipā and a Tuṣita god.

Bhā. IV. I. 7-8.

Idaspati (II)—a name of Hari; Puruṣa.

Bhā. IX. 2 35

Idā (I)—see *Ilā*.

Br. III. 60 11; Vā. 85 7

Idā (II)—a *sakti* of Marutā.

Br. IV. 38 70

Idāvatsara—the third year of a five year yuga. Also *Idvatsara*,¹ is Soma or moon.²

¹ Bhā. III. 11. 14; V. 22. 7; Vi. II. 8. 72; 13. 115; Vā. 50. 183.
² Br. II. 13. 118, 129; 21. 132; 28. 22. M. 141. 18. Vā. 31. 30; 56. 20.

Idivilā—a daughter of Tṛṇabindu and wife of Pulastya, father of the sage Vaiśravas.

Vā. 70. 31.

Iti nah Śrutam (*Iti śruti*)—recording of tradition by the *Purāṇas*¹—also *Ityevam anuśuśruma*.² *Iti nah śrutih*,³ *Iti śrutam*,⁴ *Iti śrutah*,⁵ *Iti śruti*,⁶ *Iti hi nah śrutam*.⁷

¹ Br. II. 13. 27, 82; M. 3. 45; 6. 7; 24. 64; 35. 5; 36. 2; 44. 2; 47. 186; 50. 4 and 7; 247. 1 and 39; Vā. 30. 25, 175 and 302; 88. 153; 90. 3, 10, and 24; 95. 2; 99. 175; Vi. I. 15. 140. ² M. 43. 19. ³ Vā. 99. 200. ⁴ Vā. 94. 51. ⁵ Ib. 88. 118, 206. ⁶ Vā 21. 73; 30. 96, 303; 53. 108; 59. 70; 88. 28, 182; 89. 8; 92. 70; 94. 4; 99. 231. ⁷ Br. I. 2. 15; Vā. 2. 15.

Itihāsa (*Purāṇa*)—Historical literature known to Sūta;¹ the fifth Veda; their origin; to be read or heard on days of fasting;² came in a personified form, to see Trivikrama Hari.³

¹ Bhā. I. 1. 6; M. 57. 15; 58. 4; 69. 33; 72. 6; 247. 17. ² Bhā. I. 4. 20, 22; III. 12. 39; M. 99. 11; Vā. 54. 115; 55. 2; 60. 16; 79. 53; 104. 2; Vi. I. 22. 83; III. 4. 10; V. 1. 38. ³ Bhā. VIII. 21. 2; Br. I. 1. 171; II. 34. 16; III. 15. 25; IV. 4. 47, 56; 7. 9; Vā. I. 25, 32.

Idvatsara (i)—see *Idāvatsara*.

Vi. II. 8. 72.

Idvatsara (ii)—a name of the moon.

Vā. 50. 183; 56. 20.

Idvatsara (iii)—the third year in a five year cycle;¹ Soma according to Purāṇic tradition; he is Prapitāmaha ensuring prosperity.²

¹ Vā. 31. 27. ² Br. II. 13. 115, 118, 129; Vā. 31. 55.

Idhmavāha (i)—the son of Dr̥ḍhacyuta and grandson of Agastya, a sage who came to see Parīkṣit practising *prāyopavesa*.

Bhā IV 28 32, L 19 9

Idhmavāha (ii)—a son of Agastya; and the adopted son of Kratu, hence Agastyas are Kratus.

M. 202. 8-9.

Idhmañihva—a son of Priyavrata and Barhiṣmati. Appointed lord of Plakṣadvīpa, which he divided into seven parts among his seven sons, and retired to practise austerities.

Bhā V 1. 25 and 33, 20 2.

Ina—a divinity invoked by cowherdesses to protect the neck of the baby Kṛṣṇa.

Bhā X 6 22.

Indrā (i)—a surname of Lakṣmi; a *takti* bearer of fly whisk to Lalitā.

Bhā X 31. 1; Br IV. 35 98

Indrā (ii)—R. a mahānadi.

Vā 108 79

Indu (i)—a name of Soma (s.v.).

Br II. 19 134, 37. 44, III 63 21, Vā 63 41, VI I. 15. 77

Indu (ii)—the son of Viśvaga.

M. 12. 29

Indu (iii)—Moon—married the 27 Mānasa daughters of Dakṣa.

Vā 63 41.

Indumati—the mother of Daśaratha.

Br. IV. 40. 100 and 137.

Indumauli—also *Candramauli*.

Br. IV. 30. 38 and 67.

Induvatsarā—a *śakti*.

Br. IV. 32. 16.

Indra (1)—(*Sahasrākṣa*, *Devendra*, etc.). A *Lokapāla*. He and three other *Lokapālas* have their cities on the Mānasottara mountain in Puṣkaradvīpa;¹ worshipped for vigour of organs.² Served as calf for gods to milk from the Earth.³ Presented Pr̥thu with a crown.⁴ Deprived Pr̥thu of his sacrificial horse during the hundredth *Aśvamedha*. Urged by Atri, Pr̥thu's son pursued Indra, when the latter abandoned the house and disappeared. A second time Indra deprived Pr̥thu of his horse; when the king's men pursued him, he left the horse and went away in disguise. This enraged Pr̥thu, who aimed his arrow at Indra but was pacified by Brahmā in the name of *dharma*. A reconciliation was effected when Pr̥thu embraced him.⁵ Invested Vijitāśva with power of moving about unseen by others.⁶ Jealous of R̥śabha, refused rains for his kingdom Ajanābha. Bestowed Jayantī on him.⁷ During Hiranyakaśipu's absence at Mandara hill, Indra captured his queen and took her to his heavenly abode. Nārada intervened and set her at liberty.⁸ Took up his *vajra* against Cyavana for allowing Aśvins to partake of *soma* juice. But Cyavana's *tapas* tied down his arms, when Indra yielded.⁹

Assumed the form of a bull over which Kakustha rode and defeated Asuras in a battle. Made the crying Māndhāta suckle his finger.¹⁰ Prevented Rohita from entering

¹ Bhā. V. 20. 30; M. 266. 19. ² Bhā. II. 3. 2. ³ Ib. IV. 18. 15; M. 10. 18. ⁴ Bhā. IV. 14. 26; 15. 15. ⁵ Ib. IV. 16. 24; 19. 10-17, 19-22, 26-39; 20. 18. ⁶ Ib. IV. 24. 3. ⁷ Ib. V. 4. 3 and 8. ⁸ Ib. VII. 7. 6-11. ⁹ Ib. IX. 3. 25, 26. ¹⁰ Ib. IX. 6. 12-15, 31;

his city for six years. Awarded Hariścandra a golden chariot after his Puruṣamedha.¹¹ Robbed Sagara's sacrificial horse and left it near Kapila's hermitage.¹² Performed a sacrifice which was attended by Vasiṣṭha.¹³ Joined the gods in Tārakāmaya war¹⁴ Asked Gandharvas to take back Urvaśi living with Purūravas.¹⁵ Helped by Rājī, gave back his kingdom. After his death, his sons refused to give back the kingdom, and Indra slew all of them.¹⁶

Cursed by Durvāsa, he lost all fortune. The three worlds became empty. Varuna and other gods conferred with Brahmā. Finding no means to restore their fortunes, they repaired to Hari Ajita when Brahmā lauded Hari as *mātavibhūti*. Hari advised them to secure Bali's alliance.¹⁷ When the Devāsura war broke out, the gods fought with Bali who defeated them. At that time Indra prayed to Hari for help. Encouraged by the latter, the war was renewed and Bali was defeated. At this Jambha offered to fight Indra and disabled his elephant. Mātali supplied a chariot and Jambha's head was cut off. Namuci, Bala and Pāka attacked Indra. The latter two were slain. Namuci proved too much for Indra's *tajra*. A voice from the sky told Indra that Namuci could not be crushed by a wet or dry thing. Then Indra used *phena* (foam) and vanquished him. Bali in the meantime gathered strength and besieged Indra. Indra sought counsel of Bṛhaspati who cared for his welfare, and as advised by the latter, he abandoned the city.¹⁸

Got back Heaven from Vāmana-Hari. He took him to his abode.¹⁹ Defeated by Arjuna who got the *sabha* made by Maya. Arjuna for a short time shared his throne. Defeated by Arjuna at Khāṇḍava. His city visited by Arjuna in the course of a search for the dead children of the Dvārakā Brāhmaṇa.²⁰ Was not able to defeat Nivāta

VI. IV. 2. 29-32. ¹¹Bhā. VII. 7 17-20, 23 ¹²Ib. IX. 8 8 and
 10 ¹³Ib. IX. 13 1 and 2. ¹⁴Ib. IX. 14 7. ¹⁵Ib. IX. 14. 26.
¹⁶Ib. IX. 17 13-16. Br. III. 67 87-105 ¹⁷Bhā. VIII. 5. 16-50;
 6 30-31. ¹⁸Ib. VIII. 10 24 and 28, 41-53, 11. 1-40, 15 24-33,
 M. 22. 60-61; 29 11, 31. 12. ¹⁹Bhā. VIII. 23. 19 and 24. ²⁰Ib. X.

Kavacas.²¹ Afraid of Nara's superior powers, sent Kāma to spoil his *tapas*; was struck with fear with the sage's greatness;²² sent nymphs to disturb Mārkaṇḍeya's *vrata* but in vain.²³ Sheltered Takṣaka and was about to be sacrificed when Br̥haspati luckily intervened.²⁴ Said to be afraid of the Kurus.²⁵ Attended Varuṇa's sacrifice and Yudhiṣṭhīra's.²⁶ For his sake Hari went to Bali in the disguise of a Brāhmaṇa.²⁷ Once he sat with Indrāṇī in his *sabhā* surrounded by all gods. In his pride he did not welcome his preceptor Br̥haspati in the proper way. The latter went away home at once and concealed himself from the gods. On this the Asuras attacked the gods. Indra repented and on Brahmā's advice appointed Viśvarūpa as his preceptor. Having been initiated into the *Vidyā Varma Nārāyaṇātmakam*, he was enjoying his original prosperity. One day Indra discovered that a part of Viśvarūpa's offerings went to the Asuras and therefore cut off his head in anger. Thus he incurred the sin of *brahmahatyā*. After a year, in order to rid himself of it he divided his sin into four parts among (1) the earth with the boon that dug portion should get filled up, (2) the waters with the boon of increasing volume when mixed up, (3) trees with the boon that branches cut off grow again, and (4) women with the boon of ever cherishing the passion of love. The saline soil, bubbles and foam, gum and monthly discharges respectively represent the *brahmahatyā* sin.²⁸

With *Vajra* made of Dadhīci's bones (made by Tvaṣṭṛ from sun's *tejas*—*Matsya P.*), Indra attacked Vṛtra as Rudra attacked Yama. The encounter took place on the banks of the Narmadā in the first *Tretāyuga*. Battle described. Seeing his friends escaping in fright, Vṛtra encouraged them to stand and fight. He also disabled Indra's Airāvata, and addressed him at length. Indra cut off one of his arms. With the remaining arm Vṛtra hit Indra while the *Vajra* slipped from his hands causing concern to the gods.

89. 34[4], 44. 21 Ib. X. 89. 34[5]. 22 Ib. XI. 4. 7 and 16.
 23 Ib. XII. 8. 15-31. 24 Ib. XII. 6. 17-23. 25 Ib. X. 68. 28 and 34.
 26 Ib. X. 74. 13. 27 Ib. X. 72. 25. 28 Ib. VI. 7. 2-40; 8. 42; 9.

Encouraged by the straight speech of Vṛtra, Indra took up his Vajra and cut off his other arm. Vṛtra swallowed him; but Indra, the vanquisher of Bala, got out of his stomach and cut off his head. Indra's regret at the murder of another Brāhmaṇa. The sin of brahmicide, says the legend, took the disguise of a Cāṇḍāla woman and ran towards him in a terrific form when he entered the lake Mānasa and lived in the lotus stalks for a thousand years. Invited by Brāhmaṇas, he performed an *Aṣṭamedha* and got rid of his sins.²⁰

Father of three sons Jayanta and others through Pau-lomi. Getting to know that his mother Diti was observing a vow to get a child to slay him he offered to do service to her. Once he found her slack in her duty. He entered the womb and cut the child into seven pieces and each of these again into seven. At her request he offered to her to give them the rank of gods, by name Maruts,²¹ who were allowed to share in the *yajñas*. Diti thought of another son Vajrāṅga who bound Indra and placed him before her. Was released on mediation from Brahma and Kaṭyapa.²²

Reported to Kṛṣṇa the wicked deeds of Naraka. Got a gift of Maniparvata of Naraka from Kṛṣṇa.²³ Visited by Kṛṣṇa and Satyabhāmā. At the latter's wish, Pārījita was removed without any intimation. Indra, induced by Indrāṇi attacked him with all gods Kubera, Varuna and others were defeated. Indra himself offered resistance. Garuda disabled his elephant and Indra retreated. Satyabhāmā made fun of him 'Do not run, Lord of Indrapṛī.'
Indra apologised. Kṛṣṇa answered that Indra was not in the wrong as he (Kṛṣṇa) took the offensive. Indra asked pardon and begged that his son Bibhatsu be protected. Kṛṣṇa told him that Pārījita would go back to him when he left the mortal world. Returned to his city with all gods.²⁴

The God of rain Sent torrents of showers on Gokula when Kṛṣṇa protected his friends by holding up the hill

²¹ 11. ²⁰ Ib. VIII. 10. 13-33, 11. 10-27, 12. 3-33, 13. 4-21.
²⁰ Ib. VI 18. 7, 37, 54, 58-77. M. 7. 50-65; 69 60; 146. 20, 28-44,
 45-55, Br. III 5 55-79; IV. 20 44. ²¹ M. 146. 45-55 ²² Bha. X. 59.
 1 [1] and 2, 22 [3], VI. V. 29 1-15 ²³ Ib. V. 37. 16, Bha. X. 59. 38-39;

Govardhana. At this Indra and Surabhi came to visit him. Indra asked for pardon. Told by Kṛṣṇa that he was humiliated for his own good. In the company of Surabhi, Indra got Kṛṣṇa bathed with the waters of the Gaṅgā and called him Govinda. Returned to his region.³³

Presented Sudharma and Pārijāta to Kṛṣṇa for his new city.³⁴ Requested Mucukunda for aid against the Asuras.³⁵ Went to Dvārakā with gods to invite Kṛṣṇa to go back to Vaikunṭha.³⁶

Place on the Śiśumāra.³⁷ Prayer to Narasimha.³⁸ Devoid of energy.³⁹ Pleased with the *yajña* of Marutta.⁴⁰ Father of Arjuṇa.⁴¹ See *Indrayāga*.

With the sun for the months *Nabhaṇabhasi*: An Āditya; represents a face of Śiva,⁴² also Viśvabhūt; introduced *yajña* at the commencement of Tretāyuga;⁴³ the seventh Veda-vyāsa. Realm of.⁴⁴

Vanquished the sons of Varatri when they disturbed Manu's sacrifice.⁴⁵

Sent Agni to disturb Mahādeva's enjoying Umā when the latter cursed him to bear the *garbha*.⁴⁶

Was born as Gādhi, son of Kuśika.⁴⁷ As an *avatār* of Viṣṇu, defeated Prahlada who offered battle for a period of 300 years and killed his son Virocana in Tārakāmaya battle; obtained sovereignty over the three worlds.⁴⁸

Slew Jambha who had won the grace of Śiva.⁴⁹ Knowing Nārada on a mission to bring about the wedding of Umā

[65 (V) 5], [37-51]; [66. (V)] whole; [67 (V) 1-37]; Vi. V. 30. 51-70; 31. 1-10. ³³Bhā. X. 3. 50; 26. 25; 27. 1-17. 22-28; Vi. V. chap. 11 & 12 whole. ³⁴Bhā. X. 50-55; Vi. V. 21. 13-17. ³⁵Bhā. X. 51. 15. ³⁶Ib. XI. 6. 2; 31. 1. ³⁷Ib. V. 23. 5. ³⁸Ib. VII. 8. 42. ³⁹Ib. VIII. 5. 19. ⁴⁰Ib. IV. 2. 28; ⁴¹Br. III. 71. 154; M. 46. 9; 50. 50; IX. 22. 27; Vi. IV. 14. 35; Vā. 92. 82; 96. 153; 103. 60; 106. 20, 59; 108. 4, 31. ⁴²Bhā. XII. 11. 37; Br. II. 23. 9; 24. 33, 38; 26. 40; 27. 23; III. 3. 68, 102; M. 6. 4; 171. 56; Vā. 52. 7; Vi. II. 10. 9. ⁴³Br. II. 30. 9, 16, 21; M. 143. 5. ⁴⁴Br. II. 35. 98 and 118; IV. 33. 55; M. 82. 31; Vi. III. 3. 13. ⁴⁵Br. III. 1. 80. ⁴⁶Ib. III. 7. 72, 326; 10. 23-28; 24. 2, 4. ⁴⁷Ib. III. 63. 25; 66. 34-5. ⁴⁸Br. III. 5. 55-79; IV. 20. 44; M. 8. 4; 22. 61; 24. 38-49; 27. 37; 47. 48-61. ⁴⁹M. 47, 72.

and Śiva, sent the God of Love and the seven sages in its accomplishment.⁵⁰ Praised Śiva on his conquest of Tripura; Cursed Yayāti to fall from heaven;⁵¹ disturbed Varāngi's penance by disguises of monkey, reptile, etc.⁵²

A friend of Purūravas, offered half his seat when he visited him daily.⁵³

Addressed Brhaspati on the nature and meaning of the bad omens he saw.⁵⁴

Sacrifice on the banks of the Ganges and in the Gaura hill. Helped Lalitā in her conquest of Bhaṇḍa, the place of his penance became Indraprastha.⁵⁵ Clipped the wings of mountains which flew into the sea.⁵⁶

Gave boons to Sukarman, a manvantara Lord;⁵⁷ Sent Apsaras as gopis to aid Kṛṣṇa Festival of, by cowherds; disapproved by Kṛṣṇa, was discontinued;⁵⁸ gifts of elephants and gems pleasing to.⁵⁹

Sent his daughter Jayanti to earn the good will of Śukra and then disturb his penance.⁶⁰ Fight of, with Gajāsura and Nemī,⁶¹ made the six children into one Kārtikeya.⁶² Cursed Agni and Marut to be born in the world for failure to obey his orders in drying up the ocean and vanquishing the Asuras.⁶³

Indra of Vaivasvata antara equal to other Indras Lord of devaganas;⁶⁴ Lord of the past, present and future, the thousand eyed, performer of 100 sacrifices;⁶⁵ slew Varūṭri's sons who rioted by eating the offerings intended for gods.⁶⁶

⁵⁰ M. 154. 111-131. ⁵¹ M. 34 6, 35 3-6, 38, 3-4, 64. 27. ⁵² M. 146. 23, 63-70. ⁵³ M. 24. 14, 28. ⁵⁴ Br IV 4 60, 6. 31-5. ⁵⁵ Br II. 18. 28, I. 1. 130, IV. 6. 24, 8. 61, 12. 33 9, 43, 19. 83; 26 53, 30 8. ⁵⁶ Br. II. 22. 41, M. 121. 78, ⁵⁷ Br II. 35 34, 36 1. ⁵⁸ Br III. 68. 17, 71. 201, 244, VI. V 10 16-26, Bha. X. 24 (whole). ⁵⁹ M. 47 114-122, 171-9, 268. 62. ⁶⁰ M. 172. 5, 245. 82. ⁶¹ M. 153. 59, 177 47, 223 4 11, 244 8 268 43. ⁶² M. 159 5. ⁶³ M. 61. 3-17, ⁶⁴ Br II. 13 97; VI. 65. 14. ⁶⁵ VI. 64 5-8. ⁶⁶ VI. 65. 79-81.

Indra (ii)—the temple of, in Vidarbha (see *Indrāṇī*).
Bhā. X. 53. 49[1].

Indra (iii)—a son of Vasiṣṭha, and Prajāpati of the Svārocīṣa epoch.

M. 9. 9.

Indra (iv)—a division of the day.

Vā. 66. 41.

Indra (v)—one of Danu's sons.

Vā. 68. 8.

Indrakīla—a mountain in Bhāratavarṣa.

Bhā., V. 19. 16.

Indrakīlam—a tīrtham sacred to Pitṛs.

M. 22. 53.

Indraketu—flags flying in the streets of Dvārakā during Kṛṣṇa's marriage with Rukmini.

Bhā. X. 54. 56.

Indrajālam—one of the *upayās* of a king.

M. 222. 2.

Indrajit (i)—a son of Rāvaṇa, killed in the Lanka war.

Bhā. IX. 10. 18; Br. III. 6. 6.

Indrajit (ii)—a son of Danu.

M. 6. 19; Vā. 68. 6.

Indrajit (iii)—a tīrtham near Garjanam on the Nar-madā.

M. 190. 3.
P. 25

Indratāpana—a dānava, in the *sabhā* of Hiranyakasipu.

Br. III. 6. 8, M. 161. 81.

Indratvam—Indrahood, attained by Heti.

Vā. 109. 9

Indradatta—a Kinnara with human face.

Vā. 69. 35.

Indradyumna—the son of Tejasa (Taijasa-Vā. P.). A Drāviḍa and a Pāṇḍyan king. Devoted to Hari. While engaged in *tapas* Agastya came to his hermitage. Finding him not extending a welcome, the angry sage cursed him to become an elephant. Indradyumna considered that to be the will of the Lord. He was born as the Lord of the elephants, and had reminiscences of his past life,¹ an account of, in the *Kūrma Pūrāṇa*.²

¹ Bha. VIII. 4. 7-12, Br. II. 14. 64, Vā. 33. 54, VI. II. 1. 36.
² M. 53. 47-8.

Indradyumna saras—a lake through which Pāvani flows (Nalini—Matsya P.).

Br. II. 18. 58, M. 121. 55, Vā. 47. 54.

Indradvīpa—one of the nine divisions of Bhāratavarṣa:¹ Here the R. Nalini enters the sea.²

¹ Br. II. 16. 9; Vā. 45. 79, VI. II. 3. 8, M. 114. 8. ² M. 121. 57

Indradvīpasamudra—a place where Pāvani enters the sea.

Br. II. 18. 58, Vā. 47. 55.

Indradhanus—the rainbow created by Vāmadeva.

M. 4. 29, Vā. 9. 52, 19. 8, Br. II. 8. 54.

Indradhanva—a son of Bāṇa.

Br. III. 5. 45.

Indradhvaja—the fall of Cāñūra, compared to the falling of.

Bhā. X. 44. 23.

Indranadī—a R. of the Bhadra country.

Vā. 43. 26.

Indrapada—a kingdom on the west, watered by the Sindhu;¹ in Gayā.²

¹ Br. II. 18. 48. ² Vā. 109. 19.

Indrapālita (Maurya)—the son of Bandhupālita, ruled for 10 years.

Br. III. 74. 147; Vā. 99. 334.

Indrapratima—a Vāsiṣṭha and a Brahmavādin;¹ a name of Kuśi, son of Vasiṣṭha.²

¹ M. 145. 110. ² Vā. 70. 88.

Indrapramat(d)i—the sage and a Vāsiṣṭha who came to see Parīkṣit practising *prāyopavesa*. Learnt *Rk Samhita* from Paila and taught it to the sage Māṇḍukeya; (Markandeya-Vā.)¹ Also known as Kuṇi;² not to have marriage alliances with Vāsiṣṭhas and Bhagīvasu, a resident of Brahmakṣetra.³

¹ Bhā. I. 19. 9; XII. 6. 54-56; Br. II. 32. 115; 33. 3; 34. 25; Vā. 60. 25, 27; Vi. III. 4. 16, 19. ² Br. III. 8. 96-7. ³ Vā. 59. 105.

Indrapramada—a sage; called on dying Bhīṣma.

Bhā. I. 9. 7; 19. 9.

Indraprastha (*t*)—Yādavas of Dvāraka taken to, by Arjuna, fearing erosion of the sea. See also *Hastināpuram*,¹ after Indra who performed penance here in honour of Parāśakti to vanquish Bhandā.² Arjuna had Vajra crowned here.³

¹ Bhā. X. 58. 1, XI. 30. 48, 31. 25 ² Br IV. 12. 44. ³ Vl. V
38. 34.

Indrabāddhanakesī—a dānava with manusyadharma

Br III. 6. 16, Va. 63. 15

Indrabāhu—An Agastya and Brahmīṣṭha.

M. 145. 114.

Indramānasā—the wife of Bāna and mother of Lauhitya.

Va. 67. 85.

Indramaru—the kingdom of.

M. 121. 47

Indrayadga—performed every year by Nanda and other gopas to please Indra, the Lord of rains and hence conducive to Trivarga. Kṛṣṇa explained that rain was the work of nature, and that no credit went to Indra. So he persuaded them to worship cows, Brāhmaṇas and hills. So it happened. Indra who was thus deprived of his ball grew wrathful and sent down a continuous heavy downpour of rain creating panic in the minds of gopas. Kṛṣṇa took hold of the hill Govardhana and held it aloft as an umbrella steadily for seven days. Astonished at this, Indra withdrew his rains and Govardhana was planted in its place.

Bhā. X. 24 (whole); ch. 25 1-28

Indralokam—the world of Indra.

See also 'Realm of' under *Indra* (footnote 44).

M. 277. 22, 278. 29; Va. 34. 78-7, 61. 88; 111. 52.

Indravāha—see Puramjaya.

Bhā. IX. 6. 12.

Indravratam—of a king; to create prosperity in the country, as Indra gives rains;¹ leads to the world of Indra.²

¹ M. 226. 10. ² Ib. 101. 69.

Indraśatru—one of Bhaṇḍa's councillors.

Br. IV. 12. 12.

Indraśaila—(Mt.) a hill north of Mahābhadrā lake.

Vā. 36. 31.

Indrasadas—the assembly of Indra.

Vā. 2. 29.

Indrasāvarṇi—Manu the fourteenth. Uru and others were his sons. During his period Śuci was Indra, while Agnibāhu and others were sages. Br̥hadbhānu was a manifestation of Hari.

Bhā. VIII. 13. 33-35.

Indrasūktam—to be uttered in founding a temple.

M. 265. 25.

Indrasena (I)—a boundary hill in Plakṣadvīpa.

Bhā. V. 20. 4.

Indrasena (II)—a son of Devarṣabha.

Bhā. VI. 6. 5.

Indrasena (III)—a son of Kūrca (Pūrva-Burnouf) and father of Vitihotra.

Bhā. IX. 2. 19-20.

Indrasena (iv)—previously Bali. Received Kṛṣṇa and Rāma with due honours to his region Sutala, and praised their glory, gave them back their brothers killed by Kamsa.

Bhā. X. 85. 35-46, 52.

Indrasena (v)—a son of Brahmiṣṭha and father of Vindhyaśva.

M. 50. 6

Indrasenā—the wife of Mudgola and mother of Badhyāśva.

Vā. 99 200

Indrasyag—a son of Rāshabha and Jayanti.

Bhā. V. 4. 10

Indrāṇī (i)—sat with Indra in his sabhā.¹ Punished Nahuṣa for his overweening pride.² Was the mother of Jayanta and two other sons.³ Welcomed Kṛṣṇa and Satyahāmā to Amarāvatī. Satyahāmā aggrieved against her and thought her proud of her riches and of her Lord's prowess.⁴ A fakti.⁵

¹ Bhā. VI. 7. 6 ² Ib. IX. 18. 3, VI. 13. 16. ³ Ib. VI. 18. 7. ⁴ Ib. X. 59. 38, [65 (V) 5], [28], [67 (V) 19] ⁵ Br. IV. 44. 84, 111.

Indrāṇī (ii)—The temple of—in Vidarbha. This was visited by Rukmini on the day prior to her marriage for worship. Indrāṇī and Indra were kuladevatas of Vidarbhas.¹ Image of.²

¹ Bhā. X. 53. 49 [1 & 2], and 50 ² M. 13. 52, 260. 70, 261. 31.

Indriyudha—the rainbow appearing in cloudless sky or at night, a bad sign for a state.

M. 233. 7

Indriyāṇi (I)—(*Indriyagrāmam*) Senses: Five, under the control of *Buddhi* (*Jñānam*) and five under *Karma*.

M. 3. 18-20; 184. 56; Vā. 31. 43.

Indriyāṇi (II)—the devas of Tāmasamanvantara, so called.

Vā. 62. 39.

Indrota—a Śaunaka sage who gave succour to Janamejaya in his *Aśvamedha yajña*.

Br. III. 68. 25; Vā. 93. 25.

Irā (I)—a name of Sarasvatī.

Bhā. X. 13. 57.

Irā (II)—a daughter of Dakṣa (Garuḍa (?)-Vā. P.) and one of the wives of Kaśyapa; mother of three daughters: *Latā* (creeper), *Vallī* (creeping plant) and *Vīrudhā* (a plant which grows again after being cut); they became in turn mothers of trees, plants and shrubs; *Latā* created flowerless wild plants standing in sandy regions and also trees with fruits and flowers; *Vallī*, bushes and grass of all kinds and *Vīrudhā* created *Vīrudha* group as her issues.

Br. III. 7. 459-63, 468; M. 6. 2 and 46; 146. 18; Vā. 69. 339-42; Vi. I. 15. 125; 21. 24.

Irāgarbhaśiras—a son of Danu.

M. 6. 18.

Irāvat—a son of Arjuna by Ulūpi.

Bhā. IX. 22. 32; Vi. IV. 20. 49.

Irāvatī (I)—a daughter of Uttara and wife of Parīkṣit.

Bhā. I. 16. 2.

Iravati (ii)—one of the wives of Rudra.

Bhā. III. 12, 13.

Iravati (iii)—a R. from the Hilmālayas;¹ sacred to Pitṛs; a river-consort of fire Havyavāha; in the chariot of Triputrārī.²

¹ Br. II. 16. 25, Vā. 45. 95. ² M. 22. 19; 51. 13; 133. 23,
Br. II. 12. 15, Vā. 29. 13

Iravati (iv)—a daughter of Krodhavaśa and wife of Pulaha. In her womb was placed the *andakapḍla* by the progenitor and she gave birth to 4 kingly sons (elephants), Airāvata, Kumuda, Afijana and Vāmana.

Br. III. 7. 172, 289-292.

Iravati (v)—a daughter of Krodhā and mother of Airāvata.

Vā. 69. 205, 211.

Ila—the eldest son of Vaivasvata Manu, born of Putreṣṭi, anointed by Manu going to Mahendra hill for tapas; set out for digvijaya, when he reached Saravāṇa gardens where Umā was sporting with Śiva. There was a curse by which a male who entered the garden was turned into a female. So Ila became *Ilä*. Bewildered Ila was wandering and was met by Budha, Soma's son. She agreed to be his partner and followed him. Ikṣvāku and his brothers were concerned at their missing Ila and were told by Vasishtha of his whereabouts. On Vasishtha's advice, Ikṣvāku performed an *Aśvamedha*, as the result of which Ila would be a Kimpuruṣa for a month and Ila for the next alternately. As Ila, she gave birth to Pururavas, the first of the lunar race. In a way Ila was responsible for the two dynasties—solar and lunar.

M. 11. 40-66, 12. 1-14.

Ilaka—a *madhyamādhvaryu*.

Br. II. 33. 15.

Ilavilā—the daughter of Tr̥nabindu.

Br. III. 8. 37; Vi. IV. 1. 47.

Ilā (i)—Mother Earth; worshipped for gain of bodily strength.¹ Waited on Hari,² saved by Hari in the form of Matsya.³

¹ Bhā. II. 3. 5. ² Ib. X. 39. 55. ³ Ib. XI. 4. 18.

Ilā (ii)—one of the wives of Rudra.

Bhā. III. 12. 13.

Ilā (iii)—the daughter of Vāyu and one of the queens of Dhruva; her son was Utkala.

Bhā. IV. 10. 2.

Ilā (iv)—one of Kaśyapa's wives.

Bhā. VI. 6. 25, 28; Vā. 1. 141.

Ilā (v)—the daughter of Vaivasvata Manu, born of sacrificial ritual in his *Aśvamedha*. Seeing her father displeased at her birth, Vasiṣṭha converted her to a male by name Sudyumna. See *Idā*; again by Śiva's curse he became a woman on whom Budha begot Purūravas; after that she became again Sudyumna.

Bhā. IX. 1. 16, 22; Br. III. 60. 6; Vi. IV. 1. 9-13; 6. 34.

Ilā (vi)—the wife of Budha and mother of Purūravas. (See *Ilā*).

Bhā. IX. 14. 15; M. 24. 9-10.

Ilā (vii)—one of Vasudeva's wives. Mother of Urvavalka and other sons.

Bhā. IX. 24. 45 & 49.

Ilā (viii)—(Idā): sprang out of a sacrifice of Valavat Manu in honour of Mitra and Varuṇa; the latter two adopted her as their daughter.

Vā. 85. 7.

Ilā (ix)—the wife of Tapas in the Viśvaśṛj sacrifice.

Vā. 2. 6.

Ilādevī—in Vārunī Yajña.

Br III. 1. 28, Vā. 65. 29.

Ilāpati—a surname of Kṛṣṇa.

Br III. 36. 29

Ilāparṇa—the Nāga with the sun in Nabha and Nabhasya (Āvani and Purattāś).

Vā. 52. 10

Ilāvarṇam—see *Ilāvṛtam*.

M. 12. 14.

Ilāvarta—a son of Rāshabha.

Bhā. V. 4. 10.

Ilāvṛta—a son of Agnidhra and apsaras Pūrvacitti; lord of Ilāvṛtam (Sumerumadhyama-Vd. P.)

Bhā. V. 2. 19; Br II. 14. 46, Vā. 33. 39, 43, VL II. 1. 16 and 20

Ilāvṛta (m) (varṣam)—the central continent of Jambūdvīpa. To its north are mountains Nila, Sveta and Syngvān, (Supārśva-Vi. P.) and to its south are Niṣadha, Hem-

kūṭa and Himalayas. To its east and west are Mālyavat and Gandhamādana. (Mandara-Vi. P.). The abode of Śiva. He who enters this region would be turned into a woman by the curse of Pārvati. Here Śiva worships the Fourth form of Viṣṇu called Saṅkarṣṇa by praises.¹ Ilāvṛta (s.v.) was its first king.² Here there is no sun or moon; people eat wood apple fruits.³

After Ila who spent here the evening of his life; Bali performed *yajñas* here.⁴ Next to Harivarṣa;⁵ in shape like a bow and lotus coloured; people here eat of *jambū* and live to 13,000 years.⁶ The middle *varṣa* of Jambudvīpam surrounding Meru in extent 9000 *yojanas*; appears like a ball of smokeless fire; on each of the two sides are three *varṣas* or continents;⁷ trees special to the region are *kadamba*, *jambū*, *pippala*, and *vāṭa*; lies between Bhadrāśva and Ketumāla; the forests are Caitraratha, Gandhamādana, Vaibhrāja and Nandana; there are besides four lakes.⁸

¹ Bhā. V. 16. 7-10; 17. 15-24. ² Br. II. 14. 49; 15. 24, 33-37.
³ Ib. II. 17. 9-14, 22. ⁴ M. 113. 19 & 30; 114. 69; 135. 2. ⁵ Vā. 34. 29. ⁶ Vā. 46. 11-15. ⁷ Vā. 34. 22. ⁸ Vi. II. 2. 15-26.

Ilinā—a daughter of Yama, and a queen of Antināra; mother of a number of sons; interested in *Brahmavāda*.

M. 49. 9.

Ilivila—the son of Daśaratha and father of Viśvasaha.

Vi. IV. 4. 75.

Ilvala (i)—A Samhikeya Asura: a son of Hrāda and Dhamani. Cooked Vāṭapi for his guest Agastya. A follower of Vṛtra in his battle with Indra.¹ Got exhausted in *amṛtamathana*.² Took part in Devāsura war between Bali and Indra and fought with the sons of Brahmā.³ Father of Balvala.⁴

¹ Br. III. 6. 19; Bhā. VI. 18. 15. ² Ib. VII. 2. 4; VIII. 7. 14.
³ Ib. VIII. 10. 20 & 32. ⁴ Ib. X. 78. 38.

5.

Ilvala (ii)—a son of Vipracitti.

Vi. I. 21. 11.

Ilvala (iii)—a nephew of Hiranyakashipu.

M. 6. 27

Ilvalāntaka—is Agastya.

Br. IV. 37. 25, 38. 8

Iṣa (i)—a son of Vatsara and Svarvithi.

Bhā. IV. 13. 12.

Iṣa (ii)—the month sacred to Tvaṣṭṛ; *Aippasti*, one of the two months forming the *śarat*.

Bhā. XII. 11. 43, VA. 30. 9; 50. 201; Br. L. 13. 10.

Iṣandhara—a class of people in Śālmalidvipa.

Bhā. V. 20. 11.

Iṣṭri—a queen of Saradṛtu.

Br. IV. 32. 34.

Iṣumat—a son of Kamsavati, and Devaśravas.

Bhā. IX. 24. 41.

Iṣe tvorje tvā vāyavastha devo vah savitā punah—
beginning of Yajurṣamhitā.

VA. 26. 20.

Iṣṭaka (i)—bricks used for buildings.

M. 234. 41; 269. 48.

Iṣṭaka (ii)—a son of Devaśipli.

VA. 99. 237

I

Ikāra—the red coloured Manu from the fourth face of the fourteen-faced deva the originator of *kṣatram*.

Vā. 26. 35.

Ījika—a northern country.

Br. II. 16. 50.

Īdya—a son of Śāvarṇi Manu.

M. 9. 33.

Īdṛk (I)—a name in fourth *marut gāṇa*.

Vā. 67. 127.

Īdṛk (II)—a name in the fifth *marut gāṇa*.

Vā. 67. 128.

Īdṛk (III)—a Marut.

Br. III. 5. 96-7.

Īrā—a R. mahānadi.

Vā. 108. 79.

Īśa (I)—(Śiva) became Rudra through Lalita's grace.¹
—also *Īśāna*: Image of;² fourth *mūrti* as protecting Āditya.³

¹ Br. IV. 6. 8, 70; 38. 40. ² M. 261. 23. ³ M. 265. 41.

Īśa (II)—a sādhya.

M. 171. 43.

Īśa (III)—Viṣṇu.

Vi. VI. 8. 60.

Īśacāpam—the bow of Śiva broken by Śrī Rāma.

Br. III. 37. 32.

Iśāna (i)—a boundary hill of Śākadvīpa.

Bhā. V. 20. 26.

- *Iśāna* (*Iśa*) (ii)—a name of Śiva,¹ lord of the N. E.,² the fourth body of Vāyu or the five vital airs; wife Śivā; son, Manojava and Avijñānagati.³

¹ Br. III. 24. 4, 73. 1, IV. 20. 51, 34. 91; 41. 6; VI. I. 8. 6.
² Vā. 108, 32. ³ Vā. 27. 12, 32, 52; Br. II. 10. 11, 41 and 79

Iśāna (iii)—the name of the tenth Kalpa.

M. 290. 5

Iśāni—a name of Yoga Māyā; a Sakti.

Bhā. X. 2. 12, Br. IV. 44. 84

Iśī—a siddhidevi.

Br. IV. 19. 4.

Iśitvam (i)—one of *Uttama siddhis*.

Br. IV. 38. 51.

Iśitvam (ii)—one of the eight *siddhis* of *yoga*; by the division of *yoga* one becomes *Iśa* or God everywhere.

Vā. 13. 3, 15.

Iśvara—also *Mahēvara* and *Sankara*, a Rudra; place of residence is Śivapura in front of Brahmaloka; Lord of Trinity;¹ the *Adhiberatā* for the planet Sūrya;² the 26th tattva on one view;³ being a small atom is god of love for people; in him are ten characteristics—knowledge, vairāgya, aisvarya, tapas, satya, patience, courage, quality of being seen, kinship to self and dominion; is *māyā* or illusory,⁴ the Lord of all world.⁵

¹ Br. III. 3. 71; IV. 39. 120, M. 171. 39 ² M. 93. 18. ³ M. 3.
28. ⁴ Vā. 101. 215, 219; Br. IV. 2. 217 ⁵ Vā. 4. 36 and 42.

Īśvarī—a *kalā* of Viṣṇu.

Br. IV. 35. 95.

Īśa (I)—a Sudhāmāna god.

Br. II. 36. 28.

Īśa (II)—a son of Auttama Manu.

M. 9. 12.

Īśikahasta—the *śveta Parāśra*.

M. 201. 36.

Īhāśila—*Tāmasa* and *rājasa*, opposites (dualities) coming out of the thighs of Brahmā. This resulted in the union of the male and the female; food is the *rasa* of the earth.

Vā. 8. 39, 48.

U

Ukdra—the fourth face of Brahmā whence came Tāmasa Manu of copper colour.

Vā. 28. 36.

Ukdra—*Svarita, Bhūva.*

Vā. 20. 8-9

Ukta—the son of Nemicakra and father of Citraratha.

Bhā. IX. 22. 40

Uktha—born from the eastern face of Brahmā.

Bhā. III. 12. 40

Uktham—an *yajña* from the south face of Brahmā (*Uktam-Br. P.*).

Vā. 9. 50, Br. II. 8. 51, VI. I. 5. 54.

Ugra (i)—a Rudra; son of Bhūta and Sarūpā;¹ an Amitābha deva.²

¹ Bhā. VI. 6. 17; Br. IV. 34. 41, VI. I. 8. 6 ² Br. II. 34. 53.

Ugra (ii)—a Marut of the third *gana*.

Br. III. 5. 94; Vā. 67. 128.

Ugra (iii)—a son of Yatudhāna; father of Vajrahā.

Br. III. 7. 89 and 92.

Ugra (iv)—a manifestation of Śiva, and the presiding deity of *Yajamāna* (*Adhvīda*).¹ wife Dikṣi and son Santāna,² the seventh name of Mahadeva.³

¹ M. 285. 41; Vā. 27. 15 ² Vā. 27. 55; Br. II. 10. 89 ³ Br. II. 10. 16.

Ugra (v)—an *avatār* of the lord in the Gaṅgādvāra in the eleventh *dvāpara* with four sons.

Vā. 23. 152.

Ugra (vi)—an Asura.

Vi. V. 1. 24.

Ugrakarman—a councillor of Bhaṇḍa.

Br. IV. 12. 12.

Ugratapas—a son of Gautama; an *avatār* of the 14th *dvāpara*.

Vā. 23. 164.

Ugradamṣṭri—a daughter of Meru, wife of Harivarṣa.

Bhā. V. 2. 23.

Ugradṛṣṭa—a deva (Ajita).

Vā. 31. 7; Br. II. 13. 93.

Ugradhanvā—one of Bhaṇḍa's councillors.

Br. IV. 12. 12.

Ugraretas—a name of Rudra.

Bhā. III. 12. 12.

Ugraśravas—surname of Sūta. His discourse on creation to sages of Naimiṣā.

Bhā. III. 20. 7.
P. 27

Ugrasena (i)—A son of Āhuka of the Kukura family, father of Kamsa and other eight sons. Father of five daughters who were all married to the younger brothers of Vasudeva.¹ King of Sātvatas, Vṛṣnis, Bhojas, and Dāsārhas.² Hated by his son Kamsa who desired even to kill him and who eventually threw him into prison.³ Enthroned by Kṛṣṇa, after performing Kamsa's funeral rites,⁴ got helpful service from Kṛṣṇa and welcomed him to Dvārakā.⁵ In Kṛṣṇa's opinion Ugrasena was the proper person to wear the jewel Syamantaka, did not press it lest there should be a family feud.⁶ When Jarāsandha besieged Mathurā, Kṛṣṇa stationed Ugrasena to defend the northern gate; was presented with spoils of war including jewels and ornaments. His part in defence against Jarāsandha's third attack on Mathurā. A member of the Yādava sabhā; was consulted by Kṛṣṇa as to failure of rains in Dvārakā.⁷ Vāyu fetched from Indra the hall Sudharma for Ugrasene's use;⁸ attacked Paundraka and laughed at his message. Heard of Sāmba's imprisonment and urged war on the Kurus, order being communicated through Balarāma. According to the Kurus, a king only by sufferance.⁹ Ordered the musala born to Sāmba to be powdered and thrown into the sea.¹⁰ Sent to Dvārakā for defence after the Rājasiṣya.¹¹ Welcomed Balarāma on his return after a pilgrimage tour.¹² Went to Syamantapāñcaka for solar eclipse.¹³ Honoured Nanda.¹⁴ Heard of Vṛṣnis killing one another and of the decease of Rāma and Kṛṣṇa and bemoaned their loss.¹⁵ Entered fire.¹⁶

¹ Bhā. IX. 24 21, 24-5, X. 1. 30; Br. III. 71. 129-134, 212-3, 230, M. 44. 71-74, Va. 96 206, VI. IV. 14. 16-21. ² Bhā. III. 1. 29
³ Ib. X. 44 33, 1. 69, 36 34, VI. V 15 18, 18 6. ⁴ Ib. X. 45 12; VI. V. 21. 9-12. ⁵ Bhā. III. 2. 22, I 11. 16; VI. V 24 7. ⁶ VI. IV. 13 27-28, 107. ⁷ Bhā. X. 50 20 [3] and 41; [50 (V) 32-33], [51 (V) 25], [52 (V) 15], 57 30[1]. ⁸ VI. V 21. 13-17, 32.
⁹ Bhā. X. 66 [3], 68 13, 21 and 34; VI. V 35 10. 14, 23. ¹⁰ VI. V. 37. 11-12. ¹¹ Bhā. X. 76 7[5]. ¹² Ib. X. 79 29. ¹³ Ib. X. 82. 23. ¹⁴ Ib. X. 84 59 and 68. ¹⁵ Ib. XI. 31. 15, VI. V. 37. 57. ¹⁶ VI. V 38. 4.

Ugrasena (ii)—a son of Parīkṣit.

Bhā. IX. 22. 35

Ugrasena (III)—a Gandharva, presiding over the month of *Nabhasya*; *Āvaṇi* and *Puraīṭāśi* (*Vā. P.*)¹ A Mauneya Gandharva;² in the sun's chariot in the *Bhādra-pada* month.³

¹ *Bhā.* XII. 11. 38; *Br.* II. 23. 10; *Vā.* 52. 10. ² *Br.* III. 7. 1; *Vā.* 69. 1. ³ *Vi.* II. 10. 10.

Ugrasenā—a wife of *Akrūra*, and mother of *Devavān* and *Upadeva*.

M. 45. 31.

Ugrasenī—a daughter of *Ugrasena* and wife of *Akrūra* (*s.v.*).

Vā. 96. 112.

Ugrā (I)—a *śakti*.

Br. IV. 44. 73.

Ugrā (II)—a *piśāca kanyā*.

Vā. 69. 127.

Ugrāyudha (I)—the son of *Nipa*, and father of *Kṣema*.

Bhā. IX. 21. 29.

Ugrāyudha (II)—the son of *Kṛta* (*Kārtā* the *Sāmaga-Vā. P.*) of *Paurava* dynasty. Father of *Kṣema*; slew father of *Pr̥thuka*, the *Pāñcāla Nila*:

Conqueror of *Nipas*: was engaged in severe austerities for 18,000 years. Was served by *Janamejaya*, son of *Bhallāṭa*. They were both attacked by *Nipas* who were unmoved by *Ugrāyudha*'s appeals for peace and protection; then *Ugrāyudha* asked Lord of Death to destroy them. Soon he took pity and asked *Yama* to save them; and this led to a scuffle between *Yama* and the king who got salvation.

M. 49. 59-78; *Vā.* 99. 182, 191; *Vi.* IV. 19. 53-55.

Ucchepanddas—a *gana* of Piśācas.

Br. III 7 383

Uccaiśravas—one of the horses born to Gāndharvī: king of horses;¹ horses born of Bhadrā.²

¹ Br. III. 3 76, 8. 10, M. 8 8, Vā. 70 10 ² Vā. 66 73

Ujjanta—(Mt.) a mountain in which are the temple of Yogeśvari and the *āśrama* of Vasishṭha.

Vā. 77 52.

Ujjayani—sacred to *Lalitāpiṭha*.

Br. IV 44. 97.

Ujja(i)yanta—a hill in Bhāratavarṣa.

Br. II. 16. 22, Vā. 45. 92.

Ujjānakamaru—the kingdom of.

M. 121. 56.

Uśichavṛtti—attained permanent fame.

Bhā. X. 72. 21.

Uḍirā—sacred to *Lalitāpiṭha*.

Br. IV. 44. 98.

Uḍupati (i)—a pravara (*Aṅgiras*).

M. 196. 14.

Uḍupati (ii)—a surname of Soma.

VI. IV. 6 33

Uḍurḍī—a surname of Soma.

Br. III. 51. 36

Utaṅka—a sage; knows the *yoga* power of Hari.¹
Pleased by Kuvalayāśva killing Dhundhu.²

¹ Bhā. II. 7. 45. ² Ib. IX. 6. 22.

Utathya (I)—the son of Āngirasa and Surūpā and father of two sons, Vicitta and Śaradvān; of the Svarociṣa epoch. An incarnation; a contemporary of Māndhāṭr.

Bhā. IV. 1. 35; Br. II. 32. 99; III. 1. 105; 73. 90; Vā. 65. 100, 101.

Utathya (II)—a Marīci god.

Br. IV. 1. 59.

Utathya (III) a Ṛṣi by *tapas*; and a *mantrakṛt*; a gotra-kāra;¹ came to see Parīkṣit practising *prāyopaveṣa*.

¹ M. 145. 93, 104; 196. 4. ² Bhā. I. 19. 9.

Utathya (IV)—a son of Guhāvāra of the 17th *dvāpara*;¹ a *mantrakṛt* of the Āngirasa branch.²

¹ Vā. 23. 177. ² Vā. 59. 90-101.

Utathya (V)—the eldest brother of Br̥haspati; wife Mamatā; son, Dirghatamas.

Vi. IV. 19. 16.

Utkā—the son of Vaccala and father of Vajranābha.

Vi. IV. 4. 106.

Utkacā—a son of Hiranyākṣa and Bhānu.

Bhā. VII. 2. 18.

Utkacā—a daughter of Khaśa.

Vā. 69. 170.

Utkaceyās—a Rākṣasa *gana* from Utkaca.

Vā. 69 172.

Utkala (i) a son of Dhruva by Ilā; a jīvanmukta; did not like the throne or the kingdom but gave himself up entirely to penance.

Bhā. IV 10 2, 13 6-10

Utkala (ii)—an asura, and a follower of Vṛtra in his battle with Indra. Took part in the Devāsura war between Ball and Indra, and fought with Mātṛs or mother goddesses.

Bhā. VI 10 20, VIII. 10 21 & 33

Utkala (iii)—a son of Sudyunna—Ilā. A Lord of Dakṣiṇāpatha (Utkala kingdom), a *mantrakṛti*.¹

¹ Bhā. IX. 1. 41, Br. III. 60 18, M. 12. 17, Vā. 69 240; 85. 19
² M. 145. 103

Utkala (iv)—a kingdom of Madhyadeśa, noted for Vāmana elephants¹ The people were Utkalas.²

¹ Br. II. 16. 42, III. 7. 358, 60 18, M. 12. 17. ² M. 114. 52.

Utkalas—the Vindhya tribes.

Vā. 45 132, M. 114. 54; Br. II. 16. 63

Utkalam—the state over which Utkala ruled.

Vā. 85. 19; Br. III. 60 18.

Utkalā—the queen of Samrāṭ, and mother of Marici.

Bhā. V. 15. 15.

Utkura—a son of Hiranyaṅkṣa.

Vā. 67. 67.

Utkṛṣṭā—a daughter of Khaśa, after whom came the *Autkārṣṭeyā gaṇa*.

Br. III. 7. 138.

Utkrośa—an asura of the sixth tala or the Śrītalam.

Vā. 50. 38.

Uttāṅka (i)—a Brahmarṣi residing on the Meru slopes; appealed to Br̥hadaśva of Ikṣvāku line to vanquish Dhundhu (son of Madhu) residing near his hermitage and causing trouble to his peaceful avocations: Kuvalāśva at the bidding of his father Br̥hadaśva killed the asura and earned the title Dhundhumāra.

Br. III. 6. 32; 63. 34-60; Vā. 68. 31; 88. 33-60.

Uttāṅka (ii)—the Purohita of Māndhāṭṛ, the emperor and fifth incarnation of Viṣṇu.

M. 47. 243.

Uttama (i)—a favourite son of Suruci and Uttānapāda. Was embraced by Dhruva after his return from *tapas*. It was predicted that he would be killed by an Yakṣa in a hunting expedition, and that his mother going in search of him would die by falling into a forest fire. So it happened.

Bhā. IV. 8. 9 & 19; 9. 23 & 48; 10. 3; Vi. I. 11. 2.

Uttama (ii)—a son of Priyavrata, and a *manvantara-adhipati*. He was Manu, the third. His sons were Pavana and others. In his epoch Pramada and other sons of Vasiṣṭha were the seven sages. The gods were Satyas, Vedaśrutas and Bhadras. Satyajit was Indra.¹ According to Br. P. Suśānti was Indra; served as calf to milk the earth in that epoch.²

¹ Bhā. V. 1. 28; VIII. 1. 23-24; Vi. III. 1. 6, 24. ² Br. II. 36. 3 & 25, 37 & 41; 37. 16; Vi. III. 1. 13-15.

Uttama (iii)—one of the seven hills of Sālmalidvīpa.

Br. II. 19. 36.

Uttama (iv)—the twenty-first Vedavyāsa.

Br. II. 35. 122.

Uttama (v)—a Bhārgava, and a sage of the Cākṣuṣa epoch.

Br. II. 36. 77.

Uttama (vi)—the father of Satyas

Vā. 67. 36.

Uttama (vii)—a sage of the Cākṣuṣa epoch.

VI. III. 1. 28

Uttamaka—a Marici god.

Br. IV. 1. 59

Uttamaśloka—surname of Hari.

Bhā. X. 1. 4; XII. 3. 15

Uttamā mūrchanā—the presiding deity Pakṣirāja.

Vā. 86. 62.

Uttamaujas (i)—stationed by Jarāsandha at the western gate of Mathurā.

Bhā. X. 50. 11 [5]

Uttamaujas (ii)—a son of Manu Śāvarṇa II.

Br. IV. 1. 71.

Uttamaujas (III)—a son of Brahmasāvarṇi.

Vī. III. 2. 28.

Uttara—the father of Irāvatī and father-in-law of Parīkṣit.

Bhā. I. 16. 2.

Uttamārṇas—A tribe of the Vindhya regions.

Vā. 45. 132.

Uttara—a Pravara—sage.

M. 199. 17.

Uttara-kuru—traversed by the river Bhadrā; a continent adjoining Meru, in the hill of Suparśva north of Śṛngavat and south of the sea. Here Hari revealed himself as Varāha (*Matsya*, Vī.) and mother Earth praised him by Upaniṣad naming him *Yajña* and *Kratu*.¹ Conquered by Parīkṣit.² Full of milk trees; women-folk excel apsaras; people are born in pair (*mithuna*) and love each other as Cakravāka birds. Here Aila lived for some time with Urvaśi.³ A sacred *tīrtha*.⁴

¹ Bhā. V. 17. 8; 18. 34, 39; Br. II. 15. 51, 71-80; Vā. 34. 57; 35. 44, 47; 41. 85; 42. 77; 49. 120; Vī. II. 2, 14, 38, 50. ² Bhā. I. 16. 13. ³ Br. II. 19. 124; III. 59. 46; 66. 7; M. 83. 34; 105. 20; 113. 44; 123. 25; Vā. 91. 7. ⁴ M. 13. 50.

Uttarakośalā—the kingdom of Lava.

Vā. 88. 200.

Uttaragāndhāri—Mūrchanā deity, Vasus.

Vā. 86. 66.

Uttarapañcāla—the kingdom to which Puranjana went through the entrance Devahū; allegorically *Nivṛttiśāstra*.

Bhā. IV 25. 51, 29. 13

Uttarapanthā—the road to Heaven; also *Uttardpatha*; also *Uttaramārga* consisting of *Nāgavithi*, *Gajavithi*, and *Arrāvativithi*.

Br II. 27 124, 35. 112, III. 3. 49.

Uttaramandrā—a loud but slow manner of singing; the presiding deity of this is Dhruva.

Vā. 88 40, 56

Uttaram śvetam—the kingdom of Haripmān.

Vā. 33 43.

Uttaramānasā—a sacred lake.

M. 121. 69 Vā. 111. 4.

Uttaramānasam—the lake beyond Mānasa; worship Surya god.

M. 121. 69, Vā. 111. 4.

Uttaramārga—see *Uttarapanthā*.

Br III. 3. 49.

Uttaramālikā—a goddess following Revati.

M. 179. 72

Uttardā (1)—the name of an asterism.

Vā. 82. 7

Uttarā (n)—the daughter of Matsya king Virāṭa, and queen of Abhimanyu. Mother of Parīkṣit.¹ Aśvathāma wanted to destroy the child in her womb, and sent out flaming arrows. Pursued by them, Uttarā invoked Kṛṣṇa's help, who protected her by his Sudarśana to ensure the continuity of the Kuru line.² One among the party that welcomed Vidura.³

¹ Vā. 99. 249; Bhā. I. 10. 9-10; IX. 22. 33; III. 3. 17. ² Ib. I. 8. 8-15; 12. 1; III. 3. 17; ³ Ib. I. 13. 4; Vi. IV. 20. 51-2.

Uttarāpatha (c)—the country, north of the Vindhayas; had Kārūṣas as kings;¹ in charge of 50 sons of Ikṣvāku beginning with Śakuni.

Bhā. IX. 2. 16; Br. III. 63. 10; Vā. 88. 10. ² Vi. IV. 2. 13; Br. III. 63. 90; Vā. 88. 9.

Uttarāyana—when moon is there the sun becomes *nīca*; commences with *Tapa* or the month of *Māsi*,¹ auspicious for death.²

¹ Vā. 50. 135 and 20.; 51. 72; 53. 74; 61. 101. ² Bhā. I. 9. 29.

Uttarārka—the sun at Gayā.

Vā. 109. 21.

Uttarāśādha—an asterism.

Vā. 82. 11.

Uttareśvara—The name of the Lord enshrined and worshipped by the Bādavas.

Vā. 60. 71.

Uttānapāda (i)—son of Svāyambhuva Manu and Satarūpā. Brother Priyavrata. Father of Dhruva,¹ a devotee of Hari. Amṛta of Vāsudeva.² Had two queens Sunīti and Suruci. The former's son was Dhruva, and the latter's Uttama. Suruci and her son were more beloved of the king. Once when Dhruva ascended his father's lap, Suruci scolded him and asked him to propitiate god to be born of her. Heard that his child of five had gone to the forest with his mother, from Nārada, and regretted his action. Was assured by the sage that he would return with glory to his line.³ Obliged to Hari.⁴

¹ Bhā. III. 12. 55, 14. 5, 21. 2, IV. 1. 9 Br. I. 1. 57; II. 9. 41; 29. 63, 30. 39, M. 4. 34, 143. 38, Va. I. 68, 123, 10. 16, 52. 82, 57. 57, 104. 122. ²Bha. IV. 8. 7 ³Bhā. IV. 8. 8-13, 63-69. M. 125. 5, 127. 22. Va. 51. 6. ⁴Bhā. IV. 21. 28, 31. 26, V. 17. 2.

Uttānapāda (ii)—a son of Atri in the Cākṣusā Manu line; wife Sūnṛī, a daughter of Dharma. Had four sons and two daughters.

Br. II. 38. 84-90, Va. 62. 72.

Uttinabarthi—a son of Saryāti.

Bhā. IX. 8. 27.

Uttīlatālabhetī—is Kṛṣṇa.

Br. III. 35. 28.

Utthānam—on the part of a king could overcome even fate; *Datva* and *Kāla* supplement one's efforts.

M. 221. 3-12.

Utpatti—creation described.

Br. II. 19. 188-190.

Utpalasēkhara—a dānava king.

Br. IV. 29. 123

Utpalākṣī—the goddess enshrined at Sahasrākṣa.

M. 13. 34.

Utpalāvatī—R. from the Malaya hill.

Br. II. 16. 36; M. 114. 30; Vā. 45. 105.

Utpalāvartaka—a *tīrtha* sacred to Lolā.

M. 13. 45.

Utpāta—Evil portents, at birth of Hiranyākṣa and Hiranyakaśipu;¹ a list furnished;² may be of earth, atmosphere or *divya*; counteracted by propitiatory ceremonies.³

¹ Bhā. III. 17. 3-15. ² M. 163. 38-52. ³ M. Chapters 228-238.

Utsarga—a son of Mitra and Revatī

Bhā. VI. 18. 6.

Utsāha—a son of Nārāyaṇa and Śrī.

Vā. 28. 2.

Utsuka—a son of Balarāma.

Vā. 96. 164.

Uda—a Bhavya deva.

Br. II. 36. 71.

Udaka (I)—the son of Aranya and brother of Vārunī; attained Varuṇahood.

Br. II. 36. 104.

Udaka (II)—a measure of seven *Prasthas*.

Vā. 100. 215.

Udaka (m)—a sage insulted by Asura Dundhu whom Kuvalayāśva killed.

VI. IV 2. 40

Udakī(yā)—a woman in her periods of any caste is considered impure for four days

Br. III 14 87-8; VA. 79 24

Udakṣaya—the son of Bhima, wife Viśālā; had three sons.

VA. 99 162.

Udakṣena—the son of Viśvaksena and father of Bhallāta. (Bhallābha-Vi P).

M. 49 59; VA. 99 181, VI. IV 19 46-7

Udakṣvana—(Burnouf—Udaksena) the son of Viśvaksena and father of Bhallāda.

Bhā. IX. 21. 26.

Udagayanam—Uttarāyapa.

VA. 57 18.

Udagrajas—Kaśyapagotrakarśas

M. 199. 2.

Udanka—the son of Vasumitra and father of Pulindaka.

VI. IV 24. 35.

Udaya—a Mt. of Śākadvipa, golden in colour

M. 122. 8; 163. 69; VA. 49. 78.

Udayagiri—a Mt. the chief hill of Śākadvipa

VI. II 4. 62.

Udayana (I)—the son of Śatānika and father of Vihi-nara.

M. 50. 86; Vi. IV. 21. 15.

Udayana (II)—the son of Arbhaka and father of Nandi-vardhana.

Vi. IV. 24. 16-17.

Udayādri—(Mt.) a hill of Śākadvīpa; limit of Pr̥thu's domain;¹ sacred to Agastya.²

¹ Bhā. IV. 16. 20; Br. II. 19. 84-5. ² Vā. 108. 46.

Udayāstamayam—the rising and setting of the sun; as determining the east and west directions.

Vā. 50. 103-7.

Udayī—the son of Darbhaka; ruled for 33 years; founded the city Kusuma on the southern bank of the Ganges in the fourth year of his reign. (*Udāyi-Va. P.*).

Br. III. 74. 132; Vā. 99. 318-9.

Udarenu—a sage.

M. 198. 18.

Udarṣi—a son of Devakī killed by Kāṁsa.

Br. III. 71. 175.

Udaśravas—a son of Cāriṣṇu-Vasiṣṭha.

Vā. 62. 46.

Udāna (I)—a vital air.

Bhā. II. 2. 20; IV. 4. 25.

Udāna (II)—a Tuṣita god.

Br. III. 3. 19; Vā. 66. 18.

Udāna (iii)—the name of the 13th *kalpa*.

M. 290. 6.

Udāna (iv)—a mindborn son of Brahmā in the 21st *kalpa*.

Vā. 21. 47.

Uddiyu—a son of Devaki and Vasudeva, killed by Kamsa.

VI. IV. 15. 28-7

Udāradhīh—the son of Prācīnagarbha and Suvarcā; In previous birth attained Indrahood by *tapas*; wife Bhadrā; Father of Divamjaya.

Br. II. 36. 99 & 101; Vā. 62. 85.

Udāvasu—the son of Janaka, and father of Nandivar-dhana.

Bhā. IX. 13. 14, Br. III. 64. 6, Vā. 89. 6, VI. IV. 5. 24-25.

Udāvaha—one of the seven Maruts.

M. 163. 32.

Udāvahī—a sage.

M. 198. 18

Uddīsi (i)—a son of Vasudeva and Devaki; killed by Kamsa.

M. 46. 13

Udāsi (ii)—the son of Vāñśaka, ruled for 93 years.

M. 272. 11.

Udīta—one of the ten Supāra devas.

Vā. 100. 94.

Udīci—R. a mahānadi.

Vā. 108. 80.

Udīcītīrtham—next to Dakṣināmānasa in Gayā.

Vā. 111. 6.

Udīcyas—an eastern tribe which Kalki was to conquer.

Br. III. 73. 107; Vā. 58. 81; 98. 106.

Udīcy-a-sāmagas—pupils of Pauspiñji.

Vi. III. 6. 4.

Udumbara—a Trayārṣeya.

M. 198. 20.

Udumbaras—belong to Kauśikagotra.

Br. III. 66. 70; Vā. 91. 98.

Udumbaravanam—between Śiśira and Pataṅga hills---
the āśrama of Kardama Prajāpati.

Vā. 38. 2-7.

Udumlānas—belonging to Kauśika gotra.

Vā. 91. 98.

Udgala—a Kauśika and sage.

Br. II. 32. 117.

Udgātri(a)—a sacrificial priest; created by Viṣṇu,¹
issued from the mouth of Hamsa Nārāyaṇa; a Sāmaga.²

¹ Bhā. IX. 16. 21; Br. III. 72. 29. ² M. 167. 7; 246. 12;
Vā. 60. 17.

Udgāhas—sages.

M. 200. 12.
P. 29

Udgītha (i)—the son of Bhūman and Rṣikulyā. Begot Prastāva on Devakulyā.

Bhā. V 15. 6, Br. II 14. 67, Va. 33. 56.

Udgītha (ii)—the son of Bhava.

Vl. II. 1. 37.

Udgītha (iii)—a son of Devaki, killed by Kainsa. Taken back by Kṛṣṇa to Dvārakā; after being seen by his parents went to heaven.

Bhā. X. 85 51-58

Uddaba—a Vājin.

Va. 61. 25.

Uddalaka—a sage.

Va. 41. 44, 61. 25.

Uddhava (i)—a pupil of Brhaspati, a friend of Kṛṣṇa, and a minister of Vṛṣṇis. Requested by Kṛṣṇa, he took a message to Nanda and Gopis of Vraja, where he was duly welcomed by Nanda. The latter said that he believed with Garga, Kṛṣṇa and Rāma to be gods when Yaśodā narrated Kṛṣṇa's exploits as a child. The conversation lasted all night. After his morning prayers Gopis surrounded him and asked whether Kṛṣṇa was well and remembered them. Uddhava was struck with their devotion and told them of Kṛṣṇa's promised visit in the near future. After spending some months when Gopis entertained him on Kṛṣṇatīlā, Uddhava left for Mathurā.¹ Went with Kṛṣṇa to Sairandhri's house, and to Akrūra's and returned home.² Heard the secrets of Kṛṣṇa's self from him and was a *Haridasa*.³ Went with Kṛṣṇa to Dvārakā, and respected him by holding cāmara. Kṛṣṇa playing dice with.⁴ Consulted by him as to the method to be adopted in vanquishing Jarasandha; suggested the performance of Rājasuya by Yudhiṣṭhira and the

¹ Bhā. X. 46 (whole); 47 (whole). ² Ib. X. 48. 4, 12 and 38.
³ Ib. IX. 24. 67; X. 47. 58 ⁴ Ib. L 8. 7, 10. 18; 13. 16 [1], 14. 32,

defeat of Jarāsandha resulting in the release of imprisoned kings;⁵ was sent in advance by Rāma to the Kurus to inform them of his visit.⁶ Went to see the Pāṇḍavas at Upaplāvyam.⁷ Honoured Nanda.⁸ A member of the Yādava *sabha*. Was stationed to defend the E. gate of Mathurā when it was besieged by Jarāsandha. Consulted by Kṛṣṇa on the right detachment of the army.⁹ Met Vidura on the Yamunā and was asked about the welfare of his kinsmen. Touched deeply by Vidura's query, Uddhava described how the Lord spent eleven years with Balarāma, Gopas and Gopis, doing miracles and how he persuaded Nanda to perform *gosava*. He narrated the heroic deeds of Kṛṣṇa and the destruction of the wicked. Concluded by saying that he would reside at Badari after the Yādavas as it was the Lord's wish adding that Maitreya had been asked to be the *guru* of Vidura.¹⁰ Narrated to Maitreya the story of Śiva destroying Dakṣa's sacrifice.¹¹

Joined Yadus in defeating Pañḍraka.¹² Saw Yadus leaving for Prabhāsa, and understanding Kṛṣṇa's mind, requested him to take him also to His eternal abode. Kṛṣṇa warned him of the advent of Kali and asked him to go about always meditating on Hari. In the course of the dialogue Kṛṣṇa related the conversation between a Yadu and a Brāhmaṇa ascetic, laying emphasis on how the Brāhmaṇa learnt lessons from earth, hill, air, sea, archer, pigeon and others and regulated life by cultivating detachment. Listened to the Lord's discourses on various spiritual topics. After being thus well instructed he made Badari his home to spend the evening of his life.¹³

As a lad of five he worshipped Hari without caring even for breakfast.¹⁴ He knew the *yoga* power of Hari.¹⁵ Of superior *bhakti*.

X. 69. 20. ⁵ Ib. X. 69. 27; 70. 15, 45-7; 71. 1-11; 72. 15. ⁶ Ib. X. 68. 16. ⁷ Ib. X. 78. [95 (V) 3]. ⁸ Ib. X. 84. 68. ⁹ Ib. X. [52 (V) 15]; 50. 20 [2]; [50 (V) 8 & 12]; ¹⁰ Ib. III. ch. 1-4 (whole); XII. 12. 8; Vi. V. 37. 31-37. ¹¹ Bhā. IV. 7. 60. ¹² Ib. X. 66. [2]. ¹³ Ib. XI. 6. 40-49; XI. 7. 1-29; 30. 1. ¹⁴ Ib. III. 2. 2. ¹⁵ Ib. II. 7. 45; Br. III. 34. 40.

Uddhava (II)—a son of Devabhāga.

M. 46 23

Uddhavaluka—a hell.

M. 141. 70

Udbaldyanas—Kaśyapa gotrakūras.

M. 199 8

Udbhava—a son of Nahuṣa.

M. 24. 50

Udbhūja (I)—a son of Jyotiṣmat, after whose name was Udbhūjjavarṣa.

Br. II. 14. 27-28.

Udbhūja (II) (c)—a kingdom of Kuśadvipa—also *Udbhidam*.

Br. II. 14. 28, 19 57.

Udbhidam—a varṣa after Udbhīta;¹ a varṣaparvata of Kuśadvīpam.²

¹ V& 33 25 ² V& 49 52.

Udbhīda—a son of Jyotiṣmān, after the country of Udbhīda was named.

V& 33 24; VI II. 4. 36

Udbhidas—a people of the south country.

V& 45. 127

Udbhraṇa—a *gana* in the service of Kubera.

M. 180 98

Udyantaka giri—on the left foot of the śilā; founded by Agastya; Brahmā and Viṣṇu performed severe austerities at the place; offering of *pindā* at, leads *Pitṛs* to Brahmapura.

Vā. 108. 39, 43, 44.

Udvaha—the chief of the third *vātaskandha*, situated between the sun and the moon.

Br. III. 5. 84; Vā. 67. 116.

Udvāha—Four kinds of marriage mentioned: *kālakrītā*, *krayākrītā*, *pitṛdattā*, *svayamyutā*. The first is *veṣyā*, the second is *dāsikā*, the third is *patnī*, and the fourth *gāndharva*.

Br. IV. 15. 4.

Udvāhadhanam—marriage dowry sent by Duryodhana as his daughter's marriage with Sāmba was approved.

Vi. V. 35. 38.

Unnata (I)—a son of Dyutimat.

Br. II. 11. 9.

Unnata (II)—Mt. of Kuśadvīpa.

M. 122. 53.

Unnata (III)—(Mt.) a hill in the Śālmalīdvīpa.

Vā. 49. 33; Vi. II. 4. 26.

Unnati—a daughter of Dakṣa and a wife of Dharma; gave birth to Darpa.

Bhā. IV. 1. 49 & 51.

Unnetā—a son of Pratihartā.

Br. II. 14. 66; Vā. 33. 56.

Unnetr—one of the sixteen *Rtviks* for *yajña*; issued from the feet of *Nārāyana*.

M. 167 10.

Unmatta—a Bhairava god

Br IV. 19 78

Unmatta bhairavl—a sakti.

Br IV 34. 64, 36. 25

Unmattodumbari—a mindborn mother.

M. 179. 18.

Unmāda—a son of *Nārāyana* and Sri. Father of *Sambaya*.

Br II 11. 3

Unmādas—a group of evil spirits;¹ a class of daityas.²

¹Bhā. X. 6. 28. ²Ib II. 10. 39

Unmādanātha—Siva as the Lord of Unmādas.

Bhā. IV. 2. 18.

Unmādinī—a mudrā sakti.

Br. IV. 19. 66.

Upakas—the kingdom of.

M. 121. 52.

Upakṣatra—see *Girikṣatra* and *Kṛatropakṣatra*.

VI. IV 14. 9

Upagupta—the son of Upaguru and an amēa of Agni. Father of Vasvananta.

Bhā. IX. 13 24-5.

Upaguru—the son of Satyaratha and father of Upagupta.

Bhā. IX. 13. 24.

Upacārakas—sixteen kinds for a ritual described.

Br. IV. 43. 12-46.

Upaciti—a daughter of Marīci.

Br. II. 11. 12.

Upacitra—a son of Vasudeva and Madirā.

Br. III. 71. 172.

Upacitrā—a daughter of Madirā.

Vā. 96. 170.

Upadani—a daughter of Svarbhānu.

Vi. I. 21. 7.

Upadāta—a son of Trasu.

Vā. 99. 132.

Upadānavī (I)—a daughter of Vaiśvānara, and wife of Hiranyākṣa.

Bhā. VI. 6. 33-4.

Upadānavī (II)—a daughter of Sadasya. (Yama-Vā. P.). Mother of Duṣyanta.

Br. III. 6. 23. 25; Vā. 68. 23, 24.

Upadānavī (III)—a daughter of Maya; mother of four sons through the son of Ilīnā.

M. 6. 21; 49. 10.

Upadeva (I)—a son of Devaka.

Bhā. IX. 24. 22, Br III. 71. 130, M. 44. 72; VI. IV. 14. 10.

Upadeva (II)—a son of Akrūra and Ugrasenā.

Bhā. IX. 24. 18, Br III. 71. 113, M. 45. 31, VI. IV. 14. 17.

Upadeva (III)—a son of Manu Rudrasāvarṇi (R̥tusā-varpa-Vā.) (Rudraputraśāvarṇi-Vi P)

Bhā. VIII. 13. 27, Br IV. 1. 94, VA. 100. 98; VI. III. 2. 38.

Upadevā—one of the seven daughters of Devaka and a queen of Vasudeva, mother of ten sons.

Bhā. IX. 24. 23 and 51, Br III. 71. 131 and 162, VA. 96. 130, 179; VI. IV. 14. 18.

Upadevi—one of the wives of Vasudeva, and mother of four sons.

M. 46. 17

Upadeśa—one of the ten *lakṣanas* of the Brāhmaṇas.

VA. 59. 189.

Upadhi(yogam)—By this Bṛhaspati deluded the Asuras; different tests.

Br III. 73. 40; M. 215. 79; 227. 3, VA. 79. 65

Upananda (I)—a son of Vasudeva and Madirā,¹ went with Vṛṣṇi's host to Bāṇa's city.²

¹ Bhā. IX. 24. 48, Br. III. 71. 171, VA. 96. 169, VI. IV. 15. 23.
² Bhā. X. 63. 3.

Upananda (II)—an elder gopa addressed an assembly of gopas at Bṛhadvana to leave it on account of evil portents occurring from time to time and go to Bṛndāvana.

Bhā. X. 11. 22, 29

Upanayana—a ceremony for twice-born castes,¹ of Sagara,² of Kṛṣṇa and Rāma.³

¹ Vi. III. 9. 1. ² Vi. IV. 3. 37. ³ Vi. V. 21. 19.

Upanidhi—a son of Bhadrā and Vasudeva.

Vi. IV. 15. 24.

Upaniṣads—essence of: in *Śruti*gītā.

Bhā. X. 8. 45; 45. 33; 87. 43; XII. 6. 41; Br. I. 1. 170; IV. 4. 72; Vā. 1. 200; 6. 22; 20. 25; 30. 231; 97. 158.

Upaplāvyam—reached by Pāṇḍavas after defeating Kurus in cattle-war (*gograha*).

Bhā. X. 78. [95 (V) 2].

Upabarhāṇa—the name of Nārada in a previous birth born as a Gandharva. Looking pleasant he spent all time in women's company. His wrong behaviour was discovered in the sacrifice of the gods and he was cursed to be born a śūdra. He took birth as a dāsi's son, and by proper conduct, became the son of Brahmā.

Bhā. VII. 15. 69-73.

Upabarhiṇa—a hill of Krauñcadvīpa.

Bhā. V. 20. 21.

Upabindu—belonging to Ārṣeya pravara (Aṅgiras).

M. 196. 8.

Upabimba—a son of Bhadrā and Vasudeva.

Br. III. 71. 173; Vā. 96. 171.

Upamaṅgu—a son of Gāndini.

Vā. 96. 110.
P. 30

Upamadgu—a brother of Akrūra, father of a number of sons and a daughter Sutārā; (The Cal. Edn. & Wilson's trans make Upamadgu, the brother of Sutārā and her brothers)

Vl. IV 14 8-9

Upamanyavah—the descendants of Upamanyu, son of Vasu.

Vā. 70 89

Upamanyu—a Śrutarṣi and a *madhyamādhvaryu*; son of Vasu, after him came the group of Aupamanyus.

Br II. 33 3 & 15, III. 8 98, Vā. 70. 89.

Upamā—the Goddess in Brahmakṣetra.

Vā. 59. 130.

Upamāya—a son and commander of Bhṛṅga.

Br IV 21. 84, 26. 49.

Upayas—Śveta Parīkṣara group

M. 201. 36.

Upayājī—certain kinds of *homas* in a sacrifice whose devas are Sudharmānah.

Vā. 100. 105.

Uparāgas—Eclipses: rituals during; worship of the guardians of the different directions; gifts especially in Amarakaṇṭaka best; eligible for *śrāddha*.

M. 17. 11, 18. 22, 67. 1-25; 82. 25, 83. 3, 188 85 & 95, 183. 53 and 54, Vā. 78. 3-4.

Uparāgā—a *sakti*.

Br IV 32 13.

Uparicara (Burnouf—*Uparica*)—A Vasu. Son of Kṛti. (Kṛtaka-Vi. P.). Father of Br̥hadratha and other sons.

Bhā. IX. 22. 5; Vi. IV. 19. 80-81.

Uparimandala—a Bhārgava gotrakara.

M. 195. 25.

Upaskara—broomstick; pregnant Diti (woman) not to sit on.

M. 7. 38.

Upalapas—a group of sages.

M. 200. 9.

Upalambha—a son of Akrūra.

M. 45. 29.

Upavāhyakā—a daughter of Bhajamāna.

Br. III. 71. 3.

Upavīra—a class of Piśācas, generally in the burial ground; wear barks of trees.

Br. III. 7. 378 & 382, 392; Vā. 69. 264 and 273.

Upaśloka—Father of Manu Brahmasāvarṇi.

Bhā. VIII. 13. 21.

Upasaṅga—Had two sons Vajra and Samkṣipta.

M. 47. 22.

Upasaṅgha—a son of Vasudeva, killed by Kāṁsa.

Vā. 96. 178.

Upasamhāra(pāda)—the fourth pāda of the Purāṇa.

Br I 1. 38, IV 4. 43, Vā. 4 13, 103 44; 104. 2.

Upasargas—accidents to *yoga* are the results of *satva*, *rājasa* and *tāmasa gunas*

Vā. 12. 5-6

Upasunda—a son of Nisunda.

Vā. 67 71.

Upastheya—see *Ajaikapāt*

Br II. 12. 25

Upastheyas—a number of Agnis, all sons of Samśya Agni.

Br II. 12. 26.

Upahārī—a Brahmarākṣasi.

Vā. 69 134.

Upahūta—sons of Āṅgiras, brought up by Sādhyas; a class of Pitṛs in the *Maricīgarbhāloka*; *Somajas* and *Somapas*. Their mind-born daughter is Yaśodā, mother of Khatvāṅga.

Br. II. 28 18, III. 10. 88-90; Vā. 73 39-41.

Upākarmesṭi—the first ritual of the *yāga*, as part of the *Yajña Varāha*.

Vā. 6. 21.

Upākhyānam—a feature of the Purāṇa. Legends in general.

Br II. 34. 21; VI. III. 6 15

Upāyās—seven in number: *Sāma*, *Bheda*, *Danḍa*, *Dāna*, *Upekṣā*, *Māyā* and *Indrajālam*: Acts done with *upāyās* become fruitful.

M. 222. 1-3; Vā. 62. 158.

Upāvṛddhi—an Ekārṣeya.

M. 200. 5.

Upāsanavidhi—for those purified by karma.

Vā. 104. 15.

Upāsaṅga(dhara)—a son of Devarakṣitā and Vasudeva. Had two sons.

Br. III. 71. 181, 258; M. 46. 16.

Upekṣā—one of the *Upāyas* of a king.

M. 222. 2.

Upendra—a manifestation of Hari born of Aditi and Kaśyapa. He was known as Vāmana because of his short stature.¹ Anointed by gods as the Lord of all worlds. Helped Indra his elder brother in the administration of his kingdoms.² Knew the *yoga* power of Hari³ and was invoked by gopas for the protection of the baby Kṛṣṇa.⁴ Had a son Brhatśloka through Kirti.⁵ Also known as Urukrama. A son of Diti.⁶ Kṛṣṇa, crowned by Indra as the Indra of cows, urged by the speech of Gava; perhaps the cows of heaven like the Kāmadhenu; at that time the cattle delighted the earth with milk.⁷

¹ Bhā. X. 3. 42; V. 24. 24; VI. 6. 39; Vā. 98. 84; Br. III. 21. 59; 73. 84. ² Bhā. VIII. 23. 23-25. ³ Ib. II. 7. 45; 5. 30; IV. 2. 18.

⁴ Ib. X. 6. 22 and 23; ⁵ Ib. VI. 18. 8. ⁶ M. 146. 20; 244. 26-8.

⁷ Vi. V. 12. 12-15.

Upendradatta—surname of Śuka.

Bhā. II. 7. 45.

Upodghāta(pāda)—the third part of the Purāṇa¹ represents dvāpara yuga and is of 2004 *ślokas*.²

¹ Br I 1. 39; III. 1. 1; IV. 4. 43, Va. 4 13, 65 2, 103 44.
² Va. 32, 62.

Ubhayajātaka—a Pravara of the Bhārgavas.

M. 195 31.

Ubhayasprsth—R. of Śākadvipa.

BhA. V 20, 26.

Umā (1)—worshipped for a happy family¹ Her splendour.² Also known as Ambikā, also Rudrāṇī.³ In the forest of Sukumāra⁴. Consort of Śiva, also Gauri; originally Dākṣayani, daughter of Menā and Himavān. Original name Aparṇā. Her garden a śakti⁵. The world of: Adhīdevatā for the planet Soma.⁶ Festivities at her birth.⁷ Going with her father to Śiva's house, they met Rati weeping on the way. She said that Śiva had burnt down her husband. On this Umā's father did not like the idea of giving his daughter to such an ill-tempered person. Umā requested permission to do penance and was allowed. Indra at this time thought of the seven sages to bring about Śiva's marriage with Umā. The sages were satisfied of her steadfast love to Śiva and had his consent for the marriage, celestial women dressed Umā, as also the god Śiva; amidst divine music, the couple went to the city of Mahāgirinagara and Brahmā officiated as priest: After the marriage they left for Mandaragiri.⁸

Once Umā made a doll with elephant face and dropped it in the Ganges. It became a huge figure and was claimed as son by Umā and the Ganges respectively.⁹ Then Umā

¹ BhA. II. 3. 7 ² Ib. VIII. 7 33, VI. 17. 38 ³ Ib. VIII. 18
17, III. 12. 13 ⁴ Ib. IX. 1. 25; XII. 10. 4 ⁵ Br. II. 25. 17, 26
44; III 9 1, 10 13 and 28, 41. 17 and 55; 60 24 and 27, IV 44
84; M. 12. 18-9; 23 5, Va. 71. 2-5. ⁶ M. 84. 9; 83. 13, 132. 18
⁷ M. 154. 93-108. ⁸ M. 154. 276-498. ⁹ M. 154. 502-505.

grew a tender Aśoka plant when Br̥haspati and others told her that she would have a real son and that trees and dolls were no satisfaction;¹⁰ once she heard a yell of noise and was told of the play engaged in by Gaṇas, and then her eyes attracted Viraka. She expressed to Śiva for a son like Viraka. Śiva asked her to have him as her child. He was sent for and nursed by Umā.¹¹

Touched by Goddess of Night, she became black in colour. Śiva found fault with her and after reproaching him with his past deeds, she left him for penance. Viraka appealed to her when she said she would return as Gaurī. She asked Viraka to see that no lady entered her harem. Meanwhile Ādi, son of Andhakāsura entered Śiva's abode in the guise of Umā but was slain by Śiva. Hearing from Vāyu that a lady entered her home, she cursed Viraka to be born on the earth; out of her rage came out a lion which Brahmā gave to the Goddess of Night, who was asked to leave Umā for the Vindhya hills. Now Umā became Gaurī and entered Śiva's abode when Viraka stopped her, as he did not at first recognise her. Convinced of his mother's identity, he requested her to recall her curse and was assured of a place in Devagaṇa.¹²

While Umā was sporting with Śiva, Agni entered the harem in the form of a parrot. Noticing this Umā left the bed and Śiva made Agni drink his *vīrya*. Out of the scattered *vīrya*, there sprang up a beautiful pond where the six Pleiades bathed and took water in a lotus leaf. Blessed by them the Devī got the *garbha* and out of her left side came out Subrahmaṇya.¹³

Going through the *Udyānam* again Śiva spoke to her of the greatness of Benares.¹⁴ Satī in previous birth.¹⁵

¹⁰ M. 154. 506-510. ¹¹ M. 154. 522-555. ¹² M. 154. 588; chap. 155-58. ¹³ M. 158. 24-48; Vā. 72 (whole). ¹⁴ M. 180. 20-79; 181. 6-8; 191. 113; 193. 46. ¹⁵ Vā. 30. 71; 54. 20; 55. 42; Br. II. 13. 77.

Umā (II)—the goddess enshrined at Viñāyaka.

Umātunga—a locality fit for performing *śrāddha*.

Br III. 13. 87-88; Va. 77. 81-82.

Umāpati—surname of Śiva (Sankara); worship of,
destroyer of *Dakṣayajña*.¹

¹ Bhā. X. 52. 43, M. 185. 24, 274. 15; VI. V. 33. 40 and 45.
² Va. 25. 2

Umāmaheśvara—to be worshipped in *Adityasayanam*:
Image of; worship of, either four or two hands; three eyes;
clad in elephant's skin, surrounded by Jaya and Vijaya, and
also Kārtikeya and Vināyaka

M. 55. 5, 60. 42; 64. 22. 260. 11-21.

Umāvanam—in Kailasa where Sankara assumed
Ardhanārīvara form.¹ Once Umā requested her lord that
whoever might enter her hermitage should be converted to
womanhood and that Śiva himself must become a woman
in form, hence all the creatures in the great forest became
women. Once Sudyumna came on a hunting tour to the
place and became a woman.²

¹ VII. 41. 38 ² Va. 85. 23-8

Umāvrata—a pūnik at the *yajña* of Brahmā.

Va. 100. 39.

Umītika—a son of Yadu.

Br III. 69. 2.

Urakāma—the son of Akmaka.

Va. 88. 178.

Uragas—a mythical tribe,¹ brothers of Narmadā; māyās
relating to;² Kingdom of;³ see *Nṛgas*.⁴

¹ Bhā. II. 6. 43, 10. 38, Br. IV. 1. 155, 4. 2, M. 5. 1; 6. 29;
23. 39; Va. 31. 12, 34. 55, 38. 5; 47. 47, 100. 158, 106. 58, 112. 43

² Bhā. IX. 7. 2, X. 55. 23 ³ M. 121. 48. ⁴ VI. II. 5. 12.

Uragabandha—see *Nāgapāśa*.

Vi. I. 20. 4.

Uragāriketana—Kṛṣṇa.

Vi. IV. 13. 114.

Urageśvaras—Lords of Nāgas; (also *Pannagādhipatis* and *Uragapatis*).

Vi. IV. 3. 5.

Uraṇaka—a ram; Urvaśi loved two and brought them up when she was with Purūravas.

Vi. IV. 6. 44.

Urahsamkīrṇa bhaumakas—a Janapada of the Bhadra.

Vā. 43. 21.

Uru—a son of Bhautya Manu.

Br. IV. 1. 114.

Urukrama—a surname of Hari. See *Upendra*.

Bhā. IV. 12. 28; VII. 11. 1; XI. 5. 26.

Urukriya—the son of Bṛhadrāna and father of Vatsavṛddha.

Bhā. IX. 12. 10.

Urukṣaya—the son of Bṛhadbala; a sage; no marriage alliance with Aṅgiras.

M. 196. 29; 271. 4.

Urukṣava—the son of Āhārya; wife Viśālā; father of three sons.

M. 49. 38-9.

P. 31

Urukṣavas—the Kṣatriya sons of Urukṣava, who became Brāhmaṇas, and the best maharṣis among Kāvyas.

M. 49. 40.

Urugāya—a surname of Hari.

Bhā. X. 6. 23, XI. 5. 26.

Urugambhirabuddhi—a son of Indrasāvṛpi.

Bhā. VIII. 13. 33.

Uruvalka—a son of Ilā and Vasudeva.

Bhā. IX. 24. 49

Uruśravas—the son of Satyavrata and father of Devadatta.

Bhā. IX. 2. 20

Uruśṛṅga—a boundary hill of Śakadvipa.

Bhā. V. 20. 26.

Urvā—the son of Ripunjaya and father of Tigma.

VI. IV. 21. 13.

Urvārūḍha (i)—a son of Pulaha and Kṣamā.

Br. II. 11. 31.

Urvārūḍha (ii)—a son of Sāvṛpi Manu.

VI. III. 2. 19

Urvatas—the kingdom of.

M. 121. 47

Urvaśī (I)—an apsaras born of Nārāyaṇa; worshipped for success in love affairs.¹ While she was plucking flowers in Badari āśrama Mitra and Varuṇa saw her, when she gave birth to Agastya and Vasiṣṭha.² Satyadhṛti saw her, and she was mother of Śaradvata.³ Heard of the beauty of Purūravas from Nārada, when she came to the earth due to a curse of Mitra and Varuṇa, and gave enjoyment to him so long as he satisfied her two conditions—keeping her two sheep safe, and not showing himself naked before her except in sexual intercourse. When after 64 years she saw him naked one day, she left him. He looked for her and saw her at the R. Sarasvati playing with her friends. At his request she promised a day's enjoyment with him every year. On her advice he prayed to Gandharvas, and got an Agnisthāli. Mother of six sons by Purūravas.⁴ Returned to Heaven.⁵

The Goddess enshrined at Badari.⁶ When she danced before Indra, she forgot her *abhinaya* and was cursed by Bharata to become an invisible creeper for 55 years on the earth. During that time Purūravas was in the guise of Paiśāca. After the lapse of the period she bore him 8 sons.⁷ In the *sabhā* of Hiranyaakaśipu.⁸ Mother of six sons by Aila.⁹ Also *Urvaśī* (s.v.).

¹ Br. III. 7. 16; Bhā. II. 3. 6. ² Bhā. VI. 18. 6; IX. 13. 6;
M. 201. 25-29; Vi. IV. 5. 11-12. ³ Bhā. IX. 21. 35; Vi. IV. 19.
65. ⁴ Bhā. IX. 14. 16-42; 15. 1; XI. 26. 4-5 and 25; Br. III. 65.
46; 66. 4-5; Vā. 2. 16; 91. 4; Vi. IV. 6. 35-78. ⁵ Bhā. XI. 4. 15;
Br. IV. 33. 18. ⁶ M. 13. 49. ⁷ Ib. 24. 12-33. ⁸ Ib. 161. 25.
⁹ Vā. 90. 45.

Urvaśī (II)—The Apsaras presiding over the month of *Saha*.¹ With the sun in the *Hemanta*,² in the sun's chariot in the *Mārgaśīrṣa* month;³ a *Brahmavādinī*.⁴

¹ Bhā. XII. 11. 41; Br. II. 23. 18. ² Br. I. 2. 16; Vā. 52. 18;
M. 126. 19. ³ Vi. II. 10. 13. ⁴ Br. II. 33. 18.

Urvaśī (III)—An Ābhīra *kanyā* who observed the *Bhimadvādaśī*, and became Urvaśī.

Urvāśipulmam—A *śrīha* sacred to Pitṛs.

M. 22. 66

Urvāśiramana—a *kṣetram* in Prayāga.

M. 106. 34.

Urvī—see *Bhūmi* or *Pṛthvī*; extent 500 million *yojanas*, foremost of all elements and mother of all beings; depth below the surface is 70,000 *yojanas* consisting of the seven regions of Pātāla.

Vl. II. 4. 96-7; 5. 1-2.

Urvīśa—Bhārabhūti, a varamūrti.

Br. IV 44 49

Ulūka (i)—the son of Bala, and a righteous person; Father of Vajranābha.

Br. III. 63 205.

Ulūka (ii)—a son of Hiranyaśaka.

M. 6 14.

Ulūka (iii)—a son of Sahiṣṇu of the 26th *dvāpara*.

Vl. 23 213

Ulūka (iv)—a son of Somaśarma; an *avatār* of the Lord.

Vl. 23. 216

Ulūka (v)—a Vidyādhara chief in the Venumanta hill.

Vl. 39. 38

Ulūkas—son of Bhāsi, owls as children of Śukl,¹ of Tāmrā line.²

¹ Br. III. 7. 455; M. 6 31, 237. 12; 240 18

² Vl. I. 21. 16

Ulukajit—a son of Dhūminī, sister of Bhaṇḍa; served as a commander Bhaṇḍa, and killed by a Devī of Lalitā.

Br. IV. 21. 84; 28. 6, 38 and 100.

Ulukikā—Life sucked out by infant Kṛṣṇa.

Bhā. II. 7. 27.

Ulukī—a mindborn mother.

M. 179. 15.

Ulukhala (I)—the mortar; pregnant Diti not to sit on;¹ child Kṛṣṇa tied to by Yaśodā.²

¹ M. 7. 38. ² Vi. V. 6. 14 and 16.

Ulukhala (II)—a *lekhā* on this wooden mortar and the honouring of *Udapātra* are details of the śrāddha connected with the Āśvalāyanins.

Vā. 75. 28.

Ulukhalas (*Ulukhali*) a group of Piśācas (also *Ulukhalikas*)—Hidden eyes and long tongues; wearing *Ulukhala* for ornaments.

Br. III. 7. 378 and 393; Vā. 61. 46; 69. 274.

Ulukhalaka—a pupil of Kṛta.

Br. II. 35. 52.

Ulukhalikas—see *Ulukhalas*.

Br. III. 7. 382.

Ulūta—a northern kingdom.

Br. II. 16. 48.

Ulūpas—Trayārṣeyas.

M. 198. 5.

Ulūpi—the queen of Arjuna and mother of Irāvān.¹ A Nāgakanyā.²

¹ Bhā. IX. 22. 82. ² VI. IV. 20. 49.

Ulkacō—a daughter of Khatā and a Rākṣasī.

Br. III. 7. 138.

Ulkāmukha—a Rākṣasa having his city in the third talam. (Vitalam-Vā. P.)

Br. II. 20. 29; Vā. 50. 28.

Ulkāmukhi—a mindborn mother

M. 179. 24

Ulbana—one of the seven sons of Vasistha and Urjā.

Bhā. IV. 1. 41.

Ulbam—womb of the anda; became cloud.

M. 2. 33.

Ulmukā (I)—a son of Cākṣusa Manu and Nadvalā. His queen was Puṣkariṇī. Father of six sons.

Bhā. IV. 13. 16-17.

Ulmuka (II)—a friend of Jarāsandha, who was stationed at the eastern gate of Mathurā when it was besieged.

Bhā. X. 50. 11 [3].

Ulmuka (III)—a son of Balarāma (Baladeva) and Revati; fought with his kinsmen at Prabhāsa, deluded by Kṛṣṇa.

Bhā. XI. 30. 17; Br. III. 71. 166; VI. IV. 15. 20, V. 25. 19.

Ullekhanam—thrice for Pitṛs and once for gods.

Vā. 75. 16.

Uśadratha—the son of Titikṣu, a famous king of the east.

Br. III. 74. 25; Vā. 99. 25.

Uśanas (i)—a son of Dharma. Performed a hundred *Aśvamedha* sacrifices. Father of Rucaka.

Bhā. IX. 23. 34.

Uśanas (ii)—the son of Bhava and Dhātrī (Oṣā-Vā. P.).

Br. II. 10. 77; Vā. 27. 50.

Uśanas (iii)—a son of Suyajña, and a performer of 100 *Aśvamedhas*; father of Marutta.

Br. III. 70. 23-4; M. 44. 23.

Uśanas (iv)—The preceptor of the Daityas and Asuras;¹ on Śiśumāracakra;² disciple of the father of Bṛhaspati and leader of a side of Soma (Pārṣṇi);³ father of Devayānī; by his curse Yayātī could not enjoy his youth to the full and hence requested his sons to give their youth in exchange for his old age.⁴ Praised Amarakanṭakakṣetra;⁵ a sage;⁶ see Śukra.

¹ Vā. 3. 5; 62. 80; Vā. 65. 74. ² Bhā. V. 23. 7. ³ Vā. 90. 30.
⁴ 65. 84; 93. 30; 103. 59. ⁵ Vā. 77. 14. ⁶ Vā. 30. 85; 59. 90.

Uśanas (v)—a son of Gokarṇa, the *avatār* of the 16th *dvāpara*.

Vā. 23. 173.

Uśanas (vi)—the son of Pr̥thuśravas, performed 100 *Aśvamedhas*.

Vā. 95. 23.

Uśanas (vii)—the planet Venus above Budha, above is Angāraka.

VI. II. 7. 7-8.

Uśanas (viii)—the Vedavyasa of the third dvāpara,¹ an author on *Nitiśāstra*,² on the efficacy of *tapas*,³ jealous of Br̥haspati joined Candra in the Tārakāmaya war and acted as Pārsnigrāha.⁴

¹ VI. III. 3. 12. ² VI. I. 19. 28. ³ VI. L 12. 98-103. ⁴ VI. IV. 6. 12.

Uśanas (ix)—the son of Pr̥thutama; he performed 100 *Aṣṭamedhas*, father of Sitapu.

VI. IV. 12. 8-9

Uśanā (*Ruśanā*-Burnouf)—one of the queens of Rudra. Bhā. III. 12. 13.

Uśika (i)—the son of Kṛti, and father of Cedi. Bhā. IX. 24. 2.

Uśika (ii)—the twelfth *kalpa*
Vā. 21. 32.

Uśigagni (*potogni*)—a name of Kavi located at Naisīhiya. (*Uśiragni*-Vā. P.).

Br. II. 12. 30; Vā. 29. 29

Uśīja (i)—a sage by *tapas*; elder brother of Br̥haspati who had sexual intercourse by force with Uśīja's wife when pregnant. Hence Br̥haspati cursed that son to be perpetually ignorant (*dirghatamas*);¹ Māmatā was his wife.² A pravara of Angras.

¹ Br. II. 32. 99; III. 74. 36-46; M. 49. 17 ² M. 48. 32; 196. 11.

Uśija (II)—a son of Aṅgirasa; hence a branch of Aṅgirasa.

Vā. 65. 100, 106.

Uśiti—a son of Atharvan Aṅgiras.

Br. III. 1. 105.

Uśinara—Had Śibi, grandson of Yayāti for son. A son of Mahāmana; had five queens of rājarṣi families, each of whom bore a son; (four sons, Śibi and others, Br. P.).

Bhā. I. 12. 20; IX. 23. 2-3; Br. III. 74. 17; M. 42. 19; 48. 15-18; Vā. 99. 18-19; Vi. IV. 18. 8-9.

Uśinaras (I)—a sage who went to Syamantapañcaka for solar eclipse.

Bhā. X. 82. 13.

Uśinaras (II)—a tribe of which Suyajña was a king.

Bhā. VII. 2. 28; X. 82. 13.

Uśrabindu—a mt. near Mandara hill; people here felt the influence of Hiranyakaśipu.

M. 163. 87.

Uṣas (I)—the wife of Vibhāvasu; mother of Vyuṣṭa and two other sons.

Bhā. VI. 6. 16.

Uṣas (II)—Night: a mind-born mother.

M. 179. 20; Vā. 50. 161.

Uṣas (III)—created by Brahmā from his feet;¹ camels belonging to the Tāmra line.²

¹ Vi. I. 5. 49. ² Vi. I. 21. 17.
P. 32

Uṣā—the daughter of Bāna and granddaughter of Bali got enamoured of Aniruddha whom she saw in a picture and requested her maid to arrange for her marriage with him; she saw Umā dallying with Śiva and asked of her marriage which Umā said will be to him whom she would see in a dream. So she saw Aniruddha in a dream on a Vaśīkha *Sukla dvādaśī*, by the aid of Cītralekhā, he was taken to her chamber in secret. Also *Uṣā* (s.v.).

Vl. V 32. 7-30.

Uṣita—and thirty-two other devas from the Sumanasa group.

Va. 100. 91-2.

Uṣṭrakarnas—a tribe.

Vl. 47. 52.

Uṣṭramukhas—created by Dakṣa.

M. 4. 53, 6. 33.

Uṣṇa (i)—a son of Dyutimat, with his kingdom by name *Uṣṇa*.

Br. II. 14. 22 and 25, Va. 33. 21-22, VI. II. 4. 48.

Uṣṇa (ii)—a region of Krauficadvipa.

Br. II. 19. 72, M. 122. 85, Va. 49. 65.

Uṣṇa (iii)—the son of Nirvaktra.

Va. 99. 272.

Uṣṇa (iv)—the son of Nicaknu and father of Vicitraratha.

VI. IV 21. 9-10

Uṣṇatīrtha—at the Vindhya sacred to Abhayā.

M. 13. 42.

Uṣṇā—a *Kalā* that gives energy to Agni.

Br. IV. 35. 83.

Uṣṇik—a poetic metre; a horse of the sun's chariot.

Bhā. III. 12. 45; XI. 21. 41; Br. II. 22. 72; M. 125. 47;
Vā. 51. 65; Vi. II. 8. 5.

Uṣmapas—a class of Pitṛs to be given oblation after bath;¹ propitiated every new moon; to them *Kṛṣṇapakṣa* a day and *Śuklapakṣa* a night.²

¹ M. 102. 20; 141. 20; Vā. 30. 100. ² Vā. 56. 21. 87.

Uhākās—a class of sages.

M. 200. 9.

Ū

Ukāra—the fifth face of the fourteen faced god, Cariṣ-nava Manu of the *pīta* colour.

Va. 26. 37.

Uru (i)—a son of Cākṣusa Manu; wife Agneyi; father of six sons.

Br. II. 36. 79, 106-8, M. 4. 41-3; Va. 62. 67, 91, 92, VI. III. 1. 29.

Uru (ii)—a son of Bhauma Manu.

VI. III. 2. 45.

Uruputra—(*Jamadagni*).

Va. 64. 25.

Urja (i)—a son of Vatsara and Svarvithi.

Bhā. IV. 13. 12.

Urja (ii)—month (*Kārtika*) sacred to Hari; with *Iṣa* forms *śarat*.

Bhā. XII. 11. 44, Va. 30. 9, Br. II. 13. 10; Va. 52. 15, 62. 16

Urja (iii)—a god of the *Harita gana*.

Br. IV. 1. 85.

Urja (iv)—a son of Auttama Manu.

M. 9. 12.

Urja (v)—the originator of the *Agnisambhava gana* of Apsaras.

Va. 69. 54.

Urjā (vi)—the son of Sudhanvā, the powerful.
Vā. 99. 225.

Urja (vii)—one of the seven sages of Śvārocīṣa epoch.
Vi. III. 1. 11.

Urja (viii)—the son of Śuci and father of Śatadhvaja.
Vi. IV. 5. 30-31.

Urja (ix)—a *grāmanī* with the sun in the spring.
Vā. 52. 4.

Urjavaha—the son of Muni; father of Sanadvāja.
Br. III. 64. 20; Vā. 89. 19.

Urjaśrī—a queen of Śaradṛtu.
Br. IV. 32. 34.

Urjas (i)—a son of Vasiṣṭha and a sage of the Śvārocīṣa epoch.
Br. II. 36. 17.

Urjas (ii)—one of the ten branches of the Harita group of devas.

Vā. 100. 89.

Urjastambha—a sage of the Śvārocīṣa epoch.
Bhā. VIII. 1. 20.

Urjasvatī (i)—a daughter of Priyavrata and Barhiṣmatī; wife of Śukra, and mother of Devayāni.

Bhā. V. 1. 24 and 34.

Urjasvī—a son of Bhautya Manu.
Br. IV. 1. 115.

Urjja—a Sudhamana god.

Br. II. 36. 28

Urjjanta—the sacred hill where was Vasishtha's ashrama.

Br. III. 13. 53.

Urjjā—the wife of Dakṣa.

Vl. I. 7. 7.

Urj(j)ā—a daughter of Dakṣa and wife of Vasishtha; mother of Citraketu and six other sons besides a daughter Puṇḍarikā.

Bhā. IV. 1. 40, X. 39. 55, Br. II. 9. 52 and 56, 11. 39; Vl. 10. 28, 32, 28. 34; Vl. I. 7. 25, 10. 12.

Urjāvati—wife of Prāṇa—a Vasu.

Bhā. VI. 6. 12.

Urjjā—one of the 14 *ganas* of Apsaras, born of Agni.

Br. III. 7. 19.

Urjita—a son of Kārtaviryā Arjuna.

Bhā. IX. 23. 27

Urna (i)—the Yakṣa presiding over the month *Puṣya*.

Bhā. XII. 11. 42.

Urna (ii)—(c) a mountain kingdom.

M. 114. 56.

Urmas—a hill tribe.

Br. II. 16. 67.

Urñā (i)—the queen of Citraratha and mother of Samrat.

Bhā. V. 15. 14.

Urṇā (II)—had six sons through Marīci.
Bhā. X. 85. 47.

Urṇanābha—one of Danu's sons.
Vā. 68. 9.

Urṇanābhi—Trayārṣeya pravara.
M. 197. 6.

Urṇāyu—a Mauneya Gandharva with *Hemanta* sun.
Br. II. 23. 17; Vā. 52. 17; 69. 1; Vi. II. 10. 14.

Urṇāśas—a piśāca clan.
Vā. 69. 264.

Urdhvaketu (I)—the son of Sanadvāja, and father of Aja.
Bhā. IX. 13. 22.

Urdhvaketu (II)—one of the eleven Rudras.
Vā. 66. 69.

Urdhvakeśa—a son and commander of Bhanḍa.
Br. IV. 21. 81; 26. 47.

Urdhvakeśā(i)—a svara śakti.
Br. IV. 44. 56 and 85.

Urdhvaga—a son of Kṛṣṇa and Mādri.
Bhā. X. 61. 15.

Urddhvadrṣṭi—the son of Śveta the Vānara, and father of Vyāghra and others.
Br. III. 7. 180, 205.

Urdhvapundram—a caste mark on the forehead.

Br. IV. 38. 22.

Urdhvabāhu (i)—a sage of the Ralvata epoch, a son of Vasiṣṭha and Urja.

Bhā. VIII. 5 3, Br. II. 11. 41, 36. 62; VI. III. 1. 22.

Urdhvabāhu (ii)—a son of Urja and Vasiṣṭha.

VI. I. 10 18

Urdhvabhāga of Anda—above Brahmaloka 4 crores, 11 nīyutas.

Vā. 101. 143.

Urdhvamaru—a region of the west watered by Sindhu.

Br. II. 18. 49; Vā. 47. 46.

Urdhvaraman—a hill of Kuśadvipa.

Bhā. V. 20 15

Urdhvāsrotas—relates to creation of *Bhauta sarga*, after Tiryak srotas, the seventh mānuṣa sarga, the sixth being daivata.

Br. I. 5 57; III. 7 474, Vā. 6. 48-51.

Urdhvāyanas—a class of people in Plakṣadvipa.

Bhā. V. 20 4.

Urmimāli—an elephant.

Br. III. 7 346.

Urmisadkam—the six *Urmis* or waves as obstructing the knowledge of Brahman—hunger, thirst, sorrow, stupefaction, decay and death.

VI. I. 15. 37.

Ūrmi—a son of Soma.

Br. III. 3. 23; Vā. 66. 23.

Ūrva (i)—the son of Purañjaya; a sage who practised true brahmacharya; put his thigh into the fire and churned it with *kuśa* grass; out of that came the fire Aurva, which he gave to Hiranyakaśipu as a weapon.

M. 50. 85; 175. 23-48, 69-71.

Ūrva (ii)—a *mantrakṛt*.

M. 145. 99; 196. 26.

Ūrvāśī—born out of the thigh of Nārāyaṇa. (See *Urvaśī*).

Vā. 69. 51.

Ūṣā—(also *Uṣā*, s.v.) Daughter of Bāṇa. Her companion was Citralekhā. Dreamt one night that she was sleeping with Aniruddha. Informed her friend of the dream but could not give Aniruddha's name. Citralekhā drew pencil sketches of all gods and men and showed them to her one by one. Seeing Aniruddha's she identified him. At this, Citralekhā flew through air and brought Aniruddha to her room unnoticed by others. *Ūṣā* was enjoying his company. The guards who got scent of this reported to Bāṇa who imprisoned Aniruddha. In course of time she married Aniruddha and went to his home with the approval of Bāṇa.

Bhā. X. 61. 23 [9]; 62. 1-35; 63. 50.

Ūṣmapas (i)—a Pārāśāra clan.

Vā. 70. 87.

Ūṣmapas (ii)—a class of Pitṛs.

Br. II. 27. 111; 28. 93.
P. 33

Uṣmayas—a class of Pitṛs.

Br. II. 28. 23.

Uṣmādas—a Pāṇḍava clan.

Br. III. 8. 85.

Uṣīja—a son of Sveta; an avatāra of the Lord.

VII. 23. 205.

Uham—a portion of *Sāma Veda*

Br. II. 35. 72.

R

Rk—(*Rc*) of the Vedas;¹ learnt by the Asuras.²

¹ Bhā. X. 7. 14; 53. 12; XII. 11. 47; 12. 62.

² Br. II. 33. 36; IV. 12. 17.

Rk—one of the names in the fourth *Marut gana*.

Vā. 67. 127.

Rkāra—8th face of the fourteen-faced god; Sāvarṇī Manu from.

Vā. 26. 40.

Rkṣa (I)—followed Rāma in his Laṅkā expedition. Took the shield when Bharata carried the *Pāduka*.¹ A son of Śuka; took Virajā as wife given by Prajāpati. Rakṣā, mother of Jāmbavān, was his sister.²

¹ Bhā. IX. 10. 19 & 44. ² Br. III. 7. 210-17; 51. 11.

Rkṣa (II)—a son of Ajamīḍha and Dhūminī, and father of Samvarana; pañcārṣeya.

Bhā. IX. 22. 3; M. 50. 19; 196. 50; Vā. 99. 214; Vi. IV. 19. 74-5.

Rkṣa (III)—the name of Vyāsa in the 24th (25th-Vi. P.) *dvāpara*; Śūli, the *avatār* of the Lord.

Vā. 23. 206; Vi. III. 3. 18.

Rkṣa (IV)—the son of Devātithi.

Vā. 99. 233.

Rkṣa (V)—a son of Purañjaya and father of Haryāśva.

Vi. IV. 19. 57-8.

Rkṣa (vi)—a son of Devātithi and father of Bhimasena.
VI. IV. 20. 6-7.

Rkṣas (i)—the mount where Atri performed penance for the birth of a son, a *kulaparvata* of Bhāratavarṣa.¹ To this Kṛṣṇa went in search of Prasenajit, also *Rkṣagiri* and *Rkṣaparvata* near the Narmadā;² rivers originating from.³

¹Bhā. IV 1. 17 ²Bhā. V. 19. 16; Br. II. 16 18, III. 70. 32, 71. 39; Va. 45 89; 85 31, VI. II 3 3 ³Va. 45. 101, 98-101.

Rkṣas (ii)—a vānara tribe, born of Mṛgamandā and Pulaha.

Br. III. 7 174, 319, 22. 22, 26. 30 & 34.

Rkṣagiri—See *Rkṣas*.

Bhā. V 19 16

Rkṣamandalam—the region of stars.

M. 125. 36; 246. 55.

Rkṣarajasa—(simply *Rkṣa*) is Jāmbavān.

Br III 1. 58, 71. 35.

Rkṣavanta—Mt. occupied by Jyāmagha, son of Rukmavaca; a *kulaparvata*.

M. 44. 27-32, 114. 17.

Rkṣāni—all of the moon; the road of *Rkṣas* in the mandalam

Va. 50 102, 53 69, 73

Rg Veda—imparted to Paila by Vyāsa. Paila arranged it in two parts and assigned them to Indrapramati and Bṛahmaka. The latter divided that into 4 ādikhas which were imparted respectively to Bodhya, Agnimātara, Pārākari, and Yājñavalkya. But Indrapramati gave it intact to his pupil

Māndūki who taught it to his son who in his turn to his son and so on.¹ Served as a horse for the chariot of Tripurāri.² Present with *pada* and *krama* in *Vārunī Yajña*.³ One *mātra*.⁴ Part of Viṣṇu.⁵

¹ Bhā. 1. 4. 21; Br. II. 34. 14-30; Vā. 32. 2; Vi. III. 4. 8, 13, 16-25. ² M. 133. 31. ³ Vā. 65. 24. ⁴ Vā. 26. 17.

⁵ Vi. V. 1. 37.

Rca (I)—the Brahmarśis superior to the clan of Pratyāngirasa; one learned in *Rk* becomes versed in the Vedas.

Vā. 66. 78.

Rca (II)—from the first face of Brahmā.

Vi. I. 5. 53.

Rca (III)—the son of Pratyāngirasa.

Vi. I. 15. 136.

Rcī (I)—the wife of Apravāna.

Br. III. 1. 94.

Rcī (II)—the wife of Anuha.

Vā. 99. 179.

Rcīka (I)—the son of Nāhuśi (Aurva) and father of Jamadagni by Satyavatī; the sage who married Gādhi's daughter by paying a price of a thousand white horses with one black ear. (See *Satyavatī*). A *mantrakṛt*¹ compared to Dhiṣṇi fire. Blessed his wife with a *caru* and his mother-in-law with another for the birth respectively of a Brāhmaṇa and a Kṣatriya son. His wife wrongly took that intended for her mother. She gave birth to Jamadagni and became converted as Kauśikī river;² father of two other sons Śunahṣepa and Śunahpuccha;³ had 100 sons who in turn had 1000 sons—all Bhārgavas.⁴

¹ Bhā. IX. 15. 5-11; Br. II. 13. 95; 32. 104; III. 1. 95; 25. 83.

² Br. III. 21. 19-22; 66. 37-40; IV. 7. 13, 34; Vā. 65. 93; 91. 66-86.

³ Vā. 91. 66, 92; Br. III. 66. 64. ⁴ Vā. 65. 92-95.

Rcika (ii)—a son of Śikhaṇḍī; an avatār in the eighteenth dvāpara.

Vā. 23. 183.

Rcika (iii)—a son of Sutāra the lord of the second dvāpara.

Vā. 23. 121.

Rcikatanaya (*Jamadagni*)—the sage presiding over the month of *Iya*.

Bhā. XII. 11. 43.

Rjadāsa—a son of Devaki and Vasudeva; killed by Kāṁsa.

VI. IV. 15. 26-7

Rjīṣah—the 18th Vedavyāsa.

Br. II. 35. 121. Bhā. IX. 24. 54.

Rjudāya—a son of Devaki killed by Kāṁsa.

Br. III. 71. 175.

Rjvī—a sakti.

Br. IV. 44. 75. —

Rna—is threefold for a dvija—to gods, to pitṛs and to sages.¹ Vasudeva is asked by sages to perform a sacrifice to please gods.²

¹ Vā. 77. 106, 108. 76 and 89; 110. 60, 111. 29 and 31. ² Bhā. X. 84. 39-40.

Rnatrtha—in the Narmada.

M. 191. 27.

R̥napramocanam—a *tīrtha* on the north of the Yamunā, and south of Prayāga.

M. 107. 20.

R̥namocanam—a *tīrtha* sacred to Pitṛs.

M. 22. 67.

R̥navat—a sage, not to have marital alliance with Viśvāmitras.

M. 198. 19.

R̥ta (i)—a son of Cāksuṣa Manu and Nādvalā.

Bhā. IV. 13. 16.

R̥ta (ii)—the son of Vijaya and father of Sunaka (Sunaya-Vi. P.).

Bhā. IX. 13. 25-26; Vā. 89. 22. Vi. IV. 5. 31.

R̥ta (iii)—a Tuṣita god.

Br. II. 36. 12.

R̥ta (iv)—a Sukha god.

Br. IV. 1. 18.

R̥ta (v)—the 12th Manu of the future.

M. 9. 36.

R̥ta (vi)—a son of Aṅgiras.

M. 196. 2.

R̥ta (vii)—one of the names of the third *Marut gana*.

Vā. 62. 43; 67. 126.

R̥tajit (i)—a Gandharva with the Śiśira sun.

Br. II. 23. 23.

Rtañjīt (ii)—a Marut of the second *gana*.

Br. III 5. 93, Va. 67. 124.

Rtañjīt (iii)—a *grāmanī* with the sun in the months of *Māsi* and *Pāñguni*.

Va. 52 22.

Rtañjīt (iv)—an Yakṣa, residing in the sun's chariot during *Māgha*.

VI. II. 10 16.

Rtañjaya—the name of Vyāsa in the eighteenth *dvāpara*. *Sikhandī*, the *avatār* of the lord.

Va. 23 181.

Rtathyas (*Sāradvatas*)—after king *Sāradvata*, belonging to the family of Gautama.

Va. 89 205.

Rtadhāman (i)—a name of Indra in the epoch of Rudrasāvarṇi.

Bhā. VIII. 13 28; Br. IV 1. 91.

Rtadhāman (ii)—a son of Kanaka and Karpikā.

Bhā. IX. 24. 44

Rtadhāman (iii)—the 13th Manu of the future.

M. 9 38.

Rtadhāman (iv)—Indra of the 12th or *Ritusūryava* Manu.

Va. 100 95.

Rtadhvaja (i)—see *Dyumat*.

Bhā. IX. 17. 6.

Rtadvaja (II)—a chief *siddha*. Goes about the world to impart knowledge.

Bhā. VI. 15. 15.

Rtadvaja (III)—the name of Pratardana.

Vi. IV. 8. 14.

Rtanā—a name of the Varṣanādi or ray of the sun.

Vā. 53. 20.

Rtam (I)—a god of Ābhūtarayas group.

Br. II. 36. 55.

Rtam (II)—a name for *samvatsara*, and *Rtus* from *Rtam*.

Vā. 30. 21.

Rtambharā—a R. of Plakṣadvipa.

Bhā. V. 20. 4.

Rtavāka—an Aṅgirasa and *mantrakṛt*.

Br. II. 32. 107.

Rtavrataś—a class of people in Śākadvīpa.

Bhā. V. 20. 27.

Rtasena—the Gandharva who presides over the month of *Saha*.

Bhā. XII. 11. 41.

Rtu (I)—a Sutapa god.

Br. IV. 1. 14.

Rtu (II)—an Amitābha god.

Br. IV. 1. 16.

P. 34

Rtu (iii)—wife Samattī, with the sun in the *Hemanta*
 Vā. 28 31, 52 16.

Rtu (iv)—one of the twenty Sutapa *ganas*.
 Vā. 100 15.

Rtus—six in number;¹ due to the movements of the sun;² representation of *pitrīs* and *pitāmahas*,³ sons of Brahmā;⁴ sons of Nimi;⁵ fathers of five ārtavas; considered as *pitāmahas* while ārtavas are *pitrīs*;⁶ duration of each, two months;⁷ three *rtus* make one *ayanam*,⁸ their locale, *māsa* and *ardhamāsa*,⁹ are Agni;¹⁰ prayed to in *śrāddha*,¹¹ sang and danced at the marriage of Umā;¹² characteristics of;¹³

¹Vā. 30 4, Br. II 13 4 ²Vā. 3 14; 23 106, 31 26; 62
 48, 68 38, Br. II 21 128, 153, 24 57 ³Br. II 13 8, 23 76,
 28 16-17, III 1. 59, 72, 80, Vā. 30 7 ⁴Br. II. 13 12. ⁵Br.
 II. 13 18 ⁶Br. II 13 18, 20, 23, Vā. 30 18, 24-25 ⁷Br. II.
 13 17. ⁸Br. II 13 114. ⁹Vā. 30. 12. ¹⁰M. 141. 14 and 57
¹¹M. 16 39 ¹²M. 154 492 ¹³M. 229. 13-20

Rtukalpa—the sixth kalpa.

Vā. 21. 30.

Rtukūlyā—a R. of the Mahendra hill.

Vā. 45. 106

Rtudhāman (i)—Sujyoti Agni; in *audambari*.

Br. II. 12. 24; Vā. 29 23.

Rtudhāman (ii)—Indra of the XIIth epoch of Manu.

VI. III. 2. 33

Rtudhvaja—a surname of Rudra.

Bhā. III. 12. 12.

Rtuparna—the son of Ayutāyus, and a friend of Nala.
 Taught Nala the secret of gambling and was in turn instruct-

ed in *Aśvavidyā*. Father of Sarvakāma: called a second Nala, (learnt the secrets of dice from Nala. Vi. P.).

Bhā. IX. 9. 17; Br. III. 63. 173; M. 12. 46; Vā. 88. 173-74; Vi. IV. 4. 37-8.

Rtuputra—the five ārtavas.

Vā. 31. 50.

Rtupravāhana—a Nadīputra and Dhiṣṇi Agni.

Vā. 29. 18. 26.

Rtumat—the pleasure garden of Varuṇa in the Trikūṭa hill.

Bhā. VIII. 2. 9.

Rturagni—a name of Samvatsara; brought forth sons, R̥tus; the latter ārtavas—all Pitṛs and Pitāmahas; the five years are *Prapitāmaha*s.

Vā. 56. 14-15.

Rtusāvarṇa—(Sāvarṇi) a son of Rudra, a son of the 12th period.

Vā. 100. 86.

Rteyu—a son of Raudrāśva and father of Rantibhāra.

Bhā. IX. 20. 4 & 6.

Rtesu—a son of Raudrāśva and father of Antināra.

Vi. IV. 19. 2-3.

Rtvik—the karma performed with a view to attain fruits; the performer has a round of births and deaths (*śmaśānam*); even sages were desirous of offspring in the *dvāpara*.

Vā. 50. 210-6.

R̥thu—a rājaṛṣi becoming a Brāhmaṇa.

Vā. 91. 116.

R̥ddhi (i)—the wife of Kubera, a *Brahmakalā*; mother of Nalakūbara.

Br. III. 8. 46, IV. 35. 94, Vā. 70. 41.

R̥ddhi (ii)—a deity attendant on Viñayaka.

M. 260. 55.

R̥viduṣī—a tākti.

Br. IV. 44. 85.

*R̥bhava*s—one of the five groups of gods of Cākṣusā epoch.

M. 9. 24.

R̥bhu (i)—a son of Brahmā, one of the first two created, the other Sanatkumāra; a *siddha* who knows the māyā of Hari¹. A resident of Tapoloka;² teacher of Nidāgha, imparted to him the essence of true knowledge after partaking of meals with him; once again met Nidāgha after 1000 years; initiated him into the mysteries of Advaita and disappeared.³

¹ Bhā. II. 7. 43, IV. 8. 1, VI. 15. 12; Vā. 9. 106, 24. 79
² Br. III. 38. 6; IV. 2. 24, 35 and 214, Vā. 101. 26, 37 and 212, VI. 25. 92. ³ VI. II. 15. 2-34, 16 (whole).

R̥bhu (ii)—heard the Viñnu Purāna from Brahmā, communicated to Priyavrata.

VI. VI. 8. 43

R̥bus (i)—a class of gods resident in Bhuvarloka¹ specially created by Bṛigu to put down the *Pramatha* and other *ganas* in the sacrifice of Dakṣa. Followers of Indra;² of Cākṣusā epoch.³

¹ Vā. 101. 30. ² Bhā. IV. 4. 33, VI. 7. 2, 10. 17 ³ M. 9. 24.

R̥bhus (ii)—gods of the Vaivasvata epoch, came to Dvārakā with other gods to ask Kṛṣṇa to go back to Vai-kunṭha.

Bhā. VIII. 13. 4; XI. 6. 2.

R̥śabha (i)—a sage about whose welfare Arjuna is asked by Yudhiṣṭhīra.

Bhā. I. 14. 31.

R̥śabha (ii)—a follower of Vṛtra in his battle with Indra.

Bhā. VI. 10. 19.

R̥śabha (iii)—a son of Indra and Paulomī.

Bhā. VI. 18. 7.

R̥śabha (iv)—a manifestation of Hari in Dakṣasāvarṇī epoch. Born of Āyuṣmat and Ambudhārā; engaged in *dhyānamārga*.

Bhā. VIII. 13. 20; Vā. 23. 143, 146.

R̥śabha (v)—a son of Kuśāgra, and father of Satyahita.

Bhā. IX. 22. 6-7. Vā. 99. 223.

R̥śabha (vi)—a playmate of Kṛṣṇa.

Bhā. X. 22. 31.

R̥śabha (vii)—identified with the sun.

Bhā. XII. 6. 68.

R̥śabha (viii)—the son of Nābhi and Sudevī (Meru-devī according to Vi., Vā. & Br. P.) An *avatār* of Viṣṇu, eldest of all Kṣatra. A *Paramahamsa*. Had a hundred sons of whom Bharata was the eldest.¹ Nine of these became rulers of the nine *dvīpas* of the world. Eightyone

of them became addicted to *Karma tantra*, and the remainder nine became sages² Indra grew jealous of him and stopped rains in his kingdom Ajanabha. But R̄ṣabha, invoked rains by yogic powers³ As king, married Jayanti, bestowed on him by Indra, who gave birth to 100 sons. Under R̄ṣabha, his kingdom flowed with milk and honey. Once he wanted to control Brahmāvarta and proclaimed the importance of self-control and discipline to his sons and to the world at large Installed Bharata on the throne, renounced life and became a wandering mendicant. Finding the world opposed to his yoga practice he adopted the vow of a python (*ājagaram*) by which he ate, chewed, drank and passed water all lying down. By his yogic powers he wandered through Koṅka, Venka, Kuṭaka, S Karmāṭa, and was consumed by forest-fire. By listening to his story, devotion to Hari was increased. His path was followed by Sumati,⁴ took to the third *āśrama* at Pulaha's hermitage and lived there until his death⁵

¹ Br. II. 14. 60-62, Bhā. II. 7. 10, XI 4. 17, VI II. 1. 27,
Va. 33 50-51. ²Bhā. XI. 2. 15-20 ³In. V. 3 (whole); 4. 1-3.
⁴Ib. V. 4 8-19; chap 5 (whole); 6. 6-19, 15. 1, Va. 33 51 ⁵VI. II.
1. 28-31.

R̄ṣabha (ix)—a son of Angiras, and a sage of the Svārocīṣa epoch; a *mantrakṛt*.

Br. III. 36 17; Va. 59 100

R̄ṣabha (x)—a son of Sudhanvan.

Va. 65. 102.

R̄ṣabha (xi)—a dānava with *manuṣya dharma*.

Va. 68. 15.

R̄ṣabha (xii)—a *r̄tvik* at Brahmā's *yajñā*.

Va. 106. 37.

Rśabha (xiii)—a mountain on the north base of Meru but in Bhāratavarṣa; sacred to Hari and visited by Balarāma;¹ entered the sea.²

¹ Bhā. V. 16. 26; 19. 16; X. 79. 15; M. 163. 78; Vi. II. 2. 30.
² M. 121. 72; Br. II. 18. 75.

Rśabha (xiv)—an elephant at one of the four cardinal points to maintain the balance of the worlds.

Bhā. V. 20. 39.

Rśabha (xv)—*svara* (auspicious), when heard by a king starting on an expedition; the second of the seven notes of the Hindu gamut.

M. 243. 21; Vā. 21. 34; 86. 37.

Rśabha (xvi)—the fifteenth *kalpa*; here came into being *Rśabhasvara*.

Vā. 21. 33-34.

Rśabha (xvii)—another name for the Sumanā hill of Plakṣadvīpa.

Vā. 42. 19; 49. 11.

Rśabhas—a class of people in Krauñcadvīpa.

Bhā. V. 20. 22.

Rśabhā (i)—a R. from Vindhya hills.

M. 114. 27.

Rśabhā (ii)—a R. from the Ketumāla country.

Vā. 44. 19.

Rśā—a daughter of Krodhavaśā, and a wife of Pulaha. Had five daughters after whom came the *Maina gāṇa*.

Br. III. 7. 172 & 413; Vā. 69. 289-291.

Rṣi (ety.)—got the *mantras* by the pupil of the eye, by observation, by accident and by past and future events. Five groups are distinguished—*avyaktātmā*, *mahāntmā*, (also *mahātmā*), *ahamkārtmā*, *bhūtātmā* and *Indriyātmā*; also *Brahmṛsis*, *devṛsis*, *Rājṛsis*, *mahaṛsis*, *saptṛsis*, *Rṣikas*—all *mantravits*.¹

Milked the cow Earth when Soma acted as calf, Brhaspati was the milkman, the vessel being the Vedas and the essence *tapas*,² cursed by Mahādeva in the Svāyambhuva epoch and freed from it in the Valvasvata.³

Agnihotra Rṣis procreate for the world and establish *Dharma* in it, live in the *Pitṛyāna*. *Gṛhamedhi Rṣis*, 88,000, live in the southern path of the sun till the end of the world,⁴ quality of immanence in them, kinds of,⁵ place of 8000 sages.⁶

¹ Br. II. 32. 70-95; 33. 32, 34, 35. 89 & 95, M. 123. 29, 143
81-89 Vā. 59-87. ² M. 10. 16-7 ³ M. 195. 3 ⁴ M. 124. 98-100, 102-4
⁵ Vā. 5. 35, 49. 126, 59. 63 ⁶ Br. II. 7. 180

Rṣi—*Paramaṛṣi*, *Rṣitā*, *Mahaṛsi*, *Rṣikas*, *Rṣiputrakas*, *Śrutiṛṣis* and *Rṣīḍti*, ety. of.

Vā. 59. 78-87

Rṣi—blessed Pṛthu.¹ Divine ascetics.² Went to Dvārakā to see Kṛṣṇa.³ Sing in praise of the sun.⁴ Born in the form of cows when Hari manifested himself as Kṛṣṇa.⁵ (See *Rṣi*). The seven of the Valvasvata epoch were Viśvāmitra, Jamadagni, Bharadvāja, Saradvān, Atri, Vasumān, Vatsāra-Kasyapa.⁶ Relations of, with gods and Pitṛs.⁷

¹ Bhā. IV. 15. 19; 19. 18 ² Ib. III. 20. 52-3, VII. 8. 87 and
43, VIII. 5. 39, 14. 8, X. 72. 8, 74. 37 ³ Ib. XI. 6. 3. ⁴ Ib. XII.
11. 47 ⁵ Ib. X. 1. 23 [1]. ⁶ Vā. 64. 24-28. ⁷ Ib. 62. 21.

Rṣi(I)kas (1)—a kingdom watered by Hlādinī.

¹ Br. II. 18. 54, M. 121. 53,

Rṣi(i)kas (ii)—(see *Rṣikas*).¹ Sons of sages by several union.²

¹ Br. II. 32. 91 & 103; 33. 27; Vā. 47. 51. ² M. 145. 86; Vā. 59. 84-94.

Rṣikanyā—a *tīrtham* on the Narmadā.

M. 194. 14.

Rṣikā—a R. originating from the Śuktimatī.

Vā. 45. 107.

Rṣikulyā—a R. in Bhāratavarṣa from the Śuktimat hill. (Mahendra—Br., M. and Vi. P.).

Bhā. V. 19. 18; Br. II. 16. 37-38; M. 114. 31; Vi. II. 3. 13-14.

Rṣija—a *mantrakṛt*; son of Surūpā and a gotrakāra.

M. 145. 105; 196. 4.

Rṣitīrtham—a place on the Narmadā. Here Trṇabindu got rid of his curse.

M. 191. 22; 193. 13-4.

Rṣiputras—rearrange the Vedas as *mantras* and *Brāhmaṇas*, and *svara* and *varṇa*.

Vā. 58. 12; 59. 84 and 86.

Rṣiputrakas—sons of Rṣikas—composers of *Brāhmaṇas* and the *Kalpa*; authors of *Dharmaśāstras*;¹ modify the Vedic texts by introducing changes.²

¹ Br. II. 32. 93; 31. 12, 22; M. 145. 87. ² Vā. 58. 12; 59. 84-86.

Rṣiprakṛtis—three, *Brahmarsi*, *Devarṣi* and *Rājarsi*.

Vā. 61. 80; Vi. III. 6. 29.

P. 35

Rājodao—a son of Devaki and Vasudeva, killed by Kārṣṇa.

M. 48 18

Rājvat—Pañcārṣeya.

M. 198 50

Rāya—the son of Devātīthi, and father of Dilipa.

Bhā. IX. 22. 11.

Rāyanta—the son of Upadānavi

M. 49 10

Rāyamūka—a hill in Bhāratavarṣa.

Bhā. V. 19. 16.

Rāvavat—a mt. from which several rivers originate

M. 114 23-26

Rāyaśṛṅga (i)—a sage of the eighth manvantara.

Bhā. VIII. 13. 15, VI. III. 2. 17.

Rāyaśṛṅga (Kātyāpa) (ii)—married Sāntā, the adopted daughter of Romapāda. Superintended the *īḍi* of Daśaratha to propitiate Indra and blessed Daśaratha with issue.¹ The son of a deer, became the plaything of dance, song, etc.² Gave son Caturāṅga to Lompāda-Daśaratha.³ Blessed his son with a son,⁴ one of the seven sages.⁵

¹Bhā. IX. 23. 8-10 ²Ib XI. 8. 18 ³M. 48 96 ⁴VII.
99 104. ⁵VII. 100. 11.

L

Lekhārikā—a sakti

Br. IV. 44. 85.

E

Eka—the son of Raya.

Bha. IX. 15. 2.

Ekakarṇas—the kingdom of.

M. 121. 53.

Ekacakra—a son of Danu.

Bhā. VI. 6. 31; Br. III. 6. 7; M. 6. 19; Vā. 68. 7; Vi. I. 21. 5.

Ekachatra—‘one umbrella’ of Mahāpadma.

Br. III. 74. 140.

Ekajāti—Śūdras.

M. 227. 72, 82.

Ekata—a son of Brahmā; came to see Kṛṣṇa at Syaman-tapañcaka.

Bhā. X. 84. 5.

Ekadanta—an attribute of Vighneśa.

Br. III. 42. 8, 39; IV. 44. 66.

Ekaparṇā—one of the three daughters of Menā and Himavān; wife of Asita (Sita—M. P.) and mother of Devala; performed penance under a banyan tree; lived on a single leaf once in every 2000 years.

Vā. 72. 7; Br. III. 8. 32; 9. 3; 10. 8, 11; M. 13. 8-9; Vā. 70. 27; 71. 4; 72. 9, 11, 17.

Ekapāṭalā—One of the three daughters of Himavān and Menā; wife of Jaigīṣavya. Their mindborn sons were Śankha and Likhita. Performed penance under the wood of *cerasus puddam*; lived on a *pāṭala* once in every 2000 years.

Br. III. 9. 3; 10. 8 & 20, 21; Vā. 71. 4; 72. 7-10, 18-9.

Ekapāda (i)—a Bhairava god.

Br IV 20 82.

Ekapāda (ii)—a name of Vighneśa.

Br IV 44. 68.

Ekapādātmikā—a *sakti*.

Br IV. 44. 85.

Ekapṛthagala—a name of the king of the Yakṣas.

Vā. 41. 8.

Ekarājyam—in the Sankadvipam.

Vā. 48 31.

Ekarāṭ—one becomes such by reciting *Septārcīpa* in a *śraddha*, also by princely gifts on that occasion¹. Prācina-barhis was one² Sārvabheuma, son of Suvarman as,³ Mahāpadma as.⁴

¹Vā. 74. 30 ²Br. II. 37. 25, III. 16. 57, Vā. 63. 24. ³Vā. 99. 186. ⁴Br. III. 74. 140.

Ekalavya—King of Niṣadas; was stationed by Jarāsandha at the southern gate of Mathurā, and again on the southern gate during the seige of Gomanta;¹ brought up by hunters.²

¹Bhā. X. 50 11[4], 52. 11[8]; Br. III. 71. 190. ²Vā. 96. 187.

Ekalas—thirteen in number; lords of minor kingdoms; (Wilson's *Mekalā*).

Vā. IV 24. 58.

Ekalitgas—kings (thirty-two) contemporaneous with the ten Śītunāgas

Br. III. 74. 137

Ekavimśam—a Sāma.

Vā. 9. 51.

Ekavīrā—the goddess enshrined at Sahya hill; a mother goddess.

M. 13. 40: 179. 17.

Ekaśringa—a hill south of the Mānasa.

Vā. 36. 24.

Ekaśrṅgā—the queen of Śukra, formerly *Yogotpatti*, the *pitr kanyā*.

Br. III. 10. 86-87.

Ekākṣa—a Dānava with *manuṣya-dharma*.

Br. III. 6. 15; Vā. 68. 15.

Ekākṣā—a R. of the Ketumāla country.

Vā. 44. 20.

Ekākṣī—a mindborn mother.

M. 179. 25.

Ekādaśaratha—the son of Daśaratha, and father of Śakuni.

Br. III. 70. 44; Vā. 95. 43.

Ekādaśīvrata—observed by Nanda.

Bhā. X. 28. 1.

Ekānaṅgā—came to see Kṛṣṇa and Satyabhāmā returning from Indra's Court.

Bhā. X. [67 (V) 50].

Ekdāmrānilaya (of Siva)—is Kāñci; during his separation from Pārvatī, Siva sat under the dmra tree, and through Lalitā's grace, was formally married to Pārvatī, when he went to Kailāsa.

Br IV 5 7, 40 37-45, 44. 94

Ekāmbhakam—a tirtha sacred to the goddess Kirtimati—sacred to Pitrs.

M. 13. 29; 22. 51.

Ekāyana—Ārṣeyaspravara (Bhārgavas)

M. 195. 43.

Ekdra—the 11th Manu from the 11th face of the fourteen faced deva of *Pisanga* colour.

Va. 26 43

Ekdārnava—a condition of deluge when Brahmā emerges out of the waters, enveloping the universe. The Lord becomes *Avyakta*, now is the avatār of Hamsa-Nārāyaṇa,¹ full of darkness, of 1000 *devavargas* or years.²

1 Br IV 1. 173, 181, 234, M. 166 17, 187. 1 & 48, Va. 100
179 2 Va. 23 110; 24, 8, 28-7

Ekdārṣeyas—one of the eleven *Vasiṣṭha* branches.

Va. 70 90

Ekdāyaka—the final form attained in Brahma-loka by Virajā, the mindborn daughter of Ājyapa Manes.

M. 15. 24.

Ekoddistam—to be performed every year, for this only three *pindas* are prescribed; details of ritual.

M. 18. 1 & 25; VI. III. 13 23, 40

Erakas—the grass growing on the seashore, supposed to be grown out of the particles of the *musala* given birth to

by Sāmba and thrown into the sea by the order of the Yādava king.

Bhā. XI. 1. 22.

Elaka—a *tīrtham* sacred to Pitṛs.

M. 22. 53.

Elāpa(u)tra (i)—a 1000 headed Nāga; living with the sun for a part of the year; in the month of *Nabha*.

Bhā. XII. 11. 37; Br. II. 23. 9; M. 6. 40; 126. 10; Vi. II. 10. 9.

Elāpatra (ii)—a Kādraveya Nāga.

Br. III. 7. 34.

Elāparna—the Nāga with the sun in *Nabha* and *Nabhasya* (*Āvaṇi* and *Puraṭṭāśi*).

Vā. 52. 10.

Elāputra—heard the *Viṣṇu Purāṇa* from Kambala and narrated it to Vedaśiras who went to Pātāla.

Vi. VI. 8. 47-8.

Elāpuram—a *tīrtham* sacred to Pitṛs.

M. 22. 50.

Elāmukha—a reptile of Pātāla.

M. 163. 56.

Ai

Aikāra—the 12th face of the fourteen faced Manu;
piśāṅga of ashy colour.

Vā. 26. 44

Aikyastvarūpini—*a sakti*.

Br. IV 20. 18.

Aikṣvākī (i)—the queen of Jantu. Her son was Sūra.

M. 44. 45, 46 1.

Aikṣvākī (ii)—married Anādhṛṣṭi. Her son was Satrughna.

M. 46 24.

Aikṣvākī (iii)—the wife of Purūrvava, son of Satva.

Vā. 95 47

Aikṣvākus—Born in the family of Bṛhadbala and ending with Sumitra. Twenty-seven kings contemporaries of ten Śīlāṇigas.¹ These are Bṛhadbala, Urukṣaya, Vatsadroha, Prativyoma, Divikara, Sahadeva, Dhruvāśva, Pratipātva, Supratipa, Marudeva, Sunakṣatra, Kinnarāśva, Antarikṣa, Suṣeṇa, Sumitra, Bṛhadrāja, Kṛtamjaya, Raṇejaya, Sañjaya, Śākyā, Suddhauḍana, Siddhārtha, Prasenajit, Kṣudraka, Kulaka, Suratha and Sumitra.²

Went with Devāpi to Kalāpagrāma—the future founders of Kṣatra in the 29th Caturyuga.³

¹ Br. III. 74. 104 & 138 ² M. 271. 4-14 ³ M. 273. 56-7.

Aīda (Aīla)—Purūrvavas (s.v.) son of Ila—an Ikṣvāku and a rājāṛṣi;¹ family of.²

¹ Vā. 2. 20; 32, 47. 56 1, 3, 91. ² Ib. 51, 86

Aidabila—a name for Kubera; the king of Paulastya Rākṣasas, Yakṣas and their sons and grandsons who were against Vedas and Yajñas.

Vā. 70. 54.

Aidavida (I)—the son of Daśaratha, and father of Viśvasaha.

Bhā. IX. 9. 41.

Aidavida (II)—a Paulastya Rākṣasa.

Br. III. 8. 60.

Aidhana—a god of Abhūtarayas group.

Br. II. 36. 55.

Aindra—a division of the day;¹ the direction.²

¹ Vā. 66. 41. ² Vā. 111. 40.

Aindra-Iṣṭi—performed by Yuvanāśva for the birth of a son.

Bhā. IX. 6. 26.

Aindrī—Indra's town; Amarāvatī.

Bhā. X. 89. 44.

Airāṇḍītirtham—on the Narmadā; the confluence of the Airāṇḍī with the Narmadā is deemed very sacred.

M. 191. 42-7 : 193. 65.

Āirāvata (I)—a species of white elephants with four tusks;¹ the elephant of Indra.² Lord of elephants; travelling in the sun's chariot during the month of Kārtikā,³ Indra rode on, to see Kṛṣṇa;⁴ defeated by Garuḍa in a fight between Kṛṣṇa and Indra.⁵

¹ Bhā., X. 59. 37. ² Vi. I. 9. 7, 25; 22. 5. ³ Vi. II. 10. 12.

⁴ Vi. V. 12. 2, 13 and 25; 29. 1. ⁵ Vi. V. 30. 66.

P. 36

Airāvata (II)—the Nāga presiding over the month of Tapasya (*Phalguna*),¹ with the sun in the *sarat*.²

¹Bhā. XII. 11. 40, Br II. 23. 3 and 14, III. 7 83 and 327, M. 6 39; 126. 15 Vā. 52 14; 69. 70

Airāvata (III)—Bhauvana got hold of the sun's *anda-kapāla* and sang the *Rathantara* portion of Sāmagāna when an elephant appeared given to Irāvati as son. Hence Airāvata the vehicle of Indra—the first king among elephants,³ fourteen tusks,⁴ Indra's mount, defeated by Vṛtra,⁵ came out of the *amṛtamathana*,⁶ sacred.⁷

¹Vā. 69 209-11, M. 8. 7 ²Bhā. VI. 11. 11, M. 133. 10, 177. 48. ³Bhā. VIII. 8 4, X. 25 7 ⁴Ib VIII. 8. 4 ⁵Bhā. XI. 16. 17.

Airāvatam—the *uttarasthānam*, has three roads or vithis.

Vā. 60 47-46.

Airāvati—R. A beautiful stream originating from the Himalayas, likened to a lady; served daily by Indra;¹ the region surrounding its source described.²

¹M. 114. 21; 115. 18-19; 116. 1-25 ²M. 118. 2-70

Airāvatisvīth.—Here are the constellations Puṣya, Aslesā and Aditya (*Punarvasu-Vā. P*); in the *uttaramārga* of the sun.

Br. III. 3. 48, M. 124. 52 & 55, Vā. 66. 48.

Airāvana—a son of Irāvati—the vehicle of Indra, also Irāvata.

Br. III. 7. 292 & 326.

Aila (Aīḍa)—surname of Purūravas; son of Budha and grandson of Soma; got six sons through Urvāśi; Aila to Kṣemaka, the last king of the lunar race, 100 branches of

Bhā. II. 7 44, Br. II. 28. 1-2, III. 74. 245 Vā. 1. 106, 85. 17, 90. 45, 91. 10; 99 266, 432, and 451; VI. III. 14. 11.

Ailapatra—a nāga.

Vā. 69. 70.

Ailavila—another name for Kubera.

Br. III. 7. 331; Vā. 69. 216.

Ailika—a Bhārgava gotrakara.

M. 195. 20.

Ailīna—a son of Apratiratha; father of four sons, Duṣyanta and others.

Vi. IV. 19. 8-9.

Aiśvara—a Parā gaṇa god.

Br. IV. 1. 57.

Aiśvaryam—eightfold: *aṇimā* and others; of kings in Tretāyuga; they are *animā*, *laghimā*, *mahimā*, *prāpti*, *prākāmyam*, *Īśītvam*, *vaśītvam*, and *kāmāvasāyitā* (*garimā*); from these come three other kinds of *aiśvarya*:—*sāvadyam*, *niravadyam* and *sūkṣmam*.

Br. II. 27. 127; M. 142. 68; Vā. 13. 2-6; 102. 97; 54. 52.

Aiśvarya-kāriṇī—a śakti.

Br. IV. 44. 85.

Aiśvaryasamgraha—a gaṇa belonging to Rohita Prajāpati.

Vā. 100. 61.

O

Okāra—from the thirteenth face of the fourteen-faced deva of five colours, three *akṣaras*, three *varnas*, *tridevam*, three *mātras*, three *yogas*.

Vā. 26 15, 22, 24, 45, 32. 1, 54. 6.

Oghavat (i)—son of Pratika. Had a son of the same name.

Bhā. IX. 2. 18.

Oghavat (ii)—son of Oghavat I.

Bhā. IX. 2. 18.

Oghavati—daughter of Oghavat I; wife of Sudarśana.

Bhā. IX. 2. 18.

Oja—a son of Kṛṣṇa and Mādri.

Bhā. X. 61. 15.

Ojas (i)—created by Brahmā from his mouth.

VL 1. 5. 48.

Ojas (ii)—the Yakṣa presiding over the month of *Mādhyava*.

Bhā. XII. 11. 34.

Ojūpha—a Pṛthuka god.

Br. II. 36. 73.

Ondras—the kingdom of.

M. 183. 73

Om—by protection;¹ a yogi is said to be of Aumkāra.²

¹ Vā. 5. 37; 25. 84; 30. 229. ²Vā. 19. 43.

Omkāra—the symbol of Brahman;¹ served as a prop for the chariot of Tripurārī.²

¹ Br. II. 25. 63; IV. 36. 15. ²M. 133. 34-5.

Omkāraprāpti—characteristic of; this is *trimātrā* with consonant and vowel; *Om* placed in the head resembles the moving of ants in the body; *Praṇava* is bow, *ātmā* arrow, *Brahma*, the aim to be shot at, without faltering; *Om* is three Vedas, three worlds, three fires, the three steps of Viṣṇu; *Akāra* is *Akṣara*, *Ukāra* is *Svarita*, *Makāra* is *pluta*; its head is heaven; more efficacious if performed monthly for many years than sacrifices like *Aśvamedha*; a hymn to Rudra.

Vā. 20. 1-9, 32-33.

Omkārabhavana—a place sacred for performing śrādhas,¹ a tīrtham on the Narmadā.²

¹ Br. III. 13. 70; Vā. 77. 68. ²M. 22. 27; 186. 2; 195. 1.

Oṣakāra—the sixth face of the fourteen faced God giving rise to *Vijaya*.

Vā. 26. 38.

Oṣadhi—a goddess enshrined at Uttarakuru.

M. 13. 50.

Oṣadhijah (*grāmya* 16) kinds of corn; *vrīhi* (a kind of rice), *yava* (barley), *godhūmā* (wheat), *aṇu* (a small grain), *tila* (sesamum seeds), *priyaṅgu* (long pepper: saffron), *udāra* (a sort of grain), *kāruṣa* (a kind of sesamum), *vīti-naka māṣa* (beans), *mudga* (a kind of kidney-bean), *masūra* (kind of pulse), *niśpāva* (a kind of pulse), *kulut-thika* (horse gram) etc.¹

Unsown and unploughed; 14 kinds; wild and good variety; when these got exhausted and the world was in a state of hunger and sadness, Brahmā milked the earth with seeds; 17 good varieties except the 14; coming in of cultivation and the name *vārtā*; for names see the text.² Same as the lord of.³

¹ V&L 8 150; VI. I. 6. 22-6. ² Br II. 7 126, 128, 138, 148,
VI. I. 5. 50 ³ Br II. 10 62.

Oṣadhipraṣthanagara—a city on the Himalayas.

Br IV 30 96.

Oṣadhīśa—the moon as the lord of the plants.

M. 23 13

Oṣādī—the wife of Bhava; son was Uśanas.

V&L 27. 50.

Au

Aukāravarna—from the fourteenth face of the fourteen-faced Sāvarṇī Manu.

Vā. 26. 46.

Aukṣi—ārṣeya pravara (Bhārgavas).

M. 195. 43.

Augajas—a mantrakṛt and of Aṅgirasa branch.

Vā. 59. 102.

Augrasenī—the daughter of Ugrasena, and wife of Akrūra.

Br. III. 71. 113.

Aughavati—a R. sacred to Pitṛs.

M. 22. 71.

Auṅka—a son of Bala.

Vā. 88. 205.

Auceyu—a son of Bhadrāśva.

M. 49. 5.

Auṇḍras—a tribe.

M. 114. 52.

Autkacea—a Rākṣasa clan after the name Utkaca.

Br. III. 7. 140.

Autkārṣṭeya—a Rākṣasa clan after Utkṛṣṭa.

Br. III. 7. 140.

Auttama—see under *Manu*;¹ devatas of;² sons of;³ kṣatriya-pranetārah.

¹ M. 3 47, Vā. 62. 3. ² Vā. 62. 23-33. ³ Vā. 62. 34-35, 38.

Auttānapāda—on the left cheek of Śītumāra.

Br. II. 23. 102.

Autthānikakautuka—a festivity connected with the child's first turning in bed, celebrated for Kṛṣṇa.

Bhā. X. 7. 4, 5-6.

Audambari—a place of R̥tudhāmāgni

Br. II. 12. 24, Vā. 29 23.

Audakas—water fowls, of Tamrā line.

Vl. I. 21. 17.

Audārya—a son of Angirasa.

Vā. 65 105

Audumbaras—a class of seers

Bhā. III. 12. 43

Audgāt̄ram—the *Sāmans* uttered by *Udgāt̄a* in an *yajñā*.

Vl. III. 4. 12.

Audbhūdam—the hill on shore of the river Kṛtamāla.

Br. III. 35. 17.

Aupagava—a Vāsiṣṭha.

M. 200 2.

Aupagavi—name of Uddhava.

Bhā. III. 4. 27

Aupadharmanyam—propagated by the Lord for misleading Asuras and other evil doers.

Bhā. II. 7. 37.

Aupamanyu—a *r̄tvik* at the *yajña* of Brahmā.

Vā. 106. 39.

Aupamanyus—a Vāsiṣṭha clan of sages.

Br. III. 8. 98; M. 200. 11.

Aupalomas—Ekārṣeyas.

M. 200. 3.

Aupasthala—Trayārṣeya (Vāsiṣṭha).

M. 200. 14.

Aupahāvās—Trayārṣeyas (Viśvāmitra).

M. 198. 5.

Aurasas—a tribe near the Gāndhāra region.

M. 121. 46.

Aurva (1)—a son born of Apravāṇa (Apruvat-Matsya P.) and R̄cī, being born from her thigh. Father of R̄cīka. Jamadagni was his grandson; a *mantrakṛt* and sage.¹ Sagara who had no son visited his hermitage with his two wives and was blessed for sons. Present at Sagara's *Aśvamedha* and other sacrifices and taught him the path to salvation;² spoke to Sagara on the mode of worshipping Viṣṇu;³ on *Varṇadharma*;⁴ on *Āśramadharma*;⁵ on rituals;⁶ on the duties of the householder;⁷ on funeral rites;⁸ on the *Śrāddha*;⁹ pre-

¹ Br. III. 1. 95; II. 32. 105; 38. 27; M. 195. 15-16; Vā. 59. 96; 65. 92. ² Bhā. IX. 8. 8 & 31; Br. III. 34. 2; 50. 29-58; 51. 1-41; 52. 37; 55. 3; 63. 122, 133-4; Vā. 88. 123, 132-4; Vi. IV. 3. 29, 37.

³ M. 12. 40; Vi. III. 8. 6-19. ⁴ Vi. III. 8. 20-40. ⁵ Ib. ch. 9 (whole).

⁶ Ib. ch. 10 (whole). ⁷ Ib. chapters 11-12. ⁸ Ib. chapter 13 (whole).

⁹ Ib. chapters 14-16: 17. 1.

vented the pregnant queen of Bāhu(ka) from committing *sati*,¹⁰ and the posthumous son Sagara brought up in his hermitage to whom he did all *samskaras*. Was visited and revisited by Parasturāma.¹¹ Phalgunanta took refuge near his hermitage,¹² extinguished the Tālajangha line.¹³ Came to see Parīkṣit practising *prāyopavesa*.¹⁴ A description of his hermitage.¹⁵ A sage of the Svārocīsa epoch, and one of the five Pravaras of Bhārgava gotra.¹⁶

¹⁰Bhā. IX. 8 3, VI. IV 3 29-37 ¹¹Br. III. 21. 35; 25. 81;
VI. IV 3 38. ¹²Br. III. 47. 79-87. ¹³Bhā. IX. 23. 28. ¹⁴Bhā.
I. 19 10 ¹⁵Br. III. 50 34-45. ¹⁶M. O. 8, 195. 29

Aurva (ii)—(*Samvartaka*, *Vaḍavāmukha* s.v.). Hari took this form of fire and drank the waters of the sea;¹ Brahmā fixed him in the *Vaḍavāmukha* ocean; celebrated for *Aurvīmāyā* (s.v.)²

¹Br. II. 18 80; III. 72. 17, M. 2. 5, Vā. 47 76. ²M. 121.
77, 175 18, 58-72

Aurvaseya—a son of Purūravas, became king, father of Nahuṣa; he was a dhārmic king and the sages performed a great sacrifice, the assembly looked like that of Indra when the Gandharvas sang, the Apsaras danced, the sages entered into debates and delivered sermons of all kinds

Vā. 2. 23-36.

Aurvī-Māyā—used by Maya to dispel the darkness of Tāmasastra, earned by Hiranyakashipu from Aurva in the Tārakāmaya war.

M. 175. 20-71.

Auśanasam—a tirtham sacred to Pitṛs.

M. 22. 31.

Auṭṭhas—a sage by *garbha*.

Vā. 59 90, 93.

Auśīraparvata—the hill noted for *śrāddha* and *yajña* performance; here grow all trees which could be used for *yajñas*.

Br. III. 13. 29; Vā. 77. 29-31.

Auśadhātmikā—a *śakti*.

Br. IV. 44. 85.

Auśtakarṇa—a kingdom watered by Hlādīnī.

Br. II. 18. 54.

Ka

Ka (I)—the Lord of Creatures: The Great Puruṣa.

Bhā. II. 1. 32, III. 8. 19, VIII. 5. 39, VA. 4. 43.

Ka (II)—a name of Brahmā.

Bhā. X. 13. 18, 14. 2, 85. 47

Kamka (I)—a hill of Śālmalidvīpa.

Br. II. 19. 39

Kamka (II)—a son of Ugrasena

Br. III. 71. 133

Kātkamudga—a Śrutarṣi.

Br. II. 33. 10

Kāmkā—a daughter of Ugrasena.

Br. III. 71. 134.

Kāmsa (I)—the eldest son of Ugrasena¹ and brother (cousin-Vd. P.) of Devakī. Took part in the festivities connected with the marriage of Devakī and Vasudeva, when he heard a voice from air that her eighth son would kill him. He at once drew his sword to slay Devakī when Vasudeva entreated him to spare her life promising to give him all her sons. To this he agreed. He did not take notice even of the first boy. Subsequently Nārada confirmed what he heard from the welkin. So he killed all her sons and put her and Vasudeva in jail. He waited for the seventh and was particularly afraid of the eighth. Being informed of the birth of a girl, and without listening to his sister's appeal to spare the baby, he dashed it against a stone. It flew heavenwards and said that the baby born to vanquish him

was safe. Disheartened, Kāṁsa let Vasudeva and Devakī free. Consulted his ministers who advised him to kill all infants in the kingdom, and to hurt all Brāhmaṇas and cows, the root cause of Hari's *dharma*. Messengers were sent out on this mission.²

An incarnation of Kālanemi. Threw his father Ugrasena in prison and assumed regal administration.³ Encouraged by his Asura friends such as Pralamba and Baka, as also by the Māgadhan king, he tyrannized the Yadus who left the land for other countries like Kuru, Pāñcāla and others. The Brāhmaṇas were afraid of him.⁴

Heard from Nārada that Kṛṣṇa and Balarāma were Vasudeva's sons; when he went to slay Vasudeva, Nārada prevented him from it. He then threw Vasudeva and his wife in prison. He summoned his councillors and asked the Mallas, Cāṇūra and Muṣṭika to get ready for a wrestling match with Kṛṣṇa and Rāma; ordered his mahout to station the State Elephant at the gate of the enclosure (*Rāṅga*) and get Kṛṣṇa and Rāma trampled under its feet; when he was asked why he was out to kill those two boys, he narrated the story of his mother once going in the garden thinking of her husband Ugrasena. Then a Gandharva Drumila personated Ugrasena. Discovering that he was not her husband, she asked him in wrath who he was. He tried to console her saying that she would give birth to a heroic son. The chaste lady retorted that he would be cruel and unrighteous. Such being his birth, he hated his kith and kin. Then he commanded to commence the *Dhanuryāga*. Akrūra was sent for and ordered to take his chariot and bring Kṛṣṇa and Rāma to the *Dhanuryāga* with all gopas. He proposed to kill all of them and rule the kingdoms with the help of friends like Jarāsandha. Thanked by Akrūra for an opportunity to visit Kṛṣṇa and Rāma; Akrūra reached the Vraja and was welcomed by the brothers and Nanda. Informed of their arrival by Akrūra. Much concerned to know of the breaking of his bow by Kṛṣṇa and further the killing of his guards. He had no sleep all night and had bad dreams, all in fear of Kṛṣṇa. Next morning he drove

to the wrestling ground and occupied the royal seat with his ministers, was perturbed to learn of the death of Kuvalayāpiḍa and its guards. Became furious at the death of his five mallas and the running away of others. Ordered the banishment of the two brothers, robbing the gopas of their belongings, and imprisonment of Nanda, killing of Ugrasena and Vasudeva. Kṛṣṇa attacked him direct, pulled him down from his throne and killed him. His eight brothers who offered fight were slain by Rāma.⁵ Death welcomed by Gopis and Akrūra.⁶ Prevented Vasudeva going to Karavirapura. His oppression⁷

His queens were Asti and Prapti, daughters of Jarāsandha.⁸ His death recalled by Kṛṣṇa to Mucukunda, by Kṛtavarman to Yudhiṣṭhīra, by Kunīl.⁹ Attained Hari through fear¹⁰ Of the Bhoja family. Funeral rites done by Ugrasena.¹¹

¹Bhā. IX. 24, 24, Br. I. 1 123, III. 71, 132, Vā. 1. 143, 96, 131, 173, 216, VI. IV. 14, 20, M. 44, 74, 46, 13 ²Bhā. X. chap. 1-4, Br. III. 71, 175-235, 73, 89, Vā. 98, 100, VI. IV. 15, 26-7, V. 1. 6-11, 67-80; 3, 2, chap. 4. ³Bhā. X. I. 68-69
⁴Ib. X. 2. 1-4, 23, 52. ⁵Ib. X. chap. 36-44, M. 47, 4, 6, 69, 8, VI. V. 12, 21, 15, 24; 20, 26, 82-90 ⁶Bhā. X. 47, 89; 48, 17
⁷Ib. X. 57, 23, 66, 9, 82, 22, 85, 28, 33 ⁸Ib. X. 50, 1, ⁹Ib. X. 51, 42, 52, [56(V) 6], 57, 13, I. 8, 23, II. 7, 34, VI. V. 29, 5
¹⁰Bhā. VII. 1. 30 ¹¹VI. V. 21, 7-10, 29, 5

Kāthā (II)—a dānava king; with the sun for two months—*Madhu* and *Mādhava*.

Br. II. 23, 3, IV. 29, 123

Kāthā—a daughter of Ugrasena; married Devabhāga.

Bhā. IX. 24, 25 and 40, Br. III. 71, 134; M. 44, 75, VI. IV. 14, 21.

Kamasāti—is Kṛṣṇa.

Br. III. 36, 34.

Kāthāvati—a daughter of Ugrasena. Married Devāravas.

Bhā. IX. 24, 25 & 41, Br. III. 71, 134, M. 44, 75, VI. IV. 14, 21.

Kakutstha (I)—the son of Śāśāda; rode on Indra in the form of a bull in the *Ādīvaka Yuddha*. Father of Anenas.

Vā. 88. 24-25; Br. III. 63. 25; Vi. IV. 2. 32-3.

Kakutstha (II)—a surname of Puramjaya (s.v.); a son of Vikukṣi; lust of, after more territory; eldest of 114 ruling south of Meru.

¹Bhā. IX. 6. 12; XII. 3. 10; M. 12. 20.

Kakud—a Marīci god.

Br. IV. 1. 58.

Kakudah—a son of Satyaka and Kāśī king's daughter; his son, Vṛṣṭi.

Vā. 96. 115-16.

Kakudacakra—a brother of Vasudeva.

Vi. IV. 14. 30.

Kakudmān (I)—a Mt. of Śālmalidvīpa noted for precious gems rained by Vāsava; a hill containing medicinal herbs, on the N. W. of the Kailāsa.

Br. II. 19. 41-2; M. 121. 14; Vā. 49. 38; Vi. II. 4. 27.

Kakudmān (II)—Mt. in Kuśadvīpa.

M. 122. 60.

Kakudmin—The eldest of Reva(ta)'s hundred sons. Father of Revatī (Surata-Vā.) whom he took to Brahmā for a suitable bridegroom. As Brahmā was engaged in attending to music, the king waited, and afterwards the Creator laughingly said that it was past 27×4 *yugas* since he came there. At that time was flourishing Balarāma whose name was suggested for his daughter's husband. On return he found his country overrun by Yakṣas, and getting his daughter married to Balarāma, he retired to Badari to

perform penance¹ Ruled from Kuśasthali. During his sojourn at Brahmā's residence, the Rākṣasas captured the capital and put to flight his younger brothers who established smaller states then and there²

¹Bhā. IX. 3 29-36, M. 12. 23, Vā. 86 26-30, 88 1. ²Br. III 61. 20-27, VI. IV 1 65-98

Kakupāda—a Rākṣasa in Sutalam.

Br. II. 20 23

Kakubha—a hill in Bhāratavarṣa.

Bhā. V 19 16.

Kakubhi—a daughter of Dakṣa and a wife of Dharmma. Mother of Saṅkāṭa.

Bhā. VI. 6. 4 & 6.

Kaklasa—a commander who aided Viṣṇuga; killed by Vanhvīṣṭa.

Br. IV 25 28 & 95

Kaklivāhana—a commander of Viṣṇuga—also Kekivāhana. Was killed by Mahāvajrēśvarī.

Br. IV 25 28 & 96

Kakṣīvaṭ (I)—a rājaṛṣi becoming a Brāhmaṇa.

Vā. 91. 117.

Kakṣīvaṭ (II)—a sage who called on Bhīṣma on his death bed.¹ An Aṅgiras and a mantrakṛt; a Kṣatropetadvīja²

¹Bhā. I. 9 7 ²Br. II. 32 111; III. 66 88

Kakṣīvaṭ (III)—the son born of Dirghatamas to Balli's slave girl. Followed his father Gautama afterwards to Girivraja (Giripraja-Vā P.) and got engaged in tapas. Attained

Brahmahoođ at the place with his brother Cakṣuś. Father of 1000 sons known as Kūśmānda Gautamas and Kṛṣṇāṅgas.¹ A *mantrakṛt* and of the Arñirasa branch.²

¹ Br. III. 74. 71, 95 & 99; Vā. 99. 70, 93-7. ² M. 145. 105; Vā. 59. 102.

2:

Kakṣīvat (iv)—a pupil of Pauṣpiñji.

Vī. III. 6. 6.

Kakṣeyu (I)—a son of Bhadrāśva.

M. 49. 5.

Kakṣeyu (II)—one of the ten sons of Raudrāśva.

Vā. 99. 124; Vī. IV. 19. 2.

Kaṅka(u) (I)—a son of Ugrasena, and brother of Kaṁsa; killed by Balarāma.¹ His daughter was the queen of Andhaka.²

¹ Bhā. IV. 24. 24; X. 44. 40-41. ² M. 44. 61 & 74.

Kaṅka (II)—a son of Devamīḍha alias Śūra, and Māriṣā. His queen was Karṇikā and sons were Rādhāman and Jaya.

Bhā. IX. 24. 27-9. & 44.

Kaṅka (III)—the *avatār* of the Lord in the fifth *dvāpara* with four sons, all *yogins*.

Vā. 23. 129.

Kaṅka (IV)—a *r̥tvik* at Brahmā's *yajña*.

Vā. 106. 36.

Kaṅka (V)—(Mt.) a chief hill of the Śālmalidvīpa.

Vā. 42. 50; 49. 36; Vī. II. 4. 27.
P. 38

Kanka (vi)—a Mt. in Kuśadvīpa.

M. 122. 57.

Kāṅkas (i)—a royal dynasty of sixteen princes noted for their greed See Maunas.

Bhā. XII. 1. 29

Kāṅkas (ii)—a tribe defeated by Bharatas. Purified of sin by devotion to Hari.¹ Heard of Kṛṣṇa going to Mithilā, and met him there with presents.²

¹ Bhā. IX. 20. 30, II. 4. 18 ² Bhā. X. 86. 20.

Kankā—a daughter of Ugrasena, wife of Anaka and mother of Satyajit and Purujit.

Bhā. IX. 24. 25 and 41, M. 44. 76.

Kaca—the son of Brhaspati, deputed by gods to learn Saṃjñī vidyā from Śukrācārya, offered himself as a disciple and admitted as a pupil by Śukra, conducted himself to the satisfaction of his teacher and his daughter Devayāṇi for a period of 500 years. Once while out in the woods tending Śukra's cows, the Asuras killed him and left his body to be devoured by dogs and jackals. The cows returned home but not Kaca. Devayāṇi suspected of foul play and reported his death. Śukra brought him back to life.¹

On another occasion he went to the woods to gather flowers for Devayāṇi and this time the Asuras ground him to pieces and mixing them with surū offered it to Śukra who drank it. Again Devayāṇi persisted wanting him back to life. This meant Śukra's death for he had to come out by tearing open his belly. So he taught Kaca the Saṃjñī vidyā so that he might restore him after his revival. Thus he did and so he learnt the vidyā. After a sojourn of ten hundred years he returned with due leave from his teacher. Now Devayāṇi offered to marry him but he pointed out that it was not proper to marry his preceptor's daughter. So

she cursed that he would not get the fruits of his *vidyā* and he retorted that she would not find a Brāhmaṇa husband but only a Kṣatriya. Returned to the gods who gave him a share in their oblations; put to death by Vṛṣaparvan's men.²

¹ M. 25. 14-37. ² M. 25. 38-69; chap. 26 whole; Bhā. IX. 18. 22.

Kaccha (c)—a western country.

Br. II. 16. 62.

Kacchanīra—the Nāga presiding over the month of *Mādhava*.

Bhā. XII. 11. 34.

Kacchapa (i)—a son of Viśvāmitra.

Br. III. 66. 69; Vā. 91. 97; Vi. IV. 7. 38.

Kacchapa (ii)—a Nāga.

Vā. 69. 73.

Kacchapa (iii)—one of the eight *nidhis* of Kubera.

Vā. 41. 10.

Kacchavīra—the *sarpa* who resides in the sun's chariot during the month of *Mādhava*.

Vi. II. 10. 5.

Kacchipa (c)—a western country.

Br. II. 16. 62.

Kacchiyas—of the south.

Vā. 45. 131.

Kañci—in the *Uṇga deśa* of the personified Veda.
 VA. 104. 76.

Kañcīpiṭham—in the waist of the personified Veda.
 VA. 104. 80

Kañci—a R. of the Ketumāla country.
 VA. 44. 18.

*Kañcukis*¹—followed Rukmini going to Devi temple;
 also *Kañcukadhāri*.²

¹Bhā. X. 53. 41[] ²Br IV 32. 3, M. 254, 23.

Kaṭaka—Viṣṇu.

VI. IV 16. 13.

Kaṭakarma—a part of death rituals.
 VI. III. 19. 10.

Kaṭakṛt—a maker of mats of reeds.
 Bhā. I. 3. 18.

Kaṭḍyani—a Bhārgava.
 M. 195. 33

Kaṭuka gana—articles of, detailed.
 M. 217. 62-7.

Kaṭumukhi—a mother goddess.
 M. 179. 29

Kaṭya—a sage.
 M. 196. 47.

Kaṭhas—Ekārṣeyas.

M. 200. 3.

Kaṭheśvaram— a *tīrtham* on the Narmadā.

M. 191. 63-4.

Kada—a brother of Vasudeva.

Vā. 96. 148.

Kaṇāda—a son of Somaśarman, an *avatār* of the Lord.

Vā. 23. 216.

Kaṇṭakārāś—a northern tribe.

M. 114. 42.

Kaṇṭha (I)—a son of Ajamīḍha and Keśinī; father of Medhātithi.

Vā. 99. 169-170.

Kaṇṭha (II)—a son of Dhurya.

Vā. 99. 130.

Kaṇṭhakāla—a Śrutarsi.

Br. II. 33. 5.

Kaṇthamudgalas—the Mudgalas belonging to the branch of Aṅgiras.

Vā. 99. 199.

Kaṇṭhāyanas—(the text is confused). Apparently the four kings beginning with Navakanṭhāyāna are Śunga-bhṛtyas and were known as *Kaṇṭhāyanadvijas*.

Vā. 99. 346-7.

Kandarika—the minister of Pañcāla Brahmadatta; remembered his previous birth as a son of Kauśika, left for the forest to practise *yoga* with his brother minister.

M. 20. 24, 21. 31.

Kandina—a Vāśiṣṭha and a sage

Br. II. 32. 116

Kandu (i)—a sage engaged in austerities on the banks of the Gomati, had a daughter through Pramlocā who abandoned the child in the midst of trees and departed. Soma nourished it with nectar, and trees looked after her as their baby. To get rid of the sin Kandu entered the temple of Puruṣottama and meditated on Keśava

Bhā. IV. 30 13-14, VI. I. 16 11-54.

Kandu (ii)—a pupil of Lāngali.

Br. II. 35. 48.

Kandu (iii)—a Lāngala.

Vā. 61. 43

Kandū—father of thousand snakes, moveable and immovable having a number of heads, and flying in the air and having different names

Vā. 69 68.

Kanva (i)—a son of Apratiratha and father of Medhātithi; Sakuntalā was brought up in his dārama; performed birth and other *samskāras* to the son born to her

Bhā. IX. 20 6-12 and 18, VI. IV. 19 5-6

Kanva (ii)—a sage and contemporary of Kṛṣṇa with whom he went to Mithilā. Left Dvārakā for Pindāraka. Invited for Yudhiṣṭhīra's Rājasūya.

Bhā. X. 86. 18, XI. I. 12, X. 74. 7; VI. V. 37. 6

Kaṇva (iii)—the minister of Devabhūti Śunga, whom he assassinated and usurped the throne.

Bhā. XII. 1. 19.

Kaṇva (iv)—An Āngirasa and *mantrakṛt*. A pupil of Yājñavalkya.

Br. II. 32. 109; 35. 28; Vā. 59. 100; 61. 24.

Kaṇva (v)—a son of Ajāmīḍha and Keśinī and father of Medhātithi.

M. 49. 46; Vi. IV. 19. 30-31.

Kaṇva (v)—a *r̥tvik* at the *yāga* of Brahmā.

Vā. 106. 35; 108. 42.

Kaṇvas—a royal dynasty after Śungas; four kings in all, ruled for 45 years.

Bhā. XII. 1. 19; M. 272. 36; Vi. IV. 24. 38, 42.

Kaṇvāyanadvijas—the family of Brāhmaṇas originally from Kaṇva and his son Medhātithi. (See Wilson, Note at p. 32).

Vi. IV. 19. 7.

Kaṇvāyanas—the predecessors of the Andhra rulers; their reign of 4 kings lasted for 45 years.

Br. III. 74. 158 & 159.

Kata—a Kauśika and a sage.

Br. II. 32. 118.

Katakas—a tribe conquered by Kalki.

Br. II. 31. 84.

Kattrṇa—a Trayārṣeya.

M. 196. 39.

Kathana—a Rākṣasa living in Sutalam.

Br. II. 20. 22.

Kathā—of Kāma and Kēsava to be narrated in *Madagnadvādaśīvrata*.

M. 7. 14.

Kathājapa—a pupil of Bāskala.

VI. III. 4. 25.

Kadambavana-vāsinī—a name of Lallitā.

Br. IV. 17. 34, 28. 67

Kadambesi—a name of Lallitā.

Br. IV. 17. 34.

Kadali—a R. sacred to Pitṛs. Once Rāma resided on her banks

M. 22. 52.

Kadrukas—sons of Dullola.

Br. III. 7. 443.

Kadrū—a daughter of Dakṣa, wife of Tārkṣyā, and mother of Nāgas, including Kāliya.¹ according to *Brahmānda* Vi., Vā., and *Mastya P.* Consort of Kāsyapa;² known for anger.³

¹ BhA. V. 24. 8, VI. 6. 21-2, X. 17. 4, 73. ² Br. III. 3. 57, 7
31, 467, M. 6. 2 & 38, 146 19 & 22; 171. 29 & 63, Vā. 66 55, VI. I
15. 125. ³ Vā. 69 94.

Kadrūputra—Reference to Takṣaka in Sutalam.

Br. II. 20. 24.

Kadvaśamku—a son of Ugrasena.

Vā. 96. 132.

Kanaka (i)—a Samhikeya Asura.

Br. III. 6. 20.

Kanaka (ii)—a son of Durmada (Durdama-*Matsya P.*); father of Kṛtavīrya and three other sons, Kārtavīrya, Kṛta-varma and Kṛta.

Br. III. 69. 8; M. 43. 12; Vā. 94. 7-9.

Kanaka (iii)—a son of Hṛdika.

Br. III. 71. 141.

Kanaka (iv)—a son of Bṛhati.

Br. III. 71. 256.

Kanaka (v)—a king who ruled over Strīrāṣṭra, Bhajaka and other kingdoms.

Br. III. 74. 199.

Kanakas (i)—enjoy kingdoms of Trairājya and Mūṣika.

Vi. IV. 24. 67.

Kanakas (ii)—two sons of Kṛṣṇa.

Vā. 96. 189.

Kanakanandi—a sacred place (*tīrtha*); a bather here goes to heaven, relieved of all three *R̥ṇas*; east of the Mundapṛṣṭa hill.

Br. III. 13. 113-5; Vā. 77. 105.

Kanakaparvata—(Mt.) from the *aṇḍa*,¹ ten thousand *yojanas* in length, containing caves of red arsenic.²

¹ Vā. 24. 75. ² Vā. 35. 10.
P. 39

Kanakapīṭha—a son of Pulaha and Kṣamā, wife Yaśodharā and son Sahisrū.

Br. II. 11. 31.

Kanakabindu—His wife was met by Agni, and Nala was their son.

Br. III. 7 229-230

Kanakam—Raudram metal, dear to Pitṛs

Br. III. 1. 60, 11. 5

Kanakā—R. a Mahānadi, remembered by Lomaśa performing penance at the Mundapṛṣṭa hill; fit for performance of *Srāddha*.

Vā. 108. 80

Kanakāhvaya—ruled over Strirāṣṭra and Bhakṣyakas.

Vā. 99. 387

Kanakesvara—one of the forms of Brahmā in the Gaya stone

Vā. 106. 56, 111. 72

Kanakodbhava—a son of Hṛdika.

Br. III. 71. 141, Vā. 96. 140

Kanakhala—a sacred place on the Ganges, where Garuḍa performed tapas. Here Śiva danced with a yogini. Bath here leads to Rudralokam.

M. 186. 10; 182. 11, 183. 69-71, Vā. 83. 21.

Kanakhalam—a tirtha in Gaya; on its right side is Dakṣināmāṇasa

Vā. 111. 7

Kanisthas—one of the five deva-gaṇas of the 14th epoch of Bhautya Manu. These are the seven sāmas commencing with *Bṛhat*.

Br. IV. 1. 106 & 108; Vā. 100. 111-2; Vi. III. 2. 43.

Kanīyaka—one of the ten sons of Hṛdika.

M. 44. 82.

Kandarasena—a chief Vānara.

Br. III. 7. 234.

Kandarpa—the name of the 8th *kalpa*

M. 290. 4.

Kandarpa (*vīra*)—an attribute of Manmatha.

Br. IV. 19. 67; 30. 54 and 85; M. 154. 250.

Kandukalilā—a game with balls indulged in by girls. Mohinī played it.

Bhā. VIII. 12. 18 & 23; M. 160. 4.

Kanyaka—a son of Mañibhadra.

Vā. 69. 154.

Kanyakas—Kāśyapa gotrakāras.

M. 199. 3.

Kanyakā—a name of Yogamāyā.

Bhā. X. 2. 12.

Kanyā (१)—*rāsi* and month *Puraṭṭāśi*

Vā. 105. 47.

Kanyā (ii)—daughter of Kardama and wife of Priyavrata; mother of two daughters and ten sons.

VI. II. 1. 5.

Kanyā (iii)—shrine of, south of Malaya hills, visited by Balarāma.

Bhā. X. 79. 17.

Kanyāśīrtham—on the Narmadā.

M. 193. 76-7

Kanyāpuram—the harem of a palace.

VI. V. 29. 31.

Kapāṭasamgrāma—the deceitful battle waged during night by Asuras, also *Kūṭayuddha*.

Br. IV. 26. 2-10.

Kapardavān—an attribute of Viṣṇuśvara.

Br. IV. 44. 66.

Kapardin—a name of Śiva,¹ a Rudra.²

¹ Br. II. 25. 68; III. 25. 12, IV. 34. 27. ² M. 171. 39; VI. I. 15. 122

Kapardīnī (i)—a sakti.

Br. IV. 44. 60.

Kapardīnī (ii)—a mindborn mother.

M. 179. 20

Kapardīśa—a name of Śiva.

Vā. 109. 23.

Kapardeya—a Trayārṣeya.

M. 198. 10.

Kapāla—one of the eleven Rudras.

Vā. 66. 70.

Kapālam—Śiva's begging bowl; shattered into 1000 pieces at Benares by Hari's grace.

M. 183. 91-100.

Kapālamocana—a *tīrtham* sacred to *śuddhi*¹ of Śiva at Banaras.²

¹ M. 13. 48. ² Ib. 183. 101.

Kapāli—a name of Śiva: a Rudra.¹ A Bhairava god;² killed Gajāsura;³ Śiva had to become Kapāli for having destroyed the fifth face of Brahmā, but released through Hari's grace.⁴

¹ Br. II. 25. 68; III. 3. 71; 25. 8. ² Ib. IV. 19. 79; Vi. I. 15. 123. ³ M. 153. 19-68; 171. 39. ⁴ M. 183. 87-100.

Kapālitvam—a theophany of Śiva.

M. 1. 8.

Kapālī—a mother goddess.

M. 179. 16.

Kapi (i)—Asura (?) vanquished by Kṛṣṇa.

Bhā. II. 7. 34.

Kapi (ii)—An Āngirasa and *mantrakṛt*; a *Kṣatropetadvija*,¹ a Bhārgava.²

¹ Br. II. 32. 109; III. 66. 86. ² M. 195. 33.

Kapi (iii)—had two sons Pisācas Aja and Śaṅda, who were Kūṣmāṇḍas in the previous birth; their line described.

Br. III. 7. 74-88.

Kapi (iv)—a god of Sukarmaṇa group.

Br. IV. 1. 88.

Kapi (v)—a sage of the Tāmasa epoch.
M. 9 15

Kapi (vi)—a son of Raivata Manu.
M. 9 21.

Kapi (vii)—a rājarsi becoming a Brāhmaṇa.
Vā. 91. 115

Kapi (viii)—a son of Viśala.
Vā. 99 163

Kapi (ix)—a son of Durukṣaya, became a Brāhmaṇa
(*Matsya P.* speaks of three branches of Kavi Brāhmaṇas).
VI. IV 19 25, 26

Kapīñjala (i)—a sage.
M. 200 8.

Kapīñjala (ii)—the king of kings to the Gandharvas
in the Hemakūṭa hill.
Vā. 39 52.

Kapīñjala (iii)—a Mt.; between this hill and Nāga
Saila are many fine orchards.
Vā. 38. 66-70, 42. 67.

Kapīñjali (*Gṛītāci*)—wife of Vasistha, and mother of
Indrapramati (Indrapratima—*Vd. P.*)
Br. III. 8. 97; Vā. 70 88

Kapīttha—illustrative of the world which is compared
to the shape of an egg.
VI. II. 7 22.

Kapithaka—a Kādraveya Nāga

Br. III. 7. 36.

Kapibhū—a Trayārṣeya; Āngiras and Gārgya are Pravaras.

M. 196. 48-49.

Kapimukhas—Kṛṣṇa Parāśaras.

M. 201. 35.

Kapila (1)—the fifth *avatār* of Hari. Born of Kardama and Devahūti. Had nine sisters. Taught the knowledge of Brahman to his mother.¹ A *siddha*.² Propounder of *tattvas*. Imparted to Āsuri the Sāṅkhya obscured by time. After Kardama left the family, Kapila lived with his mother at Bindusaras and instructed her on Sāṅkhya *tattvas*, *tattvalakṣaṇa*, the distinction of *Prakṛti* and *Puruṣa*, *Aṣṭāṅga yoga*, *Bhakti yoga*, *Kāla*, attachment and consequent hell, *garbha* and attachment to women and evils attending thereon, *kāmya karma* and *Jñāna yoga*; left his mother for north. Being worshipped by Samudra (sea) with *arghya* and residence, he devoted his mind to *yoga*.³

Knew Vāsudeva's glory but could not comprehend His *māyā*.⁴ Served as calf for Vidyadharas to milk *siddhi* and *vidyā*.⁵ Attended Pr̥thu's sacrifice.⁶ Prācīnabarhis who retired from kingly duties came to his hermitage to perform *tapas*.⁷ One of the twelve who knew the *dharma* ordained by Hari.⁸ A sage who went about the world imparting knowledge;⁹ would find no fault with Hara's violation of *dharma*.¹⁰ King Rahūgaṇa went to visit him.¹¹

Near by his *āśrama* was the consecrated horse of Sagara. The 60,000 Sāgaras who searched for it imputed the theft to the sage and attacked him, who in wrath burnt them down. Met by Amśumān, he gave back the horse and said that the Sāgaras would get redemption by the Ganges waters.¹² The

four who were not victims to the sage's curse were Barhi-ketu, Saketu, Dharmarata, and Pasicavana.¹²

¹ Bhā. I. 3 10; II. 7 3, VIII. 1. 6, Br. III. 63 145 and 148.
² Bhā. VI. 15 18, III. 24. 18-17 ³ Ib. III. chapters 24-33, Br. IV.
 40 68, M. 3 29, 102 18, 171. 4 and 19 ⁴ Bhā. I. 9 19, IX. 4.
 57 ⁵ Ib. IV. 18. 19 ⁶ Ib. IV. 19 6 ⁷ Ib. IV. 29 81. ⁸ Ib.
 VI. 3 20; 8. 16 ⁹ Ib. VI. 15 13 ¹⁰ Ib. VI. 17 12 ¹¹ Ib. V.
 10 1 and 16 ¹² Ib. IX. 8 10-29, XI. 16 15, Br. III. 15 15-43,
 53. 17-52, chap. 54, VI. IV. 4. 12-28 ¹³ Vā. 88 147-53

Kapila (ii)—a son of Danu. Followed Vṛtra in his battle with Indra. Took part in Devāsura war between Bali and Indra.

Br. VI. 6 30; 10[20], VIII. 10 21, Br. III. 6 5, VI. I. 21. 4

Kapila (iii)—a son of Jyotiṣman, after whom came Kapilavarsa.

Br. II. 14. 28 and 30; Vā. 33 24

Kapila (iv)—a Kādraveya Nāga in the third talam. (Vitalam, Vā. P.).

Br. II. 20 30, III. 7 38, M. 6 41, Vā. 50 29; 69 73, 219

Kapila (v)—an Yakṣa who married the Rākṣasi Keśinī.

Br. III. 7. 148; VI. 69 12

Kapila (vi)—a chief of the Vānara.

Br. III. 7. 233

Kapila (vii)—a son of Vasudeva and Sugandhi; took to penance.

Br. III. 71. 186, M. 46 21; Vā. 96 182-183.

Kapila (viii)—a son of Bhadrāśva.

M. 50 3

Kapila (ix)—a son of Mahi (Earth ?)

M. 163 90

Kapila (x)—a Gandharva.

Vā. 69. 26.

Kapila (xi)—a son of Brahmā;¹ of the eighth *dvāpara*.²

¹ Vā. 101. 338. ² Ib. 23. 141.

Kapila (xii)—a sage;¹ hermitage of, on the Ikṣumatī banks;² King Sauvīra went to him for consultation on the end of life;³ a part of Viṣṇu;⁴ Viṣṇu; in Tretāyuga to impart knowledge.⁵

¹ Vi. I. 22. 8. ² Ib. II. 13. 53. ³ Ib. II. 14. 7. ⁴ Ib. II. 14. 9. ⁵ Ib. III. 2. 56.

Kapila (xiii)—Mt. of Kuśadvīpa surrounding the base of Meru.

Bhā. V. 16. 26; 20. 15.

Kapila (xiv)—a Mt. west of the Sitoda (Meru-Vi. P.).

Vā. 36. 27; 42. 50; Vi. II. 2. 29.

Kapila (xv)—a Mt. north of the Mahābhadrā lake.

Vā. 36. 31.

Kapila (xvi)—an elephant born of the Rathantara.

Br. III. 7. 335; Vā. 69. 219.

Kapilas—the Brāhmaṇa caste of Sālmalidvīpa.

Vi. II. 4. 30.

Kapilakarṇika (c)—a Janapada of the Ketumāla.

Vā. 44. 11.

Kapilam—a kingdom in Kuśadvīpa;¹ a varṣa after the name;² a Varṣaparvata in Kuśadvīpam.³

¹ Br. II. 14. 30; 19. 59. ² Vā. 33. 26. ³ Vā. 49. 55.
P. 40

Kapild (i)—a daughter of *Khatā* and a Rākṣasi: After her name came the *Kāpileya* gāpa.

Br. III. 7 138, VA. 69 170

Kapild (ii)—a goddess enshrined at *Mahālinga*.

M. 13 33

Kapild (iii)—a R. on the south side of the *Narmadā*, joining it.

M. 186. 40

Kapild (iv)—a R. in front of the *Vāṭa* in *Gaya*.

VA. 108. 57

Kapild (v)—brown cow, gift of which is equal to hearing ten chapters of *Viṣṇu Purāṇa*,¹ equal to the gift of the whole earth.²

¹ VL VI. 8. 54. ² M. 191. 72.

Kapildīrtham—near the *Narmadā*.

M. 190. 10; 191. 72, 193. 4.

Kapildīva (i)—a son of *Kuvalayāśva*, who survived the fire from *Dhundhu*'s mouth.

Bhā. IX. 6. 23-4, Br. III. 63. 63, M. 12. 32.

Kapildīva (ii)—one of the three sons of *Dhundhu-māra*.

VA. 88 61, VI. IV. 2. 42.

Kapileśa—the deity presiding over the river *Kapilā* especially at the coming of *Aṁḍa* and *Soma*.

VA. 108 57.

Kapiloma—a son of Khaśā, and a Rākṣasa.

Br. III. 7. 134; Vā. 69. 166.

Kapiśa—a son of Danu.

M. 6. 17.

Kapiśā—a daughter of Krodhvavaśā (Krodhā-Vā. P.) and a wife of Pulaha. Gave birth to Piśāca groups;¹ gave birth to Kūṣmāṇḍas.²

¹ Br. III. 7. 172 and 274. ² Vā. 69. 205, 257.

Kapīṭṭalas—Ekārṣeyas.

M. 200. 3.

Kapīṭara—a sage.

M. 196. 25.

Kapota—a dove, that attained permanent fame:¹ entering houses forebodes evil.²

¹ Bhā. X. 72. 21. ² M. 6. 32.

Kapotaroman (I)—the son of Viloman and father of Anu.

Bhā. IX. 24. 20.

Kapotaroman (II)—a son of Vṛṣṇi (Dhṛṣṭa-Vi. P.) and father of Viloman.

Br. III. 71. 117; Vi. IV. 14. 13.

Kapotaroman (III)—a son of Dhṛti and father of Taittiri.

M. 44. 62.

Kapotaroman (IV)—a son of Vṛṣṭi.

Vā. 96. 116.

Kaphavarga—the category of phlegm.

Vā. 97. 48.

Kabandha (i)—killed by Śri Rāma; an Asura in Tatvalam.

Bhā. IX. 10 12, Br. II. 20 16, VI. IV 4. 96

Kabandha (ii)—a pupil of Sumantu of Atharvan fame. He imparted the Veda to two disciples Pathya and Devadarśa (Vedasparśa,-Vā. P.) dividing it into two.

Br. II. 35 56, Vā. 61. 50, VI. III. 6 9

Kabandha (iii)—an Asura chief in Atalam.

Vā. 50 16.

Kamatharūpa—the tortoise avatār of Hari, being the eleventh of incarnations. In this form the Mandara hill was supported on his back during the churning of the ocean by gods and Asuras.

Bhā. I. 3 16, VIII. 7. 8

Kamandalu—of Budha,¹ in possession of Agastya,² Given to Vāmana by Vasiṣṭha,³ of Brahmā, as the source of Gaṅgā,⁴ of Śiva.⁵

¹ M. 11. 55 ² Ib. 61. 36. ³ Ib. 245. 86 ⁴ Vā. 55. 14,
Bhā. VIII. 21. 4. Vā. 101. 273

Kamalaprabhavā—a R. in Bhāratavarṣa.

M. 163. 62.

Kamalasaptami—A vrata in honour of the Sun god.

M. 74. 3, 78 (whole)

Kamalī (i)—Brahmā's consort; see also Lakṣmi, Śri.

Br. IV. 15 37; 39. 67.

Kamalā (ii)—an Apsaras.

Vā. 69. 7.

Kamalākṣa (i)—a Dānava who entered the ocean.

M. 61. 4.

Kamalākṣa (ii)—a *tīrtham* sacred to Mahotpala.

M. 13. 34.

Kamalāpati (i)—a Śrutarsi.

Br. II. 33. 6.

Kamalāpati (ii)—a name of Viṣṇu.

Br. IV. 12. 20.

Kamalābhaya—a Laukikya Apsaras.

Br. III. 7. 10.

Kamalālaya (i)—a *tīrtham* sacred to Kamalā.

M. 13. 32.

Kamalālaya (ii)—an attribute of Śrī.

Vi. I. 8. 22.

Kamalāsana—a name of Brahmā.

M. 1. 13; 60. 4.

Kamalī—a daughter of king Renuka of Ikṣvāku line.
Hence Reṇukā; wife of Jamadagni; mother of Paraśurāma.

Br. III. 66. 61.

Kamalotpalahastikā—a goddess following Māyā.

M. 179. 70.

Kamalodbhava—is Brahmā; narrated the Viṣṇu Purāna to Rbhu.

Br III. 56. 37, VI. VI. 8. 43

Kampana—an Yakṣa.

Vā. 69. 177

Kampā—also Kampātarangiṇī—the sacred waters of Kāñcī

Br IV. 40. 17, 40, 85, 102 and 115

Kamptni—a mindborn mother.

M. 179. 24.

Kambala (i)—a chief of Nāgas in Pātāla, presides over the month of Iṣā.¹ According to the Brahmānta and Vāyu Purānas, he was the resident of Sutalam,² in the Prajāpati-kṣetra, used in the chariot of Tripurārī.³ Kādraveya Nāga residing in the sun's chariot in the month of Māgha,⁴ in the month of Tapa and Tapasya.⁵

¹Bhā. V. 24, 31, XII. 11. 43, M. 6. 39, Vā. 50. 23, 69. 70.

²Br II. 20. 23, III. 7. 33. ³M. 104. 5; 105. 27; 110. 8; 133. 20.

⁴VL I. 21, 21, II. 10. 16. ⁵Br II. 23. 21.

Kambala (ii)—heard the Viṣṇu Purāna from Aśvatara and narrated it to Elāputra.

VL VI. 8. 47.

Kambala (iii)—an Yakṣa.

Vā. 69. 12.

Kambala (iv)—(Mt.) a Kulpavrikṣa of the Ketumāla.

Vā. 44. 4.

Kambalabṛhiṣa (bṛhiṣa) (i)—a son of Andhaka.

Bhā. IX. 24. 19, M. 44. 61, VI. IV. 14. 12.

Kambalabarhiṣa (ii)—a son of Satyaka and the daughter of Kāśirāja.

Br. III. 71. 116; Vā. 96. 115.

Kambalabarhiṣa (iii)—a son of Devabāhu, (Devārha-Vā. and Matsya P.) and father of Asamañjas; a great scholar.

Br. III. 71. 142; M. 44. 83; Vā. 96. 140.

Kambalabarhiṣa (iv)—(Kambalabarhi-Vā. P.). A son of Marutta.

M. 44. 25; Vā. 95. 24.

Kambalā—a R. of the Ketumāla continent.

Vā. 44. 17.

Kambalāśvatara—Nāga with the sun in the months of Māśi and Pañguni.

Vā. 52. 21.

Kambuśṛṅga—a son of Raivata Manu.

Br. II. 36. 64.

Kamboja—(c) Its king was vanquished by Kṛṣṇa.

Bhā. II. 7. 35.

Kayādhū—the daughter of Jambhā, and queen of Hiranyakaśipu; mother of 4 sons.

Bhā. VI. 18. 12.

Kara (i)—(tax) not levied in Śākadvīpa;¹ levied by Sagara over the conquered;² to be levied and taken in instalments; fresh taxes lead to discontent among peoples.³

¹ Vā. 49. 103; 59. 124; 108. 70; Br. II. 19. 106. ² Br. III. 49. 7; 52. 41. ³ M. 217. 3; 226. 11; 238. 14.

Kara (ii)—a measurement of length

M. 274. 25

Karaka—a small water vessel. In it Manu let the fish.

M. 1. 18

Karamka—attacked with four other commanders the Sakti army using illusory *sarpini* (reptiles). The Saktis sent out Nakulis which put an end to all reptiles

Br. IV. 21. 77, 23. 4-98

Karandama—a son of *Trayisānu* and father of *Marutta*.

Vl. IV. 16. 3

Karamdhama (i)—the son of *Khaninetra*.

Bhā. IX. 2. 25-26.

Karamdhama (ii)—the noble son of *Tribhānu* (*Trishānu* Br. and M. P.) and father of *Maruta* (*Marutta*-Br. P.).

Bhā. IX. 23. 17, Br. III. 74. 2, M. 48. 2, Vl. 99. 2

Karandhama (iii)—the son of *Ativibhūti* and father of *Āvikṣit*, lived at the commencement of the *Tretāyuga*.

Vl. 86. 7, Vl. 1. 29-30

Karandhara—a western kingdom,

Br. II. 16. 61.

Karañjamafijamā—a Janapada of the *Ketumāla*.

Vl. 44. 13

Karaffja tīrtham—a holy spot on the *Narmadā*.

M. 190. 11.

Karaṭaka—a brother of Balāhaka, and a commander of Bhaṇḍa; rode on Vetāla.

Br. IV. 24. 10 and 55.

Karṇam—see *Jīva*.

Br. IV. 3. 79 & 83.

Karatoyā—a R. of the Bhāratavarṣa.

Vā. 45. 100.

Karabhājana—a son of Ṛṣabha, and a *bhāgavata*; described the forms of Hari worshipped by men in different *yugas*.

Bhā. V. 4. 11; XI. 2. 21; 5. 20, 42.

Karamerati—the daughter of Cedi king, married Nakula, son of Niramitra.

Vā. 99. 248.

Karamodā—a R. from the Rksa hill.

Br. II. 16. 30.

Karamba—unfit for śrāddha.

Vi. III. 16. 8.

Karambha—of Agastya family.

M. 202. 1.

Karambha (*ka*) (i)—the son of Śakuni. Father of Devarāta; a Bowman.

Br. III. 70. 44; M. 44. 42; Vā. 95. 43.

Karambhaka (ii)—one of the ten sons of Hṛdika.

M. 44. 82.

P. 41

Karambhava—a Janapada of the Ketumāla.

Va. 44. 11.

Karambhavāluka—a hell for those fallen from karma.

Br. II. 28. 84, Va. 56. 79.

Karambhi—a son of Sakuni, and father of Devarāta.

Bhā. IX. 24. 5, VI. IV. 12. 41.

Kararoma—a Kādraveya Nāga.

Br. III. 7. 37

Karava—a chief of the Vānaras.

Br. III. 7. 234.

Karavītas—a Janapada of the Ketumāla.

Va. 44. 12.

Karavīra (i)—a Kādraveya Nāga.

Br. III. 7. 35

Karavīra (ii)—a Mt. on the south of Meru.

Bhā. V. 16. 27

Karavīrapuram—sacred to Mahālakṣmi, and to Pṛithu.

M. 13. 41; 22. 76

Karavīrapura—at the foot of Gomanta hill and under a chieftain Śrīgālavāsudeva. The latter rose against Kṛṣṇa and Rāma who occupied the city after killing him. Welcome by its citizens Spoils and slaves sent to Mathurā. Kṛṣṇa and Rāma lived here for four months. Pursued by Jarāsandha, the brothers fled to this city and after taking rest for the night got up the hill before daybreak. Not visited by Vasudeva by order of Kaṭha.

SaPm. X. 152 (V) 28-42], [53. (V) 20-21], 52. 11 [1]; 66. [9]

Karāla—another term for Śiva; a Bhairava.

Br. II. 25. 68; IV. 20. 82.

Karālakṣa—a commander of Bhaṇḍa .

Br. IV. 21. 78.

Karālāyu—a brother of Balāhaka and a commander of Bhaṇḍa; rode on *preta*.

Br. IV. 24. 10, 52.

Karālinī—a mindborn mother.

M. 179. 17.

Karicakraratha—the chariot in which Lalitā rode at the starting of expedition towards Bhaṇḍa.

Br. IV. 17. 8.

Karivratam—the performer of, becomes king.

M. 101. 72.

Karītaya—a western kingdom.

Br. II. 16. 61.

Karīrāśi—a sage.

M. 198. 20.

Kariṣas—Trayārṣeya.

M. 198. 4.

Karuṇābhuyudayam—the prayer of Bhṛgu to Śiva.

M. 193. 45.

Karūśa—its king Bṛhaccāpa was placed on the west of the Gomanta hill in its siege by Jarāsandha;¹ appropriated

the name Vāsudeva and sent a dūta to Kṛṣṇa to that effect; attacked Kṛṣṇa with a *gaddi*.¹

¹ Bhā. X. 52. 11[12] ² Bhā. X. 66. 1. 78. 4.

Karūpa (i)—one of the ten sons of Vaivasvata Manu. His descendants were Kārūpas, all Kṣatriyas and rulers of Uttardpatha. Respected Brāhmaṇas and dharma.

Bhā. VII. 13. 3, IX. 1. 12, 2. 18, Br. II. 38. 31, 60. 3, Br. III. 61. 2, M. 11. 41, 12. 24, Va. 64. 30, 85. 4, 86. 2, VI. III. I. 34, IV. I. 7, 18.

Karūpa (ii)—adopted a son of Kṛṣṇa, Sucandra by name.

M. 46. 25

Karūpa (iii)—good for *śrāddha*.

Br. III. 14. 18.

Karūpas—a Vindhya tribe. Dantavaktra, as king of; their territory was near Supritaknvanam, an elephant-forest.²

¹ Br. II. 16. 63; III. 71. 158, M. 114. 52, Va. 45. 132. ² VI. 69. 239.

Karenumati—a daughter of Cedi king, queen of Nakula and mother of Niramitra.

Bhā. IX. 22. 32; M. 50. 55

Karka—a rīvīk at the sacrifice of Brahmā.

VI. 108. 37.

Karkataka—a commander of Bhaṇḍa.

Br. IV. 21. 78.

Karkaṭakam—Cancer; when the sun enters this it is Dakṣināyana.

Vi. II. 8. 31.

Karkaśa—a commander of Bhanda.

Br. IV. 21. 79.

Karkoṭa (*ka*)—the Naga presiding over the month of *Puṣya*.¹ A Kādraveya Naga.² The *sabhā* of, in Māhiṣamati. His son defeated by Kārtavīrya Arjuna;³ used for Tripurāri's chariot.⁴ The assembly of, conquered by Kārtavīrya Arjuna.⁵

¹ Bhā. XII. 11. 42; M. 126. 18; Vā. 52. 17; 69. 70. ² Br. II. 23. 17; III. 7. 34; IV. 20. 53; 33. 36; M. 6. 39; Vi. I. 21. 22. ³ Br. III. 69. 26; M. 43. 29. ⁴ M. 133. 33; 163. 56. ⁵ Vā. 94. 26.

Karkoṭakeśvaram—a *tīrtham* on the Narmadā.

M. 191. 36.

Karṇa (I)—born of Kuntī as a virgin and abandoned by her; brought up by Adhiratha; became a king and father of Vṛṣasena.¹ Pāṇḍavas defeated his army. Arjuna was saved from Karṇa's arrows by Kṛṣṇa. Joined Duryodhana in insulting Vidura, and was his evil adviser.² Resented Sāmba's action in carrying away Lakṣmaṇa but vanquished by Sāmba. In charge of gifts in Yudhiṣṭira's *Rājasūya*. Joined Duryodhana's army and succeeded Drona as commander for two days, but was killed by Arjuna.³ Failed to hit the mark in the *svayamvara* of Lakṣmaṇa.⁴ Identified with Cakravarman, the son of Bala.⁵ Was called son of Sūta as he was brought up by Adhiratha the Sūta.⁶

¹ Bhā. IX. 23. 13-14; X. 49. 2; Vi. IV. 14. 36; 18. 28-9; V. 35. 5 and 7; 38. 16. ² Bhā. I. 15. 15-16; III. 1. 14; 3. 13. ³ Bhā. X. 68. 5 and 9; 75. 5; 78 [95 (v) 16] & [37]. ⁴ Ib. X. 83. 23. ⁵ Br. III. 6. 32. ⁶ Vā. 99. 118.

Karna (ii)—a son of Āñdura.

M. 48. 5.

Karna (iii)—born in after-birth as Cakravarma, the son of Bali.

Vā. 68. 32, Br. III. 6. 33

Karna (iv)—the son of Aṅga.

M. 48. 102-4, Vā. 99. 112.

Karṇaka—a *mantrakṛt*.

M. 145. 108.

Karnajihva—an Ātreya gotrakara.

M. 197. 3.

Karnapṛdvarnas—country of, watered by Nalini.

Br. II. 18. 60; M. 121. 58, Vā. 47. 57

Karnamoti—a mindborn mother.

M. 179. 15.

Karnāṭakas (*Dakṣīna*)—Inhabitants of south Karnāṭaka.

Bhā. V. 8. 7

Karnikā (i)—wife of Kanka and mother of Rādhāman and Jaya.

Bhā. IX. 24. 44.

Karṇikā (ii)—the tendril of the world lotus; Atri regards it as 100 cornered, Bhṛgu as 1000 cornered, Bhāguri, square, Vārṣāyanī Sāmudra, Gālava, tray-shaped, Gārgya like braided hair and Kroṣtuki circle-like. Each had only partial knowledge; Brahmā alone knows it entire.

Vā. 34. 58-69.

Karnikāra—a son of Jatāyu.

M. 6. 36.

Karnīra—a Nāga.

Vā. 69. 69.

Kardama (i)—father of Kapila. Married Devahūti.¹ A son of Brahmā born of his shadow. A progenitor and a *yogi*,² performed in *Kṛtayuga* austerities on the banks of Sarasvatī for 10,000 years; when Hari appeared before him, he praised Him and asked for a suitable wife. Devahūti was suggested and the Lord disappeared. Manu came with his wife and daughter to his hermitage, and was suitably received. Kardama agreed to marry his daughter and lead a householder's life until the birth of children. After wedding, Manu and his wife returned home. Pleased at his wife's devotion, created an aerial car artistically built and furnished. Took his wife after her bath and dress round the earth for a hundred years. Nine daughters were born when according to original contract he was anxious to leave her for woods to practise *yoga*. Noticing her anxiety at his departure, he consoled her that she would give birth to Hari who would bring solace to her. On the birth of Kapila, Brahmā and other seers called on him; gave his daughters in marriage, took leave of his son and retired to a life of penance.

¹ Bhā. II. 7. 3; IV. 1. 10.

² Ib. III. 12, 27 & 56; chap. 21 to 24.

Kardama (ii)—a son of Pulaha and Kṣamā; married Sruti, son Śankhapada and daughter Kāmyā; a Prajāpati; a sage by tapas and a devaṛṣi,¹ a pravara²

¹ Br. I. 1. 65, II. 11. 23 and 31; 32. 99; 35. 94, III. 8. 18, 10. 93, M. 145. 93, Vā. I. 80, 3. 3, 28. 25-29, 33. 7, 38. 7, 59. 91, 61. 84, 65. 53, VI. I. 10. 10 ²M. 199. 16

Kardama (iii)—a Prajāpati wife of Sinivali; had two daughters Samrāṭ and Kukṣi, besides ten sons.¹ His wife left him for Soma. His world that of Ājya pīṭyā.²

¹ Br. II. 14. 7; III. 1. 53 ²M. 15. 20, 23. 24.

Kardama (iv)—also Śamkhapa; a Lokapāla.

Br. II. 21. 157, M. 124. 95; Vā. 50. 206

Kardamāyana—a gotrakara of Atri family.

M. 197. 1.

Kardamāla—in the navel portion of Gayā, bath and śraddha here to get rid of the debt to Pīṭyā.

Vā. 112. 57.

Kardamālam—a tirtham sacred to Pīṭyā

M. 22. 77.

Karpatas—Pāṇḍas who live by sheer prowess.

Vā. 78. 30

Karma (i)—two-fold; *Pravṛtti* and *Nivṛtti*,¹ importance of,² that which consists of *yajña* is best.³

¹ VI. I. 1. 27, VI. 4. 41 ²Vā. I. 18. 32 ³Vā. II. 14. 14.

Karma (ii)—(Vedic) two-fold. *Pravṛtti* and *Nivṛtti*.¹ There is another classification of Karma: *Vaidika*, *Tantrika*,

and *Miśra* (mixed).² Kṛṣṇa advised Uddhava to pursue *nivṛtta* and abandon *pravṛtta* path.³ Karma exalted as the source of all good and evil, and appropriate to four castes: is done due to *māyāmohan*,⁴ does not lead to final destruction of *Karman*.⁵

Seven-fold: *tapas*, *brahmacarya*, *yajña*, *prajā*, *śraddha*, *vidyā* and *dāna*. Bad *karmas*—five-fold: killing, theft, injury, drinking and lust.⁶

Karma with Agni is *kāmya*, *naimittika* and *ajasra*; should be done with detachment.⁷ Rebirth after death is dependent on.⁸

¹ Bhā. VII. 15. 47-49. ² Ib. XI. 27. 7. ³ Ib. XI. 10. 4.
⁴ Ib. X. 28. 50; 24. 13-14 & 18-20. ⁵ Ib. VI. 1. 11. ⁶ Br. II. 28.
 75; III. 4. 5 & 24; 28. 9; IV. 5. 25; 6. 37; Vā. 56. 70. ⁷ Vā. 29. 44;
 104. 86-96. ⁸ Vā. 14. 2-3, 31-42; 61. 106.

Karmajit—son of Bṛhatsena and father of Śrtañjaya.

Bhā. IX. 22. 47.

Karmajñānam—initiated according to *adhikāra*.

Vā. 104. 86, 94.

Karmadanda—restraint of worldly duties.

Vā. 17. 6.

Karmadharmanavati—a daughter of Ugrasena.

Vā. 96. 133.

Karmabhūmi—the earth as distinguished from Heaven.¹ Bhāratavarṣa as compared with others which are *bhogabhūmis*.²

¹ Br. IV. 9. 10. ² Vi. II. 3. 22.

Karmayoga—Three-fold. Scriptural and not *laukika*. Intended for the attached and householders. Ācāra preliminary to *karma*. *Karmakāṇḍa* an ocean. Three kinds of

worship—vedic, tāntric, and mixed Worship of image through a guru and according to established rules.¹ Preached by Janārdana to Manu; greater than jñāna yoga; as jñānam is the result of Karma, origin of Brahmā from also Kriyā yoga, five yajñas and 30 samskāras come under this.² Four of Karma category—Agnihotra, silence, study and sacrifice, when not performed properly give fear.³

¹ Bhā. XI. 3, 41-55, 20. 6-7, 21. 14-15, 27 1 & 6-9 ² M. 52.
3-11, 258. 2 ³ M. 39 25-7

Karmaśrestha—a son of Pulaha and Gati.

Bhā. IV. 1. 38

Karmasamnyāsa—leads to Brahmanyam.

Vā. 57 118

Karmārāṇāga—the Fifth tala or Mahātala.

Vā. 50 36.

Kalana—a door-keeper of Mahākāla.

Br. IV. 32. 18.

Kalata—a Rākṣasa, his city in the Atalam.

Vā. 50 18.

Kalasikantsha—a sage.

M. 196. 27

Kalahamsas—sons of Dhṛtarāshtri and Garuḍa.

Br. III. 7. 457

Kalas (1)—sixty in number,¹ a period of time,² 30 lavas according to a calculation;³ 33 kāṭhas;⁴ 30 kalas make a muhūrta or 160 mātras.⁵

¹ Br. IV. 34 70 ² Vā. 30 13, 70 15, M. 34. 9 ³ Vā. 100.
216. ⁴ Vā. 57. 6, 100. 218, VI. I. 8. 8, II. 8. 59, VI. 3. 8.
⁵ Vā. 50. 179, 83 72; Br. II. 7. 19; 13. 14.

Kalas (ii)—a Janapada of the Ketumāla country.

Vā. 44. 15.

Kalas (iii)—Digits of Soma recovered by propitiating Dakṣa:¹ one-sixteenth part.

Bhā. VI. 6. 24; M. 34. 9; 142. 4.

Kalā (i)—a *Svara śakti*.

Br. IV. 44. 57.

Kalā (ii)—a daughter of Kardama married to Marīci; bore two sons, Kaśyapa and Pūrṇiman.

Bhā. III. 24. 22; IV. 1. 13.

Kalāpa (i)—a deva-gandharva.

Vā. 68. 38.

Kalāpa (ii)—a forest where Ikṣvāku was addressed by Pitṛs.

Vi. III. 16. 17.

Kalāpagrāma—on the East slopes of the Himalayas¹ noted for great sages.² Residence of Manu. Here Devāpi [and Puru (Manu) Vi. P.] continued their *yoga* practice. These yogins would start the course of *Varnāśrama dharma* again at the end of Kali;³ watered by the Ganges.⁴ Devāpi and Manu originate Kṣatriya clans in *Kṛta yuga* at; the race of Manu responsible for rulers throughout the three ages, *Kṛta*, *Tretā* and *Dvāpara*.⁵ Manu stands rooted to *yoga* at.⁶

¹ Vā. 1. 189; 41. 43-6; 47, 47. ² Bhā. X. 87. 7. ³ IX. 12. 6; 22. 17; XII. 2. 37-38; Br. I. 1. 164; III. 63. 210; 66. 7; M. 121. 49; 273. 56. ⁴ Br. II. 18. 50. ⁵ Vā. 88. 210; 91. 7; 99. 437; Vi. IV. 24. 118-121. ⁶ Vi. IV. 4. 109.

Kali (i)—born of Krodha and Himsā Married Durukti who gave birth to Bhaya and Mṛtyu.¹ Personified as king but Sūdra by birth, kicking a cow and bull. Vanquished by Parīkṣit. Kali fell at his feet when Parīkṣit asked him to leave Brahmāvarta. Asked for a place to reside, Parīkṣit appointed him to five unrighteous spheres—wine, dice, gold, women and slaughter Father of *adharma*, heroic in the midst of children and cowardly before the valiant.² His rule in *yugāntara* described.³

¹ Br. IV. 8. 3 ² Ib. I. 16. 4, 17. 29-40, 18. 6-8 ³ Ib. II. 7. 38.

Kali (ii)—a Mauneya Gandharva, a son of Brahma-dhana

Br. III. 7. 4, Vā. 69. 3, 133.

Kali (iii)—a son of Varuna and Sunādevi (Śāmudri-Vā. P.), father of Jaya and Vijaya, one wife of Kali, Surā, mother of Mada, other wives, Tvāṣṭri, Himsā and Nikṛti, other sons of Kali, all cannibals, Nāka, Vighna, Sadrama and Vidyama.

Br. III. 59. 6; Vā. 84. 8-10

Kali (iv)—a door-keeper of Mahākāla.

Br. IV. 32. 18.

Kalīṅga (i)—a Kṣetraja son of Bali, after him came Kalīṅgas (s.v);¹ a Rākṣasa in the Atalam. (Tatvalam-Br. P.)²

¹ Br. III. 74. 28 & 87, M. 48. 23, Vā. 99. 28, VI. IV. 18. 13-14. ² Vā. 50. 17, Br. II. 19. 18.

Kalīṅga (ii)—(Mt.) a hill on the south of the Mānasa.

Vā. 36. 22, 42. 28

Kalīṅga (iii)—a southern kingdom of madhyadeśa unfit for brāhmaṇa, a Janapada of the Dakṣināpatha. Its king was stationed by Jarāsandha on the east gate of Mathurā, and on the same direction during the siege of Gomanta;¹ present at

Pradyumna's marriage. Advised Rukmin to vanquish Balarāma in dice, and laughed at the latter when he was defeated. His teeth were broken by Rāma.² Its 32 kings.³ On its south flows the Narmadā where the hill Amarakanṭaka is.⁴ In the *Kṛtayuga*, the first man appeared in this country⁵ under Guhas.⁶

¹ Br. II. 16. 42 & 57; III. 13. 13; 14. 33 & 80; 74. 198 & 213; M. 163. 72; Vā. 77. 13; 78. 23; 99. 324, 386, 402. ² Bhā. X. 50. 11[2]; 52. 11[5]; 61. 27-29; 32[1] & 37; IV. 5. 21; Vi. V. 28. 10, 15, 24. ³ M. 272. 16. ⁴ M. 186. 12. ⁵ Vā. 58. 110. ⁶ Vi. III. 7. 36.

Kaliṅgas—a tribe born of Dirghatamas and Bali's wife; enlisted by Jarāsandha against the Yadus;¹ people of the Dakṣināpatha.²

¹ Bhā. IX. 23. 5; X. [50 (V) 3]; M. 114. 36 and 47; Vā. 45. 125.
² Vā. 45. 125; Vi. II. 3. 16.

Kālīndī—the daughter of Samjñā.

Vā. 84. 36.

Kaliyuga—the features of the *yuga*, and its discontents. Removed by hearing the story of Kṛṣṇa, as the Rṣis did in the Naimiṣa forest. The source of unrighteousness.¹ Form of Hari worshipped in.² Reflections on the conduct of castes and observance of *dharma* by persons. Kali becomes *Kṛta* after the *avatār* of Kalki. When the Saptarṣis traverse Maghas, and on the day when Kṛṣṇa left the earth for Heaven then began Kali of 1200 divine years. Grows in strength commencing with Nanda. The actual beginning was when Kṛṣṇa left for Vaikunṭha; a description of the *yuga*. Worship of Hari by *Kīrtana*.³ Its advent was recognised by Mucukunda from the smallness of the men, plants, trees, etc., which he saw after he woke up from his long sleep.⁴

Deterioration of Vedic *dharma* and rise of Pākhaṇḍas. Incarnation of Pramati in the form of a horse who puts down all heretics and the unrighteous.⁵ Predominance of here-

tics and Sūdras in,⁴ 106,000 or 360,000-duration of; its *sandhyāmīta* 1,000 years.⁵ Noted for theft, see *Tṛṣyam*,⁶ dānam the chief act and tamas the chief quality,⁷ description of the evils of bad rule and decay of civilization and morality, age of man 23 years; began with Parikṣit when the two first stars of seven Rāsīs were in Magha, its duration according to the calculation of men 360,800 Then comes Kṛta.⁸

¹ Bhā. I. 1. 10, 18 & 21, 12 28, 15 38-7, XI. 5. 20, 31-42, Vā. 58. 30-73 ² M. 142 17-27, 273 49; Vā. 99 429 ³ Bhā. XII. chap. 2 & 3. ⁴ Ib. X. 52 2. ⁵ Br. II. 29 23-34; 31 5-102, III. 14 45, 74, 207-241, M. 144. 80-88 ⁶ Vā. 78 36 ⁷ Vā. 32 63, 99 284, 102 4, M. 273 27-33, 45 50 ⁸ Br. II. 7 59 ⁹ Vā. 8 66. ¹⁰ VL IV. 24. 71-96, 87, 109, 114-15

Kalila—son of Soma

Br. III. 3 23, Vā. 66. 23

Kalivana—a western kingdom.

Br. II. 18. 60

Kalisparkas—a degraded Kṣatriya community.

Br. III. 63 140.

Kalopanata—Music, Māruta, the presiding deity.

Vā. 86 52.

Kalka—the 21st (10th Vā.) avatār of Hari, in Kaliyuga and emperor of the world by name Pārśvāraya with Yājñavalkya as Purohita. Born of a Brāhmaṇa Viṣṇuyāśas in Sambalagrāma. His horse would be known as Devadatta. Riding on it, Kalki would rid the earth of the unrighteous and implant dharma again.¹ Invoked;² destroyer of Kṣatriyas who became mlechas by character.³ State of the world then.⁴ According to the Br. Purāṇa, his name is Viṣṇuyāśas, and son of Parāśara, the tenth incarnation of Hari, with Purohita Yājñavalkya. After rooting out

adharma with Brāhmaṇa warriors he gives up his ghost at the confluence of the Gaṅgā and the Yamunā; in the previous birth was Pramiti; would bring round all tribes and wander the world unseen; except vegetation; his life of 25 years' duration and of Parāśara gotra; then again *adharma*, disease, etc., at the end of *Kali* and commencement of the *Kṛta yuga*.⁵ Purify the Śūdras, cross the ocean and destroy sinners. Then will follow civil strife and the disorder of the world.⁶

¹ Bhā. I. 3. 25; XII. 2. 18-23; M. 273. 27; 285. 7; Vi. IV. 24. 98-101. ² Bhā. VI. 8. 19. ³ Ib. X. 40. 22. ⁴ Vā. 99. 390-411; 424-29. ⁵ Br. III. 73. 104-24; 74. 206; IV. 29. 133; M. 47. 248-62; Vā. 98. 104-17. ⁶ M. 54. 19.

Kalkivāhana—a commander of Bhaṇḍa.

Br. IV. 21. 79.

Kalpa (i)—a son of Dhruva and Bhramī.

Bhā. IV. 10. 1.

Kalpa (ii)—a nephew of Hiranyaśāśipu.

M. 6. 26.

Kalpa (iii)—the period of fourteen Manus or 1000 *yugas* followed by *pralaya*;¹ in the day Brahmā; in the night Nārāyaṇa sleeping over his couch Śeṣa the thirty *kalpas* and the thirty days of Brahmā. These are mixed, *Tāmasa*, *rājasa* and *sātvika*² from *klipu*, to introduce with intelligence; the fourteen *saṃsthās* Brahmā introduced and hence *kalpa*,³ twenty-eight in number, each of two *kalpārdhas*,⁴ the 14 *kalpas* made by Brahmā and hence the name.⁵

¹ Bhā. II. 8. 12; IV. 9. 14; XII. 4. 2-3; Br. IV. 1. 116, 173 and 210; Vi. III. 2. 50-2; VI. 3. 12. ² M. 290. 1-16. ³ Vā. 7. 77; 21, 28ff. ⁴ Vā. 21. 17-18; 22. 7; 30. 231; 59. 138; 61. 54 and 102. ⁵ Br. II. 6. 74.

Kalpakavāṭi(ka)—a division of Śrīpuram.

Br. IV. 31. 67; 32. 21 & 65.

Kalpand—a mindborn mother.

M. 179. 25

Kalpapādapa—see *Kalpavrksa*.

M. 274. 7

Kalpam—ritual literature, part of Vignu

VI. V. 1. 37

Kalpalatitmakam—a gift of ten golden creepers of a Kalpa tree, leads one to Heaven.

M. 274. 9; 286. 1-17

Kalpavarsa—a son of Vasudeva and Upadevā.

Bhā. IX. 24. 51

Kalpavrksa—a divine tree;¹ gift of a golden tree, leads one to be born Rūjarāja after a sojourn in Viṣṇuloka;² gave clothes, jewels and honey in the Kṛtayuga.³

¹ Br. IV. 15. 37; 28. 72. ² M. 277. 1-22. ³ Va. 8. 83.
106. 74

Kalpavratam—leads to the world of Brahmā.

M. 101. 50

Kalpafuddhi—a part of the Purāṇas.

VI. III. 6. 15.

Kalpasūtras—a branch of Vedic literature, arranged by Lomaharṣana;¹ begun in Dvāpara.²

¹ Br. II. 31. 14 & 24, 34. 16, Va. 58. 14 ² M. 144. 13-14.

Kalpā—a door-keeper of Mahākāla

Br. IV. 32. 18.

Kalmāṣapāda (I)—a king who was cursed by Śakti in Naimiṣa which resulted in the enmity between Vaśiṣṭha and Viśvāmitra.

Vā. 2. 11; Br. I. 2. 11.

Kalmāṣapāda (II)—another name is Mitrasaha. See *Saudāsa*: son of R̥tuparṇa.

Br. III. 63. 176; M. 12. 46; Vā. 88. 176; Vi. IV. 4. 57.

Kalmāṣamghri—see *Saudāsa*.

Bhā. IX. 9. 18.

Kalyāṇasaptamī—in honour of the Sun for 13 months.

M. 74. 2-16.

Kalyāṇī (I)—the wife of Dhara.

M. 5. 24.

Kalyāṇī (II)—the goddess enshrined at Malaya hill: a follower of Māyā.

M. 13. 36; 179. 70.

Kalyāṇinī—the vow of; in later *kalpa* changed into *Bhīmadvādaśī* after being observed by Bhīmasena, the Pāṇḍava.

M. 69. 56-7.

Kallola—a son of Saramā, and father of four sons.

Br. III. 7. 441.

Kavaka—a Vānara chief.

Br. III. 7. 242.

Kavata—a chief Vānara.

Br. III. 7. 238.
P. 43

Kavarga vāṅgmayī—*a sakti*

Br IV 37. 4.

Kavasa—a sage and father of Tura. Invited for Yudhiṣṭhīra's sacrifice, came to see Parīkṣit practising *prāyopavasi*.

Bhā. IX. 22. 37; X. 74. 7, 1. 19 10

Kavi (i)—a son of Kṛṣṇa and Kālīndī.

Bhā. X. 61. 14, 90 34.

Kavi (ii)—a son of Dakṣinā and Yajñā; a Tuṣita god.

Bhā. IV 1. 7-8.

Kavi (iii) a son of Bhṛgu (Prāna—Burnouf) and father of the great Śukrācārya.

Bhā. IV. 1. 45.

Kavi (iv)—a son of Priyavrata and Barhiṣmati. Remained a bachelor all life, being engaged in ātmavidyā.

Bhā. V. 1. 25-26.

Kavi (v)—a son of Rṣabha and a bhāgavata. A sage who expounded to Nimi the *Bhāgavata dharma*.

Bhā. V. 4. 11, XI. 2. 21, 33-43[1].

Kavi (vi)—a surname of Brahmā.

Bhā. VII. 9 34.

Kavi (vii)—a son of Śraddradeva and Śraddhā.

Bhā. IX. 1. 12.

Kavi (viii)—a son of Vaivasvata Manu. Left kingdom and its pleasures, and became devoted to Hari. Attained Parabrahman at an early age.

Bhā. IX. 1. 12, 2. 15.

Kavi (ix)—a son of Duritakṣaya.
Bhā. IX. 21. 19.

Kavi (x)—is Uśirāgni; the Agni who married Svadhā; after him came Kāvyas.

Br. III. 10. 85; Vā. 29. 29.

Kavi (xi)—the father of Bhautya.
Br. IV. 1. 51.

Kavi (xii)—a god of Sutāra group.
Br. IV. 1. 89.

Kavi (xiii)—a sage of the Tāmasa epoch; a *mantrakṛt*.
M. 9. 15; 145. 103.

Kavi (xiv)—one of the seven sons of Kauśika.
B. 20. 3.

Kavi (xv)—the son of Urukṣava and Viśalā, became a Brāhmaṇa, and one of the three best *maharṣis* among the Kāvyas.

M. 49. 39.

Kavi (xvi)—a son of Śveta; *avatār* of the 23rd *dvāpara*.
Vā. 23. 205.

Kavis—sons of, originators of Pitṛs with forms; their daughter Gauh belonging to *dvija gāṇa*.

Vā. 73. 35-36.

Kaviratha—son of Citraratha and father of Vṛṣṭimat Kaviruta-Vā. P.).

Bhā. IX. 22. 40-41; Vā. 62. 18.

Kavisuta—is Śukra.

Vā. 65 74.

Kavyam—offering to Pitṛs

M. 19 1, Vā. 79 69, 87 27

Kavyavāha—a kind of Agni.

Br. III. 11. 83

Kavyavāhana—the son of Pavamāna Agni; the Agni of Pitṛs

Br. II. 12. 4 and 5, Vā. 29 4, 5, 75 56, 70, 110 10

Kavyas—a class of Pitṛs

Vā. 52. 67

Kavyagni—a kind of sacred fire.

Vā. 56. 4

Kavyddas—a class of Pitṛs.

Br. III. 72. 28.

Kavhdā—a daughter of Ugrasena.

Vā. 96. 183.

Kaśura—a commander of Bhanda.

Br. IV. 21. 85.

Kaśeru (mat)—a division of Bharatavarga.

M. 114. 8, Bha. II. 16 9.

Kaśeru—approached by Keśidhvaja to give him a form of expiation

VL VI. 6 15.

Kaśmīra—a city;¹ people of.²

¹ Vā. 99 402 ² Vā. 45 120; 47 45.

Kaśyapa (1)—(*Savituh Vidvān, Mārīci*) son of Marīci and Kalā, and husband of Diti.¹ Married twelve (thirteen *Matsya P.*) daughters of Dakṣa, who were *Brahmavādinīs* and *Loka-mātas*. Married also Pulomā and Kālakā on the advice of Brahmā. Their sons were Dānavas distinguished for warlike qualities. 60,000 of these were killed by Arjuna while in Heaven to please Indra.² Aditi was another wife of Kaśyapa, and was the mother of Vāmana-Hari. On an appeal from her on behalf of gods exiled from Amarāvatī, Kaśyapa taught her the *payovrata* to please Hari.³ Pleased with the anointing of Vāmana.⁴ His *tejas*.⁵ Pleased with Diti's *Madanadvādaśivratam* but did not relish her request for a son to slay Indra but granted it under certain conditions.⁶ A sage of the Vaivasvata epoch. His descendants.⁷ Father of Vivasvat.⁸ Awarded Madhyadeśā by Paraśurāma.⁹ Visited with pupils Bhiṣma on his death-bed;¹⁰ goes round Dhruva.¹¹ See *Diti, Indra*.

A Brahmavādin and a Prajāpati. A Devarṣi. His sons were Nārada and Parvata, as also Ādityas, Maruts and Rudras.¹² An *amśa* of Brahmā.¹³

When Dakṣa grew angry on account of his daughter Kaśyapa drank *Kaśya*, a kind of wine;¹⁴ hence his name; hid *yoga* in a cave;¹⁵ *āśrama* of;¹⁶ a sage by *jñāna*,¹⁷ place in the *Viśvacakra dāna*.¹⁸ With the sun during the months *Saha* and *Sahasya*,¹⁹ a sage of Cākṣusa epoch.²⁰

¹ Bhā. III. 14. 7; IV. 1. 13; Br. II. 37. 44; III. 2. 31; 3. 55; IV. 1. 20; 2. 33. 47; M. 146. 16 & 25; 171. 30; 199. 1, 14, 19; Vā. 63. 41. ² Bhā. VI. 6. 2, 25, 34-36; M. 4. 55; 5. 13; 6. 1-2, 44; Vā. 65. 115-116, 157-158. ³ Bhā. VIII. 13. 6; 16. 2-25; 17. 22-3; X. 3. 42; Br. II. 13. 79. ⁴ Bhā. VIII. 23. 21; M. 244. 41; 245. 82. ⁵ Bhā. III. 16. 35-36; 17. 2. ⁶ Bhā. VI. 18. 44-54; III. chap. 14 (whole); M. 7. 30-49. ⁷ Bhā. VIII. 8. 31; 13. 5; M. 9. 27. ⁸ Bhā. IX. 1. 10; M. 11. 2. ⁹ Bhā. IX. 16. 22. ¹⁰ Ib. I. 9. 8. ¹¹ Bhā. IV. 9. 21; M. 127. 24; ¹² Br. II. 27. 104; 32. 98, 112; 35. 92-95; 38. 3; III. 1. 53; 4. 34; 8. 1 and 27; M. 145. 92; Vā. 1. 138; 3. 2; 65. 53; 84. 26 and 31. ¹³ M. 47. 9; Br. III. 2. 105; 71. 238; Vā. 1. 138; 3. 2; 65. 114. ¹⁴ Vā. 65. 115-17. ¹⁵ Br. I. 1. 117; Vā. 83. 83; Br. III. 19. 53. ¹⁶ Vā. 37. 22. ¹⁷ Ib. 59. 90. ¹⁸ M. 285. 6. ¹⁹ Ib. 127. 17. ²⁰ Vā. 62. 66.

Kaśyapa (ii)—a sage and contemporary of Kṛṣṇa. Invited for Yudhiṣṭhīra's Rājasūya.¹ Came to Syamantapañcaka to see Kṛṣṇa,² one of the sages who left for Pindaraka,³ met by Taksaka on his way to Parikṣit.⁴

¹ Bhā. X. 74. 9 ² Ib. X. 84. 4. ³ Ib. XI. 1. 12 ⁴ Ib. XII. 6. 11.

Kaśyapa (iii)—a Paurāṇika who learnt mūlasamhitā from the disciple of Vyāsa.

Bhā. XII. 7. 5 and 7

Kaśyapa (iv)—the sage presiding over the month of Saha;¹ with the sun in Hemantaka.²

¹ Bhā. XII. 11. 41. ² Vā. 52. 16

Kaśyapa (v)—(Rṣyaśringa) a sage of the first epoch of Sāvarṇi Manu.

Br. IV. 1. 11.

Kaśyapa (vi)—a sage of the Svārocīṣa epoch.

M. 9. 8.

Kaśyapa (vii)—a sage resorting to Śukletirtha.

¹ M. 193. 10

Kaśyapakalpa—author of, a master of Atharvasamhitā. Bhā. XII. 7. 4.

Kaśyapapadam—in Gaya;¹ performance of śrāddha at by Bharadvāja.²

¹ Vā. 109. 18. ² Vā. 111. 49 and 58

Kaśyapātmayas—Adityas, Maruts and the Rudras.

Vā. 64. 3

Kaśāyagaṇa—articles of, detailed.

M. 217. 75-81.

Kaśāyinās—people in ascetic robes.

Vā. 58. 64.

Kaseru—one of the nine divisions of the Bhāratavarṣa.

Vā. 45. 79, 119; Vi. II. 3. 6.

Kahoda—a *madhyamādhvaryu*.

Br. II. 33. 16.

Kāmsyam—fit to be a milking vessel and for a gift with a cow.

M. 16, 26 & 32; 57. 20; 205. 2.

Kāka (I)—(Mt.) a hill touching the sea.

Br. II. 18. 76.

Kāka (II)—a bird; a *vāhana* of Sūcīmukha.

Br. III. 7. 455; IV. 24. 44.

Kākabali—the *vāyasa* in *Aindra*, *Vāruṇa*, *Vāyavya* and *Nairṛta* directions.

Vā. 111. 40.

Kākavarṇa—son of Śiśunāga, (bha) and father of Kṣemadharman. Ruled for 36 years (26 years-*Matsya P.*).

Bhā. XII. 1. 5; Br. III. 74. 129; M. 272. 7; Vi. IV. 24. 10. 11.

Kākaśilā—in *Gayā*, releases one from debts.

Vā. 108. 76.

Kākahṛdam—a place fit for performing *śrāddha*.

Br. III. 13. 85.

Kākīnika—a coin of small value.

Bhā. XII. 3 41.

Kākustha—the father of Gau who was married to Yati.

Br. III. 68 13, Vā. 93 14

Kākṣivah—a son of Jatāmāli, an avatār of the Lord.

Vā. 23 187

Kākṣivat—a son born to the waiting woman of Sudespā and Dirghatamas. By austerities at Girivraja, reached Brāhmaṇahood. Father of 1000 sons by name Kausmāndas and Gautamas

M. 48, 63, 84-8.

Kākeyasthas—Krṣṇa Pādāvara.

M. 201. 35

Kācalas—a Janapada of the Ketumāla Continent.

Vā. 44. 15

Kācchikas—a tribe

M. 114. 51.

Kāñcana (i)—the son of Bhīma, and father of Hotraka (Suhotra-Vi. P.).

Bhā. IX. 15 3; Vi. IV. 7. 3

Kāñcana (ii)—an Yakṣa.

Vā. 69 12.

Kāñcanakā—the capital city of Pravīra.

Br. III. 74. 184

Kāñcanapāda—a Mt. in Malayadvipa.

Vā. 48. 24.

Kāñcanaprabha—a son of Bhīma the king and father of Subdha.

Br. III. 66. 24; Vā. 91. 53.

Kāñcī (I)—a R. in the Ketumāla continent.

M. 44. 18.

Kāñcī (II)—a R. of the Bhadrā.

Vā. 43. 25.

Kāñcī (III)—visited by Balarāma;¹ visited by Agastya; also *Vāraṇaśailendra* and *Ekāmranilaya*. Viṣṇu Hayagrīva appeared before Agastya.² A Vaiṣṇava kṣetra with Śiva *Sānnidhyam*. Prayers of Brahmā, to Lakṣmī and Viṣṇu requested to reside here. Here were celebrated Śiva's marriage, Brahma's with Vāṇī, and Viṣṇu with Kamalā. But Brahmā subsequently left this.³

¹ Bhā. X. 79. 14. ² Br. IV. 5. 6-10; 7-10. ³ Ib. IV. 39
(whole): 40. 16, 59, 82-91.

Kāmjanakā—city and capital of Pravīra.

Vā. 99. 371.

Kātya—a sage.

M. 196. 27.

Kāṇḍaśaya—of the Parāśara family (*Śukla*).

201. 33.

Kāñthāyanadvijas—the class of Brāhmaṇas from Medhātithi, son of Kanṭha.

Vā. 99. 131.

Kāṇva—a disciple of Yājñavalkya.

Vi. III. 5. 30.

P. 44

Kānvas—a branch of Aṅgirasa;¹ learnt the Vājasani yajus.²

¹ Vā. 65 106. ² Bhā. XII. 6 74, M. 200. 9.

Kānvam—the sūktam of the Sama Vedins recited in tank ritual.

M. 58 37.

Kānvamudgalas—the Maudgalyas of the Aṅgirasa line.
M. 50 5.

Kānvāyanas (I)—the clan of Brāhmaṇas from Kānya, son of Ajamīḍha, a pravara of Aṅgiras.

M. 49, 47; 196 21.

Kānvāyanas (II)—a ruling dynasty: commencing with Vāsudeva, ruled the earth for 345 years;¹ in number nine, called Surya bhṛtyas. These ruled from 40 to 45 years and were Brāhmaṇas. They had their own Sāmantas.²

¹ Bhā. XII. 1 21. ² M. 272. 33-7.

Kātya—a sage of the Tāmasa epoch.

Vā. III. 1. 18.

Kātyāyana (I)—a ṛtvik at Brahmā's yajña.

Vā. 106. 37.

Kātyāyana (II)—a Pravara.

M. 192 10; 196 33

Kātyāyanas—Kātyapa gotrakaras.

M. 199 4.

Kātyāyani—Image of; ten hands, three eyes, youthful, killing Mahiṣasura, and riding the lion.

M. 260 55-66.

Kātyāyanī Vratam—was observed by the girls of the *Vraja* early in the season of *Hemanta*. After bathing in the *Yamunā*, they made a figure of the Devī with sand, and worshipped it as the representation of the Devī for a month. Their object was to win Kṛṣṇa as their husband. Prayers were also sent to Bhadrakālī by rising early and bathing in the *Yamunā*. To test their sincerity Kṛṣṇa saw them one day playing in the river naked leaving their clothes on the banks. He removed these to the top of a Nipa tree near by. The girls asked for the return of their clothes, and threatened to report to the king. Kṛṣṇa asked them to receive their clothes from him. He said that their vow was fruitless as they bathed naked, and he returned their clothes on their saluting him with both their arms. He then blessed them and asked them to go back to the *Vraja* which they did.

Bhā. X. 22. 1-27.

Kādambarī—a *yoginī*.

Br. IV. 31. 80.

Kādraveyas—a class of snakes with several heads mentioned in verses;¹ subject to Garuḍa; Śeṣa, Vāsuki and others belong to this group.²

¹ Vā. 52. 20; 62. 180; 69. 74; Br. III. 7. 31. ² Vi. I. 21. 20, 21.

Kādrupingākṣi—a Kaśyapa and a Trayārṣeya.

M. 199. 13.

Kānanasthalī—a fearful forest between the hills Puṣpakaśaila and Mahāmegha.

Vā. 38. 71-8.

Kānīna—the son of Devadatta alias Agniveśya. He was the sage *Jātūkarnīja* (*Jātukarṇa*-Burnouf). He was a manifestation of Fire God. With him originated the Brahma-kula-Āgniveśyāyana.

Bhā. IX. 2. 21-22.

Kānini—a pupil of Kṛta.

Br. II. 35. 53

Kānta—one of the ten branches of the Sukarmapa group of devas

Br. IV. 1. 88, Va. 100. 93

Kānti (i)—a sakti.

Br. IV. 44. 72.

Kānti (ii)—a Brahma kālā.

Br. IV. 35. 94.

Kāntipuram—The sacred pool of, protected by Kirātas.

Br. III. 13. 95-7

Kāntivratam—leads to the world of Viṣṇu.

M. 101. 45

Kānyakubja—a city of Ajāmilla.¹ Its citizens were vanquished by Paraśurāma,² sacred to Gauri.³

¹ Bhā. VI. 1. 21. ² Br. III. 39. 11, 41. 39; IV. 44. 94. ³ M. 13. 29

Kāpālik(n)as—a heretical sect;¹ their yoga.²

¹ Br. II. 31. 65, Va. 58-64. ² Br. II. 27. 116.

Kāpileyas—the Daitya-rākṣasas from the Daitya king Kumbha.

Va. 69. 177

Kāpeya—addressed Sūta to explain creation

Br. II. 6. 1.

Kāma (i)—God of Love (s.v.); born of Brahmā's heart. Burnt by Śiva, was reborn as Pradyumna, son of Kṛṣṇa, an *āṁśa* of Vāsudeva.¹ Sent by Indra to spoil Nara's penance,²

to induce Śiva to marry Umā.³ For having observed *Vibhūtidvādaśīvratam*, Anaṅgavatī the courtesan became co-wife with Rati, and her name was Prīti.⁴ Icon of.⁵ Worshipped Śiva in Siddheśvaram and attained divinity again.⁶ His arrow afflicted Brahmā who was made to love his own daughter, cursed by Brahmā to be burnt by Rudra; when pointed out that he only discharged his duty, he modified the curse to be born as son of Kṛṣṇa, then of Vasu in Bharata line, to get overlordship of Vidyādharaś and finally attain godhood; afflicted the nine devīs.⁷

¹ Bhā. III. 12. 26; VIII. 7. 32; X. 55. [2]; Vi. V. 27. 28. ² Bhā. XI. 4. 7. ³ M. 154. 209-239. ⁴ M. 7. 13; 100. 329. ⁵ M. 261. 53-6. ⁶ M. 191. 110. ⁷ M. 3. 33; 4. 12-21; 23. 23.

Kāma (ii)—a son of Samkalpa.

Bhā. VI. 6. 10.

Kāma (iii)—a Viśvedeva.

Br. III. 3. 30; Vā. 66. 31.

Kāma (iv)—the son of Śraddhā and Dharma and father of Harṣa (joy) through his wife Rati (*Siddhi-Br. P.*).

Br. II. 9. 58, 62; Vā. 10. 34, 38.

Kāma (v)—the Apsaras clan of Sobhayantya, originated from.

Br. III. 7. 24; Vā. 69. 58.

Kāma (vi)—place of, in life;¹ does not end in spite of *bhoga* or enjoyment, but grows like fire with oblation; cf. *Rāmāyaṇa*; notwithstanding old age desire to live and to amass wealth does not go.²

¹ Bhā. I. 2. 9-10; ² Vā. 93. 95, 100.

Kāmākarṣaṇikā—a gupta śakti.

Br. IV. 19. 17.

Kāmakotīgā—a name of Lalitā.

Br IV 18. 16

Kāmakos̄ha (ka)—also Kāmagiri A pīṭham sacred to Kāmākṣi.

Br IV 40 1, 44. 94.

Kāmakos̄ni—the deity residing in Kāñci.

Bhā. X. 79. 14.

Kāmagamas—gods of the eleventh epoch of Manu.

Bhā. VIII. 13. 25, VI. III. 2. 30

Kāmagiri—a Mt. in Bhāratavarṣa, is Kāñci, also Kāmākṣisīlā.

Bhā. V. 19. 16, Br IV 39. 105

Kāmāddīmantrarājā—is Kāmarāja.

Br IV. 38. 14.

Kāmadughā—a daughter of Rohini gave birth to cattle kingdom;¹ had two sons.²

¹ Br. III. 3. 74-5 ² Va. 65. 72

Kāmadughas—regions of Suśvadha Pitṛs.

M. 15. 19

Kāmadeva (1)—the form in which Hari reveals himself to Lakṣmi in the continent of Ketumāla.³ Fought with Durmarṣa in a Devāsura war.⁴ Overlord of all Apsaras and R̄tus⁵ (see *Kāma*), as part of the gift of Kalpapādapa.⁶

¹ Bhā. V. 18. 15 ² Ib. VIII. 10. 33 ³ Br. III. 8. 15 ⁴ M. 277. 6 ⁵ Va. 70. 14.

Kāmadēva (ii)—the son of Yaśodharā (Yaśodhāri-Vā. P.).

Br. II. 11. 35; Vā. 28. 30.

Kāmadhenu (i)—a goddess following Revatī,¹ gift of.²

¹ M. 179. 73. ² Ib. 279. 4; 106. 74.

Kāmadhenu (ii)—Jamadagni's cow providing hospitality to Haihaya hosts; bound by king's servants, she kicked off its shackles and flew in the air.

Br. III. 26. 54.

Kāmadhenupadam—in Dhenukāraṇya of Gayā.

Vā. 112. 56.

Kāmapāla—joined Yadus in defeating Paundraka.

Bhā. X. 66. [2].

Kāmarāja—dear to Lalitā.

Br. IV. 19. 67; 38. 9-10.

Kāmarājapriyā—is Lalitā.

Br. IV. 18. 16.

Kāmarūpa (c)—the eastern country; sacred to Lalitā.

Br. IV. 44. 93; Vi. II. 3. 15.

Kāmarūpā—a mindborn mother.

M. 179. 21.

Kāmarūpinī—a śakti.

Br. IV. 44. 72.

Kāmalāyanija—a sage.

M. 198. 13.

Kāmalā—a goddess enshrined at Kamalālaya.
M. 13 32.

Kāmāli—another name for Repukñi
V& 91. 90

Kāmavratam—in honour of Pradyumna.
M. 101 10

Kāmaśankara—is Kameśvara.
Br IV 15. 45.

Kāmaśāstra—In Sairandhri's house there were pictures drawn according to prescriptions of Kāmaśāstra:¹ a treatise by Bābhṛavya, a Pāñcāla.²

¹ Bh& X. 48. [2], M. 220 2. ² M. 21. 30.

Kāmatīva—another name for Kameśvara.
Br IV 15 16.

Kāmahāni—a Lāngala.
V& 61. 42.

Kāmākṣi—the goddess enshrined in Kāñci; Adilakṣmi: said to possess one eye at Kāñci and the other at Kāsi; also Mahālakṣmi;¹ enshrined at Gandhamādana.²

¹ Br IV. 5 7, 13 1; 15 35, 38. 81; 30 5, 14 & 21; 40 1, 16, 85-105 ² M. 13 28.

Kāmacidrini—a goddess enshrined at Mandara hill.
M. 18. 28

Kāmārttā—a sakti.
Br IV. 44. 73.

Kāmikam Vratam—this seems to refer to *Pāśupata-yogam*.

Br. II. 27. 127.

Kāmikī—a Śakti.

Br. IV. 44. 72 & 140.

Kāminī—a group of women who came from the mouth of Asura Bala when he yawned.

Bhā. V. 24. 16.

Kāmeśī—is Lalitā; one of the 15 Akṣara devīs.

Br. IV. 13. 2; 18. 15; 19. 52, 57; 37. 21.

Kāmeśvara—married by Lalitā.

Br. IV. 14. 21; 15. 12; 27. 67; 36. 4.

Kāmeśvarī—is Kāmeśī; a nitya devī.

Br. IV. 15-35; 18. 9; 25. 56; 29. 145; 37. 33; 44. 141.

Kāmeśvaripurī—is Śripuram.

Br. IV. 31. 24.

Kāmpilya (i)—a son of Bhramyāśva.

Bhā. IX. 21. 32.

Kāmpilya (ii)—a fifth son of Bheda.

Vā. 99. 196.

Kāmpilya (iii)—a son of Haryāśva.

Vi. IV. 19. 59.

Kāmpilyā—the capital of Samara;¹ the kingdom of.²

¹ Vā. 99. 176. ² Vi. IV. 19. 40.

Kāmbhojas—a northern kingdom noted for horses.¹ Their king Sudakṣina was an ally of Jarāsandha and placed on the East of the Gomanta hill, during its siege.² Took part in the Rājasūya of Yudhiṣṭhīra. Their king went to Syamanta pañcaka for solar eclipse.³ Defeated by Parāśurāma and by Sagara who had them fully shaved as punishment.⁴

¹ Br. II. 16. 49; IV 16 16, V& 88 122, VI V 29 32,
² Bhā. X. 52 11 [7] ³ Ib. X. 75 12, 82. 13. ⁴ Br. III. 41 39;
 48. 22 & 44, 63 120, 134 & 138, VI IV 3. 42.

Kāmyā—*a daughter of Kardama and Śruti; married Priyavrata, mother of ten sons equal to Svāyambhuva and two daughters by whom Kṣatram came into being*

Br. II. 32-34, 14. 44, V& 27-9

Kāyani—*a Pravara of the Bhārgavas.*

M. 195. 31

Kāyāvardhanam—*a firtham sacred to Mātā, Pitṛs and to Siva.*

M. 13 48, 22-30; 181. 28.

Kāraki—*a Pravara of Angiras.*

M. 196. 14.

Kārana—the lord who is nirguna and Brahmā becomes karnātmā after its conjunction with Prakṛti and a saguna.

V& 49 151, etc.

Kāranam (i)—*a term for Jīva or Prāna.*

V& 102. 101.

Kāranam (ii)—*a name for avyaktam.*

VI. I. 2. 19.

Kārapatha—the capital of Aṅgadiya deśa of Lakṣmaṇa's son Aṅgada.

Vā. 88. 188.

Kārayana—the capital city of Aṅgada, son of Lakṣmaṇa.

Br. III. 63. 189.

Kāravatī—sacred for śrāddha.

Br. III. 13. 92.

Kāraskaras—the kingdom of, unfit for śrāddha: a southern tribe.

Br. III. 14. 33 and 80; M. 114. 49; Vā. 78. 23 and 69.

Kāriṣava—a Kauśika gotra.

Vā. 91. 99.

Kāūraya—a sage.

M. 196. 27.

Kāriṣas—of Kauśika gotra.

Br. III. 66. 71.

Kāru—a Mt. of the Bhāratavarṣa.

Vā. 45. 92.

Kārukas—unfit for śrāddha feeding.

Br. III. 15. 43; Vā. 79. 69.

Kārukarma—the *svadarma* of Śūdras.

Vi. VI. 1. 36.

Kārukāyanas—Trayārṣeyas.

M. 198. 7.

Kārūṣa—a surname of Vṛddhaśarman, son of Karuṣa, (who married Śrutadevā).

Bhā. IX. 24 36

Kāruṣas—descendants of Karuṣa, the son of Vaivasvata Manu¹ and, kings of Uttarāpatha; a Kṣatriya clan, the country of²

¹ Bhā. IX. 2. 16, Br. III. 61. 2, M. 12. 24; 114. 48, VI. IV
1. 18 ² VI. II. 3 17, IV 14 39

Kāroṭaka—Ārṣeya Pravara of Aṅgiras

M. 196 8.

Kārkoṭaka—with the sun during the month of Pauma.

VI. II. 10. 14

Kārtavīryārjuna—a prominent king of the lunar line.
See Arjuna.

VI. IV. 6 4.

Kārtā—a Sāmaga.

Vā. 99 191.

Kārttika—Navami and Dvādaśi, as yugaddis for śraddha.
M. 17. 4.

Kārttikēya (Guha) (1)—a god with his vāhana as peacock, conqueror of Krauñca of Asuras; also Kumāra,¹ brought up by the Kṛttikas;² delight to the mind of Umā,³ overheard the report given by his father to Pārvati on the subject of the colour of his throat, the Nilakanṭha legend, when he was lying down on the lap of Umā on the top of the Kai-

lāsa hills.⁴ Took part in Bāṇa's war with Kṛṣṇa and disabled by Garuḍa and Pradyumna.⁵

¹ Br. II. 25. 16; III. 10. 44; 32. 23; 41. 32; 42. 6; 43. 31. ² Vā. 41. 38; 72. 43; Vi. I. 15. 116. ³ Vā. 54. 19. ⁴ Vā. 54. 28f.

⁵ Vi. V. 33. 21 and 26.

Kārttikēya (ii)—Kumāra, being the son of Kṛttikas; narrates the *mahātmyam* of Nandi in *Nandīpurāṇa*,¹ born in the full moon day of the *citra* month and Indra made sin into one on the fifth day and on the sixth anointed *Devasenā-pati*. All important gods gave him some present or other and praised him.² Promised to slay Tāraka and slew him.³ Image of; 12 hands in a city, four in a *Kharvaṭa* and two in a village; one of the hands has a cock; others detailed.⁴

¹ M. 5. 27; 53. 61. ² Ib. 159. 4. 18. ³ Ib. 160. 10-26. ⁴ Ib. 260. 19, 45-51.

Kārttikēya (iii)—(Pāvaki) a sage of the Rohita epoch.

Br. IV. 1. 62.

Kārttikēya (iv)—a *tīrtham* sacred to Yāśaskari.

M. 13. 45.

Kārttikēyapadam—in Gayā.

Vā. 109. 19; 111. 54.

Kārttivaya—a Kaśyapa gotrakara.

M. 199. 5.

Kārttivīrya (i)—a son of Kanaka.

Vā. 94. 8.

Kārttivīrya (ii)—see Arjuna.

Br. III. 28. 25; 31. 3 & 5; 32. 61; 34. 3 & 30; M. 43. 15; Vi. IV. 11. 16.

Kārdamāyanī—śrṣeya Pravara of Bhārgavas.

M. 195 34 & 43.

Kārpāṭas—a heretical sect.

Br. III. 14. 39

Kārpāṭasaparvata—20 bhārams of cotton as the best gift.

M. 83. 5; 88 1-5

Kārbūram—the colour of the 14th Manu Sāvarni

Vā. 26 46

Kāryakārana rūpini—Lalitā

Br. IV 15 8.

Kārmukālaya—see Dhanuśtāla.

Vl. V. 20. 17.

Kārtṣṇa—a Bhārgava gotrakara.

M. 195 18.

Kārtṣṇanam—a coin in common use; fines in terms of

M. 227 79 & 93, 197.

Kārtṣṇāyana—Kṛṣṇa Parāsara.

M. 201. 35.

Kārtṣṇeyas—a Rākṣasa gāpa.

Vā. 69 172.

Kāla (1)—time as the phase of the Universal Spirit.¹
Is Iṣvara, and only rūpabhedā² Lord of creation and de-
struction, fearful to look at.³ Vanquished by Kṛṣṇa,⁴ makes
and unmakes things by keeping all things under control.⁵

¹ Bhā. I. 6. 4, 11 6, 13 45, II. 10 43, VIII. 17. 27 ² Ib. III.
12 12, 29 4, 37 & 45, X. 51. 19 ³ Ib. IV 12 8, VI. 32 11, 22.
⁴ Bhā. III. 3. 10, Br. III. 3 82, Vā. 32. 29 ⁵ VI. V. 58. 55-64.

Kāla (ii)—a name for Mṛtyu: *ety.* as Lord of Death; *adhidevata* for Rāhu the planet;¹ described as having four faces each comprising a yuga.² One origin of.³

¹ Br. II. 36. 128; M. 93. 14; 213. 5 & 18. ² Vā. 32. 8-67.
³ Ib. 21. 52, 73.

Kāla (iii)--a son of Dhanva; a Vasava; a Viśvedeva.

Br. III. 3. 23, 30; M. 5. 23; 203. 4; Vā. 66. 21, 31; Vi. I. 15. 111.

Kāla (iv)—a Bhairva god.

Br. IV. 20. 82.

Kāla (v)—one from *Brahman*; see also *Avyakta*.

Vi. I. 2. 14, 15 and 27.

Kāla (vi)—a Mt. west of the Sitoda lake.

Vā. 36. 27.

Kāla (vii)—division of time—Paramāṇu defined:

2 Paramāṇus	make	1 Aṇu
3 Aṇus	"	1 Traṣareṇu
3 Trasareṇus	"	1 Truti
100 Trutis	"	1 Vedhas
3 Vedhas	"	1 lava
3 lavas	"	1 Nimeṣa
3 Nimeṣas	"	1 Kṣaṇa
5 Kṣanas	"	1 Kāṣṭha
15 Kāṣṭhas	"	1 laghu
15 laghus	"	1 Nādika
2 Nādikas	"	1 Muhūrta
6 or 7 Nādikas	"	1 Prahara or Yāma
4 Yāmas	"	1 day or night
15 days and nights	"	1 Pakṣa
2 Pakṣas	"	1 māsa or a day and night for Pitṛs
2 Māsas	"	1 Rtu

6 months	make	1 Ayanam
2 Ayanams	"	1 year
1 day of Brahmā	"	1 period of 14 Manus
1 night of Brahmā	"	1 period of Pralaya
1 Yuga	"	5 years. ¹

based on Sūrya.²

¹ Bhā. III. ch. 11 (whole), Br. II. 24. 58, 13. 109; Vā. 50
179-82, 97 30-31. ² Vā. 31. 24, 53 39

Kālaka (I)—a son of Vijvara.

Br. III. 6 33

Kālaka (II)—a son of Virakṣa.

Vā. 68. 33

Kālakanyā—see Durbhaga.

Bhā. IV. 27 27.

Kālakā—a daughter of Vaishvānara, and a wife of Kātyapa;¹ sons were Kālakeyas.²

¹ Bhā. VI. 6. 33-34, M. 6 22. ² VI. I. 21. 8-9

Kālakas—kings (24) contemporaneous with Sisunāgas (10). ,

Br. III. 74. 136, Vā. 99. 323

Kālakāma—one of the ten Viśvedevas.

M. 203. 13

Kālakūṭam—poison from the churning of ocean of milk by gods and asuras; swallowed by Śiva.

Br. II 25 60, III. 25-8, IV 23 30, M. 250 20-60, Vā. 54
57-8, 63 and 95

Kālakeyas—sons of Marīci, a dānava; vanquished by Rāvaṇa and by Durgā;¹ their mother is Kālā.² Asuras in the Devakūṭa hill.³

1 Br. III. 7. 255; IV. 29. 76; M. 6. 23; Vi. I. 21. 9. 2 M. 171.
59. 3 Vā. 40. 15.

Kālakośakas—country of, under Manidhānya kings.
(Cal. Edn. Kālatoya).

Vi. IV. 24. 66.

Kālakrita—a Veṣya form of marriage.

Br. IV. 15. 4.

Kālakhya—(antakāri) Tāmasi.

Vā. 66. 90, 104.

Kālacakra (I)—a chief Vānara.

Br. III. 7. 235.

Kālacakra (II)—is the solar system: relativity of its movement is illustrated by the Potter's wheel. The sun stands in relation to *Kālacakra*, midway between the Earth and Heaven. Placed on the right side of Meru, the twenty-eight nakṣatras including *Abhijit* are fixed on this cakra.¹ The seat of *Mahākāla*.²

1 Bhā. V. 22. 2-11; 23. 3; M. 162, 1, 19; Vi. II. 8. 4. 2 Br. IV. 32. 7. 18-20.

Kā(ka)lajamghikā—a mind-born mother.

M. 179. 23.

Kālajihvā—a śakti.

Br. IV. 44. 76.

Kālañjara—Mt. on the north base of Meru. Here was born Bharata as deer;¹ sacred to Kāli.² Here were reborn the seven sons of Kauśika as deer; remembering their past birth,

they practised *yoga*,³ sacred to Pitrs;⁴ the best of hills where Sveta took his avatār (*kālam jarayisyāmī*).⁵

¹Bhā. V 18 28, 8-30, Br III 13 100, VI, II, 2, 30 ²M. 13
32 ³Ib 20 15, 21, 9 and 28 ⁴Ib 22, 24, VA. 77, 93. ⁵VA. 23.
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Kālamjaras—the kingdom of
M. 121, 54

Kālatoyaka—a northern kingdom; a tribe;¹ a Janapada
of Manidhānya.²

¹Br II 18 46, III 74 196, M. 114, 40 ²VA. 99, 384.

Kālatvam—Yama aspect; *rajas* and *tamas* predominate,
terminates the worlds, as dark as the sky (*añjana*).

VA. 5 28, 31.

Kāladamstra—an Asura who entered the ocean.
M. 61, 4.

Kālanar(l)a—(*Kālānala*- Vd. P.) the son of *Sabbhā-*
nara, and father of *Śrījaya*.

Bhā IX. 23 1, VA. 99 13

Kālanātha—Siva assuming the form of Death.
Br IV. 16 12.

Kālandbha (i)—a son of Hiranyakṣa and Bhānu. A nephew of Hiranyakasipu. Took an active part in the Devāsura battle between Bali and Indra. Fought with Yama. A follower of Vṛtra in his battle with Indra.¹ A Saṁhileya asura.²

¹Bhā. VII. 2 18, VA. 67 67, M. 6, 27, Br III. 5 30; Bhā. VIII.
10 20 and 29, VI. 10 [20] VI. I 21. 3 ²Br III 6 20, VA. 68. 19

Kālandbha (ii)—a son of Viśravatī,
VI. I. 21. 12.

Kālanemī—a son of Virocana and father of four sons. Kamsā's previous birth as Kālanemī sent his śūla towards Hari who vanquished him with the same implement;² residing in Atalam (IV tala or abhastalam).³ Killed by Hari in Tārakāmaya, where he was a commander; rode on a chariot of elephants, used illusory powers and *brahmāstram* in the war; devas as prisoners of war but released by Tāraka; attacked Hari and fell dead slain by his cakra.⁴

¹ Vā. 67. 76, 80; Br. III. 5. 39. ² Bhā. X. 1. 68; VIII. 10. 56; X. 51. 42; Vi. V. 1. 22, 23, 65. ³ Br. II. 20. 32; Vā. 50. 31. ⁴ Br. III. 72. 21; M. 148. 42-51; 150. 140-189; 154. 3; 160. 3 & 18; 176. 49; chaps. 177-78; Vā. 97. 22.

Kālaparnī—a mind-born mother.

M. 179. 22.

Kālabhavana—an Yakṣa *gāṇa*.

Vā. 69. 40.

Kālamahī—R.

M. 163. 64.

Kālamūrti—a chief Vānara.

Br. III. 7. 233.

Kālamṛtyu—a servant of Mahākāla.

Br. IV. 32. 5.

Kālayavana—the son of Yavaneśvara, black in colour and hard-hearted; after crowning him king, his father retired to the woods; full of prowess he asked Nārada of some powerful heroes and being told about Yādavas he directed himself towards them with a big army of Mlecchas; Kṛṣṇa met him unarmed and was pursued; seeing him entering a cave where Mucukunda was sleeping, Kāla entered and thinking Mucukunda to be Kṛṣṇa kicked him; on Mucukunda waking up and looking at Kālanemi he was

burnt to ashes as there was a vow that he who would awake Mucukunda would meet with such an end.

Bhā. X. 50. 44-9, 51. 1-12; VI. V 23 5-8 and 17-23

Kālacakṣu—a son of Anu.

Br III. 74. 13

Kālarātri—a *Varna Sakti*.

Br IV. 44. 60

Kālavandi (c)—a kingdom noted for horses.

Br IV. 16. 17.

Kālavāṇī—a commander of Bhṛṅga.

Br IV. 21. 77.

Kālavirya—a nephew of Hiranyakasipu.

M. 6. 28.

Kālaśambara—Killed by Pradyumna (see also Sambara).

VI. V 27 3 and 20.

Kālaśikha—a sage.

M. 200 8.

Kālasamkarpani—a goddess from the back part of Nṛsimha: a follower of Vāgīśa.

M. 179 68.

Kālasarpi (*Kaśyapatrīha*)—a sacred tīrtham dear to Kaśyapa, fit for śrāddha and noted for devadāruvanam.

Br III. 13 98-9, VI. 77. 87.

Kālasūtra—one of the twenty-eight hells. Those who treacherously behave towards Pitṛs, Brāhmaṇas, etc., are sent to this;¹ a hell under the earth: also *mahāhi*² the third hell under the earth: also known as *mahāhavividhi*; haunted by a fierce serpent.³

¹ Bhā. V. 26. 7 & 14; Vā. 110. 42; Vi. I. 6. 41; II. 6. 4. ² Br. IV. 2. 181, 184; 33. 60. ³ Vā. 101. 178.

Kālā (I)—a goddess enshrined at *Candrabhāgā*.
M. 13. 49.

Kālā (II)—a daughter of Dakṣa, and wife of Kaśyapa.¹
Mother of Kālakeyas.²

¹ M. 171. 29; Vā. 66. 54. ² M. 171. 59.

Kālātmā—*Yugābhīmāni*; Rudra.
Vā. 31. 55; 66. 125.

Kālānala (I)—a son of *Sabhānara* and a Paṇḍita; and father of Sṛñjaya.

Br. III. 74. 13; Vi. IV. 18. 2-3.

Kālānala (II)—see *Samvartāgni*.
Br. II. 25. 45 & 56.

Kālāmra—a tree of Bhadrāśva, the juice of its fruit protects the youthfulness of women,¹ in the Sālavāṇam; the juice of which makes the drinker young.²

¹ Br. II. 15. 58 & 61. ² Vā. 43. 6.

Kālāyāni—a pupil of Bāskala.
Vi. III. 4. 25.

Kālāyasaśālā—the first *prākāra* of Śripuram.
Br. IV. 31. 34. 50.

Kālāvasthas—six according to months, aho-rātra, ṛtu, ayanas, and years, also nimeṣa, kālā, kāṣṭhā, muhūrta and dīnakṣapa;¹ fivefold, day, half-month, month, ṛtu and ayanam.²

¹ Vā. 30. 10-14. ² Ib. 31. 26.

Kāli—a manneya

Vā. 69. 2.

Kālikā (I)—a pupil of Kṛta

Br. II. 35. 51, Vā. 61. 44.

Kālikā (II)—a son of Maya.

Br. III. 6. 29

Kālikā (I)—a sakti.

Br. IV. 44. 84.

Kālikā (II)—R. sacred to Pitṛs.

M. 22-36

Kali(a)kā (III)—a daughter of Vaiśvānara, after her came the Kālakeya asuras.

Br. III. 6. 23-5, Vā. 68. 23

Kālikas—the kingdom of.

M. 121. 45

Kālinga—the king of, present at the marriage of Aniruddha and advised Rukmin to invite Rāma for dice. Laughed aloud when Rāma failed, and supported Rukmin playing falsely. His teeth pulled out by Rāma.

Bhā. X. 61. 27-37.

Kālingaka—a Brāhmaṇa friend of Bhīṣma hailing from Kalinga, narrated to Bhīṣma ways by which to be free from Yama's subjection.

VI. III. 7-38.

Kāliñjaravanam—sacred to Śiva.

M. 181. 27.

Kālitakas—of the S. country.

Vā. 45. 128.

Kālin—a son of Caidyoparicara.

M. 50. 28.

Kālinda—a kinnara *gana*; horse-faced.

Vā. 69. 32.

Kālindī (I)—the daughter of the sun god; wandering in the forest in quest of Kṛṣṇa, she expressed herself to Arjuna who was there with Kṛṣṇa; the latter married her; welcomed by Draupadī to Hāstinapura, she narrated to her how she married Kṛṣṇa.¹ Devī and wife of Kṛṣṇa; mother of Śrūta and other sons.²

¹ Bhā. X. 58. 17-23, 29; 71. 43; 83. 11; M. 47. 14. ² Vā. 96. 234; Vi. V. 28. 3; 32. 4.

Kālindī (II)—a R. of the Ketumāla country.

Vā. 44. 21.

Kālindī (III)—a name for Yamunā.

Vi. V. 7. 2; 18. 34; VI. 8. 36.

Kāliya (I)—a chief of the Krodhvavaśa group of serpents. Got into a pool of the Yamunā, causing the death of people who drank of the waters. Kṛṣṇa subjugated it and ordered it to go to the sea, thus making the waters drinkable. He assured Kāliya of freedom from Garuḍa's hostility. Son of Kadru, Kāliya originally lived in Ramaṇaka, and refused to give Bali to Garuḍa according to an agreement with him. In the fight that ensued, Kāliya was vanquished, and he resorted to the Kālindi pool where Garuḍa could not come. But he was expelled by Kṛṣṇa.¹ In the Atalam region;² in Talvalam ?³

¹ Bhā. V. 24. 29; X. ch. 16 (whole); 17. 1-12; X. 43. 26. ² Vā. 50. 18; 69. 72. ³ Br. II. 20. 19; M. 163. 56.

Kāliya (ii)—a dānava king

Br IV 29 124.

Kālyas—the serpents of Mahātalaṁ.

Bhā. V 24. 29

Kāli (i)—one of the wives of Bhimasena, and mother of Sarvagata.

Bhā. IX. 22 31.

Kāli (ii)—a mother goddess, and a varṇa sakti;¹ a goddess enshrined at Kālanjara, took part in the Tīrakāmaya and enveloped the whole in darkness.²

¹ Br IV 7 72, 44. 59 & 76 ² M. 13. 32, 172 19

Kāli (iii)—a doorkeeper of Mahākāla.

Br. IV 32 18

Kāli (iv)—the Dāseyi brought forth Vicitravirya by Santanu.

M. 50 45

Kāli (v)—a mind-born mother;³ from the bones of Nṛaimha.⁴

¹ M. 179 14. ² Ib 179 28, 64.

Kāli (vi)—the wife of Parākara and mother of Kṛṣṇa-dvaipāyana.

Vā. 70 84.

Kāli (vii)—R. a sacred river.

M. 22 20

Kāliyanāga—the venomous serpent in a pool of Yamunā; Kṛṣṇa dived into it and was about to kill him when on an appeal from the wives of Nāga and the Nāga

himself to do as he bade he set them free and sent them to the sea to live there for ever. See *Kāliya*.

Vi. V. 7. 3 to the end; 13. 4.

Kāleya—an Asura who was exhausted in Amṛtamanthana.

Bhā. VIII. 7. 14.

Kāleya—an Ātreya, *Putrikā putra*.

M. 197. 9.

Kāleyas—Dānavas and Nāgas in Rasātala. These took part in Devāsura war between Bali and Indra. They fought with Vasus.

Bhā. V. 24. 30; VIII. 10. 22 and 34.

Kāleśvara—famous for *Lalitā piṭha*: a *tīrtham* on the Narmadā.

Br. IV. 44. 97; M. 191. 85.

Kālodara (c)—an eastern kingdom watered by Hlādini,¹ peoples of.²

¹ Br. II. 18. 55. ² Vā. 47. 52.

Kālyā—a wife of Parāśara, and mother of Kṛṣṇa dvaipāyana.

Br. III. 8. 92.

Kāverī (I)—R. personified as one of the wives of Havyavāhana (Śamsya) fire; Sangamam in the Narmadā, where Kubera attained *siddhi* by penance to Śiva. Its greatness described.

Br. II. 12. 14; M. 51. 13; 163. 61; 189. 2-20; Vā. 29. 130.

Kāverī (ii)—the grand-daughter of Yuvanāśva and wife of Janhu; mother of Suhotra. (Sunaha-Br. P.); made of one half of Gangā.

Br III. 66. 28-30, VA 91. 58

Kāverī (iii)—a R. of the Bhadra country.

VA. 43. 26.

Kāverī (iv)—R. a mahānadi (Vd. P.) in Bhāratavarṣa;¹ takes its source in the Sahya (Rṣyavat) hills noted for Vaināna elephants in Drāviḍa dēśa (Dakṣīna dēśa);² visited by Balarāma;³ fit for śrāddha offerings, and sacred to Pitṛs.⁴

¹ VA. 108. 79 ² BHĀ. V. 19. 18, VII. 13. 12; XI. 5. 40,
Br. II. 16. 35, III. 7. 357; VA. 43. 104; 77. 28. ³ BHĀ. X. 79. 14,
M. 114. 23. ⁴ Br. III. 13. 28, M. 22. 27

Kāvya (i)—a son of Bhrgu and Divyā; also Śukra, Uśana, the Ācārya for devas and asuras; Kavisuta and the name of a planet, wife Gonāma, had four sons, Tvaṣṭa, Varūtri, Saṃda, and Marka;¹ the lord of Bhrgus;² cursed Yayāti.³ Asuras defeated by Indra appealed to Kāvya and resolved to go to Raśatala; Kāvya encouraged them and said that rains, vegetation, etc., would stand completely with them and only $\frac{1}{4}$ with the devas; at that time the devas appealed to him for help; but Kāvya went to Mahādeva and learnt the mantra for their success; in the meantime he asked them to keep quiet and perform austerities after laying their weapons down. Mahādeva insisted on Kundādhūma observance for a thousand years with their heads down, while so engaged the asuras got afraid of the devas and appealed to his mother and the wife of Bhrgu; she offered them shelter but finding them being killed by the devas she resolved to deprive Indra of his place; then Indra appealed to Viṣṇu whose body ha entered; but she set on

¹ Br. III. 1. 76; 68. 86, 72. 95; 73. 1. 37 VA. 59. 90,
62. 41, 65. 74-7 ² VI. 70. 4. ³ VI. IV. 10. 7.

fire the whole world of devas, when out of rage Viṣṇu killed her; Bhṛgu cursed him to be born seven times among men; then by power of *tapas* he restored his wife to life; Śukra's religious observance so as to please him; penance over, Maheśvara granted him three things: non-defeat by others, lordship over wealth, and eternal life; on this he praised *Nīlalohita* by many names; pleased, Śiva disappeared; then Śukra was attracted towards Jayantī the daughter of Indra and promised to be with her for ten years unknown to the asuras by means of *māyā*; when Kāvya returned the asuras were pleased; but during the ten years Bṛhaspati appeared before the asuras in the guise of Kāvya and pretended to speak to them the *mantra* he had heard; the asuras accepted him; ten years were over and a daughter Devayāni was born to Śukra who appeared before the asuras; finding two Kāvyas the asuras became mystified and Kāvya said that he was Bṛhaspati in disguise; the asuras did not believe in the real Śukra who left them in anger; soon they found out the mistake and approached Śukra through Prahlāda and he became pleased; then he approached Brahmā who said that after ten *yugas* and in the Svārocīṣa Yuga the asuras would get back their kingdom; saying this he pointed out to two disciples Saṅda and Marka equal to Bṛhaspati, and at last the devas were defeated. Seeing the success of the asuras Viṣṇu took different avatars to put them down.⁴

⁴ Vā. 97. 94 to end and ch. 98; Br. III, 72. 96 to the end; 73. 1-64.

Kāvya (ii)—an Arigirasa, and one of the seven sages of Tāmasa Manu;¹ a *mantrakṛt*.²

¹ Br. II. 32. 98 and 104; 33. 7; 36. 47. ² Vā. 59. 96.

Kāvya (iii)—a son of Senājit.

M. 49. 50; Vā. 99. 173.

Kāvya (iv)—a son of Bharatāgni.

Vā. 29. 8.

Kāryas—a group of Pitṛs who drink Soma's Soadhā. Their mind-born daughter is Yogotpatti; other names are *Sambataraas*, *Pañcodbhas*, *Ajyapas*, being presiding deities of *Ayatikas* and others. They drink ghee.

Br. II. 23. 39 and 73-5, 28. 4, 23 and 70, III. 10. 85; M. 141. 4-16, Vā. 56. 13, 16.

Kāśa—a son of Sunahotra (Sutahotra-Vā. P.) (Suhotra-Vi. P.).

Br. III. 67. 4, Vā. 92. 3, VI. IV. 8. 5

Kāśaya—the kingdom of Kāśa.

Vā. 82. 6.

Kāśas—a kind of grass (*saccharum spontaneum*) best for *tridduha* purposes; significance of.

Vā. 75. 41.

Kāśi—son of Kāśya and father of Rāshtra.

Bha. IX. 17. 4.

Kāśikā—R. from Suktimanta.

M. 114. 32.

Kāśipa—a son of Kāśya.

Br. III. 67. 7.

Kāśirāja—the kingdom of, got rain by the presence of Svaphalka, daughter of (Gāndini) married to Svaphalka;¹ a daughter Jayanti married to Vṛṣabha.²

¹ Vā. 96. 103-5; VI. IV. 13. 116 ² M. 45. 26.

Kāśi (1) (c)—a kingdom of Madhyadeśa;³ a tribe;⁴ a Janapada⁵ enlisted by Jarāsandha against the Yadus.⁶

¹ Br. II. 18. 41; 18. 51; III. 74. 213 and 268. ² M. 114. 35; 163. 67, 273. 73. ³ Vā. 45. 110; 47. 48. ⁴ Bha. X. [50 (V) 3].

Kāśī (II)—capital of Paundraka invaded by Kṛṣṇa; Paundraka on the S. of the Gomanta hill during the siege by Jarāsandha.¹ The *abhicāra* Agni sent by Sudakṣiṇa returned and killed Sudakṣiṇa himself, while Viṣṇu's Cakra burnt down the whole city.² Its king went to Syamantapañcaka for solar eclipse having heard that Kṛṣṇa was there.³ When the kingdom had no rains, its king gave his daughter Gāndinī to Śvaphalka, and this resulted in plenty of showers.⁴ Likened to *Bhāgavata Purāṇa* in its importance.⁵ Sages of, visited Dvārakā.⁶ Residence of Kāmākṣī⁷ the capital of Kuśadhvaja;⁸ in the brows of the Veda.⁹

¹ Bhā. X. 66. [12], 10 ; 52. 11 [9]. ² Ib. X. 66. 30-42; 37. 19. ³ Ib. X. 82. 25. ⁴ Ib. X. 57. 32. Br. III. 71. 104. ⁵ Bhā. XII. 13. 17. ⁶ Ib. X. 90. 28 [3]. ⁷ Br. IV. 37. 15 ; 40. 15 and 80, 91. ⁸ Vā. 81. 18 ; 99. 402. ⁹ Ib. 104. 75.

Kāśī (III)—the mother of Sarvaga (Sarvavṛka-Vā. P.) by Bhīmasena.

M. 50. 54; Vā. 99. 247; Vi. IV. 20. 46.

Kāśipati—a Dānava king.

Br. IV. 29. 122.

Kāśipati—see (Kāśirāja): king of Kāśī who went to aid Paundraka against Kṛṣṇa and who was so struck that his head shot into the city; his son together with the priest prayed to Śiva to avenge his father's murder; Śiva granted the boon and sent a female created from fire to destroy Kṛṣṇa whose discus was more than a metal; the dead ran to Kāśī followed by the discus which burnt the whole city.

Vi. V. 34. 14-43.

Kāśeya—the son of Kāśa; king of Kāśī; father of Rāṣṭra.

Vi. IV. 8. 7.

Kāśeyas—a ruling dynasty of 24 rulers.

M. 272. 15.

Kāśmīra—father of Suparśva.

V& 96. 252

Kāśmīra(mandala)—became the possession of Vṛātyas and Mlecchas;¹ a kingdom of the West watered by the Sīndhu.² A firtham sacred to Medhā.³

¹ Bh&. XII. 1. 39, VI. IV. 24. 69 ² Br. II. 16. 51. 18. 47;
III. 74. 213 ³ M. 13. 47

Kāśmīras—a tribe.

V& 45. 120.

Kāśya (I)—a son of Suhotra, and father of Kāśi.

Bh&. IX. 17. 3-4.

Kāśya (II)—a son of Senājīt.

Bh&. IX. 21. 23, VI. IV. 19. 36.

Kāśya (III)—a Kṣatriya who became a dvija.

Br. III. 66. 87.

Kāśyaduhitā—a daughter of Kāśya, and wife of Ahuka; mother of Devaka and Ugrasena.

M. 44. 70-1.

Kāśyapa (I)—a *Samhitā-karīd*: officiated as *adhvaryu* at Parāśurāma's sacrifice and got the whole earth as fee;¹ a *mantrakṛt* and a *Brahmayādin*.²

¹ Br. II. 35. 63 and 66; III. 8. 86; 47. 47 and 60; IV. 9. 3.
² M. 145. 98 and 106; V& 59. 102.

Kāśyapa (II)—a sage of Śāvarpi epoch; a pravara.

M. 9. 32. 189. 16.

Kāśyapa (III)—a son of Vālī, the avatar of the lord.

V& 23. 160.

Kāśyapa (iv)—a son of Gokarṇa, the *avatār* of the 16th *dvāpara*.

Vā. 23. 173.

Kāśyapa (v)—(*Kāśyapa Haviṣmān*); a son of Bhautya Manu;¹ of Vatsa gotra;² a pupil of Sūta;³ had three Ādityas as wives, and out of kāma for Devakī took human birth as Kṛṣṇa;⁴ one of the seven sages; a *tapasvī*.⁵

¹ Vā. 100. 107, 116; 106. 34. ² Ib. 62. 16; 64. 28. ³ Ib. 61. 55. ⁴ Ib. 96. 230. ⁵ Ib. 100. 82. 100. 96.

Kāśyapa (vr)—(see *Kaśyapa*) married thirteen daughters of Dakṣa;¹ blessed Diti with a son capable of vanquishing Indra;² a householder to perform rites in honour of him;³ resides in the sun's chariot in the month of *Mārga-*
Śīrṣa.⁴

¹ Vi. I. 15. 77 and 103. ² Ib. I. 21. 30-2. ³ Ib. III. 1. 32; 11. 43. ⁴ Ib. II. 10. 13.

Kāśyapa (vii)—a son of Suhotra.

Vi. IV. 8. 5.

Kāśyapa (viii)—a son of Parvasa.

Vā. 28. 13.

Kāśyapas (*Kāśapas*)—the lines of kings commencing with Sannuhotra Kāśa, ruled at Kāśi. Six of them were *Brahmavādins*. Among them were Brāhmaṇas and Kṣatriyas whose sons were righteous, powerful and strong.

Br. II. 32. 112; III. 67. 79; Vā. 92. 74.

Kāśyapatīrtham—(*Kālasarpi*): fit for *śrāddha*.

Vā. 77. 87.

Kāśyapi—Ārṣeya pravara of the Bhārgavas.

M. 195. 37

Kāśyapeya—one of the sages who heard the first part (sarga) of the Purāṇa asked Sūta to speak on Pratisandhi; a gotrakara.²

¹ Vā. 7. 1. ² M. 199. 9

Kāśyā—a daughter of Supārvī and wife of Sāmba; had five sons.

M. 47. 24.

Kāshyas—pseudo-ascetics

Br. III. 15. 62, Vā. 79. 90

Kāṣṭha—a measurement of length and capacity; Yayāti versed in;¹ the intervening distance between two kāṣṭhas, and the distance between kāṣṭha and lekha, north to south, both the outer and inner circumference in Dakṣināyana and Uttardiyana² thirty form a kala.³ Time equal to 15 nimas.⁴

¹ M. 34. 9; 142. 4. ² Vā. 1. 93; 50. 127, 132 and 133. ³ Vā. 30. 13; Vā. I. 8. 6; II. 8. 59; Vā. 3. 6. ⁴ Br. II. 7. 19, 13. 16, Vā. 50. 169, 57. 6; 70. 15, 93. 72; 100. 214, Vā. I. 8. 8.

Kāṣṭhā—one of the Kaśyapa's wives, and mother of quadrupeds with cloven hoofs; a mother goddess.

Bhā. VI. 6. 25 and 29; Br. III. 3. 56, IV. 32. 14.

Kāṣṭhadrina—Kaśyapa gotrakaras.

M. 199. 9.

Kāṣṭhā—a pupil of Bṛāhmaṇi.

Bhā. XII. 6. 59

Kāhala—in Rama's *abhiṣeka*.

Vi. IV. 4. 100.

Kimkaṇa—a son of Bāhyaka.

Br. III. 71. 4.

Kinkīna—a son of Bhajamāna.

Bhā. IX. 24. 7.

Kindevas—a class of divinities.

Bhā. XI. 14. 6.

Kinnara—the son of Sunaksatra, and father of Antarikṣa.

Vā. 99. 285; IV. 22. 4-5.

Kinnaras (I)—a group of divine singers.¹ Born of Brahmā's shadow; these frequent Kailāsa;² celebrate Puruṣa, Indra and Hari.³ Went to Dvārakā to see Krṣṇa,⁴ and learnt the dharma from the seven sages;⁵ worship *Pitṛs*.⁶

¹ Bhā. II. 10. 38. ² Ib. III. 20. 45; IV. 6. 9; Br. II. 25. 28; III. 7. 176; 8. 71. ³ Bhā. IV. 30. 6; VI. 7. 4; VII. 8. 38; X. 3. 6; 4. 11. ⁴ Ib. XI. 6. 3. ⁵ Ib. XI. 14. 6; 31-2. ⁶ Br. III. 10. 38 and 111; 22. 59; 37. 19; IV. 20. 49; 33. 27; 39. 56.

Kinnaras (II)—Born of Ariṣṭā and Kaśyapa: Citraratha is their overlord. Live in Himālayas; help Indra; kingdom of.

M. 6. 45; 8. 6; 13. 16; 23. 39; 117. 8; 121. 48; 148. 92.

Kinnaras (III)—sons of Aśvamukhas; had a number of *gaṇas*, horse-faced and human-faced; famous for dancing and music;¹ servants in Śivapura;² live in the Mahānila hill;³ hundred cities of, in Kailāsa.⁴

¹ Vā. 69. 31. 36-7. ² Ib. 101. 252. ³ Ib. 9. 56; 38. 5; 39. 32; 47. 47. ⁴ Ib. 46. 41.

Kinnarāśva—a son of Sunakṣatra.

M. 271. 8.

Kimpuruṣa (i)—a son of Agnihotra and Pūrvacitti, and Lord of Hemakūṭa.

Bhā. V 2. 19, Br. II. 14. 45 and 48, Va 33 38, 41, VI. II. 1. 16 and 19.

Kimpuruṣa (ii)—a son of Svārocīṣa Manu.

Br. II. 36. 19; VI. III. 1. 12.

Kimpuruṣa (m) (iii)—a continent of Jambūdvipa and bounded by Hemakūṭa on one side.¹ Here Hanumān worships Rāma as a friend of all including wild creatures, and as one who led all Koṭala people to Heaven.² Its king Dumna was an ally of Jarāsandha and placed on the west of the Gomanta hill during its siege,³ conquered by Parikṣit.⁴ There is Plakṣa-khaṇḍa like Nandana: People drink of plakṣa and live for 10,000 years and are of golden colour, note for madhuvrava trees.⁵

¹ Bhā. V 16. 9, M. 113. 29; 114. 59, 63-5; 121. 49; VI. 34. 23, VI. II. 2. 13. ² Bhā. V. 18. 1-8. ³ Ib. X. 52. 11 [11]. ⁴ Ib. I. 16. 18. ⁵ Br. II. 17. 1-5; 18. 74, Va. 46. 2-5, 47. 71.

Kimpuruṣa (iv)—a kind of elf, an attendant on Kubera. Ilā's conversion from womanhood into.

M. 12. 10

Kimpuruṣas—a class of divinities, born out of Brahma's shadow just like Kinnaras.¹ Frequent Kailāṣa hill.² Joined gods in singing Nṛsiṃha's praise.³ Learnt dharma from the seven sages.⁴ Belong to the line of Krodhvavāśa.⁵

¹ Bhā. III. 20. 45. ² Ib. IV. 6. 31. ³ Ib. VII. 8. 38. ⁴ Ib. XI. 14. 6. ⁵ Br. III. 7. 176; 8. 71; 41. 30; IV. 30. 9, 33. 27.

Kimbhayas—a branch of Aṅgirasa.

Vā. 65. 107.

Kimśukavanam—between hills Vasudhāra and Ratnadhāra; here is the temple of the sun god where every month the sun descends.

Vā. 38. 27-32.

Kirāta—the story of.

Br. IV. 7. 13 ; 8. 9.

Kirātas—People of an eastern kingdom; a mountain kingdom; defeated by Bharata and purified of sin by the worship of Hāri;¹ vanquished by Kalki;² a hill tribe.³ Defeated by Sagara, took caves and hills as residences;⁴ reside on the east of Bhāratavarṣa;⁵ co-habitation with Kirāta women by a Brāhmaṇa; purification at the end of the twelfth day—rites cited.⁶

¹ Bhā. IX. 20. 30 ; II. 4. 18 ; Br. II. 16. 12 and 51, 60. 68 ; M. 114. 56 ; 121. 49 ; Vā. 45. 82 ; 120. 136 ; 47-48 ; 58. 83. ² Br. II. 18. 50 ; III. 73. 109 ; IV. 29. 131 and 135 ; Vā. 98. 108. ³ Br. II. 16. 68 ; III. 48-49 ; IV. 7. 19 ; M. 114. 11 and 35. ⁴ Br. III. 48. 23-49. ⁵ Vi. II. 3. 8. ⁶ Br. IV. 8. 9.

Kiricakraratha—of Lalitā, described.

Br. IV. 20 (whole) ; 28. 15 ; 29. 39 ; 36. 13.

Kiriṭa—of Viṣṇu;¹ of Kamsā.²

¹ Vi. IV. 15. 13. ² Ib. V. 20. 86.

Kirmira—a Nāga with his city in the 5th Talam.

Br. II. 20. 37.

Kilakilas—the important kings after the Gundas, Vṛṣalas and Maunas; succeeded Ābhīras

Br. III. 74. 178; M. 273. 24.

Kilikila—The capital of Maunas and Bhūtananda. He and his successors reigned for 106 years. These kings had thirteen sons, known by the common name Bāhlikas.

Bhā. XII. 1. 32-34.

Kitora—A Dānava who took part in the Tārakāmaya.

M. 173. 21, 177. 7.

Kiśkindīpāndubhūmikas—a Janapada of the Ketumāla.

Vā. 44. 18.

Kiśkindha(ka)s—a Vindhyan tribe.

Br. II. 16. 64, M. 114. 52, Vā. 45. 132

Kiśkindhaguhā—on the Kailasa.

Vā. 54. 116.

Kiśkindhā—the capital of Vāli.¹ A mountain capital, a shrtham sacred to Tīrī.²

¹ Br. III. 7. 247 ² M. 13. 45.

Kiśku—a measure of length; two ratnis or 42 angulas.

Br. II. 7. 96, 99. M. 173. 16 Vā. 8. 102; 101. 123

Kisāma (c)—a Janapada.

Vā. 45. 110.

Kikata (1)—a son of Rājabha.

Bhā. V. 4. 10.

Kīkaṭa (ii)—a son of Saṃkaṭa. His sons were godlings, being the presiding deities of fortresses.

Bhā. VI. 6. 6.

Kīkaṭa (iii) (c)—the land in which the Buddha was born; its people became purified by their devotion to Hari;¹ noted for the sacred Gayā and the garden park *Rājagṛha*, also for the āśrama of Cyavana. Other sacred spots fit for śrāddha offerings were Vaikuṇṭha, Lohadāṇḍa, Grdhrakūṭā and Śoṇaka.

¹ Bhā. I. 3. 24; VII. 10. 19. ² Vā. 108. 73-4.

Kīkasa—the mother of Balāhaka and seven other sons, all commanders of Bhaṇḍa.

Br. IV. 24. 6.

Kīrakatma—a sacred place fit for śrāddha offerings.

Vā. 77. 56.

Kīrti (i)—the son of Dharmatantra.

Vā. 94. 5.

Kīrti (ii)—a daughter of Dakṣa and wife of Dharma; son Yaśas.

Br. II. 9. 50, 62; 13. 80. Vi. I. 7. 23 and 31.

Kīrti (iii)—a daughter of Śuka and wife of Anuha.

Vi. IV. 19. 44.

Kīrti (iv)—the wife of Vāmana Hari (Viṣṇu).

Bhā. VI. 18. 8; Vā. 30. 73; 55. 43; Br. II. 26. 45.

Kirti (v)—a Devi attending on Soma,¹ wife of Jayanta, left him for Soma,² in the *geyacakra* of Lalitā Devi.³

¹ Br. III. 65. 26 Va. 90. 25 ² M. 23. 25 ³ Br. IV. 19. 71.

Kirtimat (i)—the first son of Vasudeva and Devaki. He was not killed by Kamsā when Vasudeva brought the child to him, of the Rohinī family. (Killed by Kamsā-Vā. P.).

Bhā. X. 1. 57-60, IX. 24. 54, Br. III. 71. 174, M. 46. 13, Va. 96. 168; VI. IV. 15. 26, 27

Kirtimat (ii)—a son of Uttānapāda.

Br. II. 36. 89, M. 4. 35, Va. 62. 78

Kirtimat (iii)—a son of Saṭha.

Br. III. 71. 170

Kirtimat (iv)—a son of Angiras; wife Dhenukā; sons, Cariṣṇu and Dhṛtimān.

Vā. 28. 15, 17, Br. II. 11. 18

Kirtimati (i)—a daughter of Śukra; husband Aṇuha (Satvaṇuha-Vā. P.) and son Brahmadatta

Br. III. 8. 94, 10. 82; Vā. 70. 86.

Kirtimati (ii)—a goddess enshrined at Ekāmbheka. M. 13. 29.

Kirtiratha—the son of Pratimbaka, (Pratitvaka-Vā. P.) father of Devamidha.

Br. III. 64. 11-12; Vā. 89. 11.

Kirtindra—a son of Dhṛti.

Vā. 89. 13.

Kirtirāta—the valorous son of Mahādhṛti. Father of Mahāroman.

Br. III. 64. 13.

Kirtivratam—in honour of Aśvattha, Sūrya and Gaṅga.

M. 101. 24.

Kukupāda—a Rākṣasa living in Sutalam.

Br. II. 20. 23; Vā. 50. 22.

Kukura (I)—the father of Vanhi.

Bhā. IX. 24. 19.

Kukura (II)—a son of Satyaka (Andhaka-M. P.) and father of Viṣṇi. (Ugrasena-Vā. P.).

Br. III. 71. 116; M. 44. 61-2, 76; Vā. 96. 134.

Kukura (III)—an Asura follower of Bali.

M. 245. 32.

Kukura (IV)—a son of Andhaka and father of Dhṛṣṭa,¹ descendants of.²

¹ Vi. IV. 14. 12, 13. ² Ib. V. 35, 16, 37, 39.

Kukuras—a tribe which defended Dvārakā. Relieved by Kamsā's death; fought with their kinsmen and ended their lives,¹ kingdom of.²

¹ Bhā. I. 11. 11; X. 45. 15; XL 30. 18. ² M. 121. 43.

Kukurāndhakas—see *Andhakas*.

Br. III. 71. 90; Vā. 96. 89.

Kukkuṭa—the banner of Skanda, presented to him by Vāyu; the standard of Kumāra, a cock not to be fed with śraddha pinda,² killer of, goes to hell.³ Cock crying in pradopa time is bad to the place.⁴

¹ VA. 72. 45. ² Br. III. 7. 455; 10. 47, 12. 34, 14. 48, 19. 44, M. 260. 50 ³ Br. IV. 2. 165; 24. 50, VA. 101. 163 ⁴ M. 237. 5.

Kukkuṭī—a mind-born mother

M. 179. 17.

Kukkura—a commander of Bhanda; killed by Kulasundarikā in battle.

Br. IV. 21. 79; 25. 28 and 97

Kukṣi—a disciple of Pausyañti. Learnt a hundred Sāmasamhitas

Bhā. XII. 6. 79

Kukṣibhūma—a son of Balli.

M. 6. 11.

Kukṣimitra—a son of Vasudeva and Madirā.

Br. III. 71. 171, VA. 96. 169

Kukṣi (i)—a daughter of the Progenitor Kardama.

Br. II. 14. 8.

Kukṣi (ii)—a daughter of Priyavrata.

VA. 33. 8, VI. II. 1. 5.

Kukṣeyu—a son of Raudrāśva.

Bhā. IX. 20. 4.

Kukhāndikas—a plāca clan.

VA. 69. 284.

Kucas (c)—a Janapada of the Ketumāla.

Vā. 44. 11.

Kucela—a son of Vasu.

Vi. IV. 19. 81.

Kuaila—a poor Brāhmaṇa and class-mate of Kṛṣṇa. Having many children and distressed by poverty, his wife advised him to meet Kṛṣṇa. She begged some *Pr̥thukatañḍula*, and sent it as present to Kṛṣṇa. When he came to Dvārakā, Kṛṣṇa recognised him and entertained him. Rukminī also honoured him. Kṛṣṇa recalled their school days, and their loyalty to Guru Sāndipani, and how he reciprocated it. Once when they went out and were caught in storm and rains, the Guru came in search of them with great anxiety. Kuaila gave Kṛṣṇa the *Pr̥thukatañḍula* which Kṛṣṇa shared with Rukminī and heartily ate of it. After spending a jolly night, the Brāhmaṇa took leave of his friend and went home, ruminating on the way why Kṛṣṇa did not offer any riches to him. When he neared his place, he found tall mansions lavishly built and furnished. His wife extended him welcome with servants. He knew it was all the work of his friend Kṛṣṇa. Spent a righteous life ever meditating on Hari's lotus feet.

Bhā. X. 80. 6-45 ; 81 (whole).

Kuja (i)—vanquished by Kṛṣṇa.

Bhā. II. 7. 34.

Kuja (ii)— $\frac{3}{4}$ of Br̥haspati in size.

Vā. 53. 67.

Kujambha—a prominent Asura, present in Tāraka's coronation; a commander of Tāraka's army: Had a chariot of mules with demon faces: Fought with Kubera.

M. 147. 28 ; 148. 42-50 ; 150. 76-121 ; 245. 12.

Kujidīva—a commander of Bhanda.
Br. IV. 21, 85.

Kuñjari—a svara fakta.
Br. IV. 44, 56

Kumci—a son of Bali.
Br. III. 5, 49.

Kuñjasiratham—on the Narmada.
M. 194, 9-10.

Kuñjara (i)—an Asura in Atalam (fourth tala or gabhastalam-V& P.)¹ A commander of Tāraka with a chariot of horses; killed by Kapāli and other Rudras after a terrific fight.²

¹ Br. II. 20, 32, V& 50, 31. ² M. 148, 42-50, 153, 29-30, 51-68.

Kuñjara (ii)—Father of Anjanā, and father-in-law of Kesari; a Nāga.

Br. III. 7, 223 and 233, 330

Kuñjara (iii)—(Mt.) abode of Agastya.
M. 163, 79.

Kuñjaracāyā—in Hastināchāyā (s.v.).¹ a nakṣatra.²

¹ Br. III. 19, 8 ² V& 83, 11.

Kuñjarapati—was placed on the East of the Gomanta hill during the siege of Mathurā by Jarāsandha.

Bhā. X. 52, 11 [5]

Kuṭaka—(c) a kingdom through which Rāshba passed. Arhat was king

Bhā. V. 6, 7 and 9.

Kuṭakācala—Mt. adjoining the Kuṭaka country.

Bhā. V. 6. 7.

Kuṭabhi—a mind-born mother.

M. 179. 16.

Kuṭīcaka—a class of ascetics.

Bhā. III. 12. 43.

Kuṭilākṣa—the commander-in-chief of Bhaṇḍa; stationed troops on all sides of the city and got the army ready for action. Sent Durmada, Kurāṇḍa, Karan̄ka and others to the field, all being slain; attacked Cakraratha from the front and fled back in fear. Sent again 30 sons of Bhaṇḍa, and lastly went with Bhaṇḍa for the war.

Br. IV. 21. 77-100 ; 22-26 (all chapters); 27-10 ; 29. 8.

Kuṭumbi—a householder, fit for receiving *dānas*.

M. 53. 19 and 41 ; 72. 35 ; 76. 3 ; 96. 13 ; Vā. 61. 96.

Kuṭumbikā—a mother goddess.

M. 179. 30.

Kuḍmalā—a R. sacred to Pitṛs.

M. 22. 46.

Kuṇi (I)—the son of Jaya (Sañjaya-Vi. P.). and father of Yugandhara.

Bhā. IX. 24. 14 ; Vi. IV. 14. 3.

Kuṇi (II)—is Indupramati.

Br. III. 8. 97.

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Kuni (III)—a son of Vedaśiras; an avatār of the 15th dvāpara.

Vā. 23 169.

Kunmīda—a powerful ally of Jarāsandha; placed at the north gate of Mathurā during its siege, and of Gomanta during its siege: see Kūlīnda.

Bha. X. 50. 11 (7); 52. 11 (14).

Kunibāhu—a son of Vedaśiras; an avatār of the 15th dvāpara. (See also Kuni).

Vā. 23 169.

Kunda—a chief Vānara.

Br. III. 7. 241.

Kundas—Five in Prayāga, in the midst of which flows the Gaṅgā;¹ three fire kundas outside Prayāga through which the Ganges flows.²

¹ M. 104. 13. ² M. 110 4.

Kundaka (I)—a Śrutasṛṣṭi.

Br. II. 33. 10

Kundaka (II)—the son of Kṣudraka and father of Suratha.

Vl. IV. 22. 9

Kundaparvata—a mountain.

Vā. 108 32.

Kuṇḍapāyins—sons of Nidhruva and Sumedhā.

Br. III. 8. 31; Vā. 70. 27.

Kuṇḍikera—(Tuṇḍikaras-Pargiter) a Haihaya clan.

M. 43. 49.

Kuṇḍina (i)—a Vāsiṣṭha Brahman.

M. 145. 110; 200. 15.

Kuṇḍina (ii)—a resident of Brahmakṣetra.

Vā. 59. 106.

Kuṇḍina (iii)—one of the eleven Vasiṣṭha branches.

Vā. 70. 90.

Kuṇḍina (iv)—the capital of Vidarbhas; Damaghoṣa arrived at; Balarāma's arrival; Rukmi's resolve not to enter the capital without vanquishing Kṛṣṇa.¹ Here Śālva had a conference of princes to get rid of Kṛṣṇa.²

¹ Bhā. X. 53. 7, 15 and 21; 54. 19-20, 52; Vi. V. 26. 1. ² Bhā. X. 76. 2 [8-9].

Kuṇdinas—a class of Vāsiṣṭha group.

Br. III. 8. 99.

Kutapas—eight in relation to a śrāddha—middle noon, *khaḍgapātram*, Nepal shawl, silver, *kuśa* grass, sesamum, cow, son of a daughter: ety. *kutsitam pāpam tapanti*: Of 5 and 6 are born of Viṣṇu's body and are by themselves enough to protect a Śrāddha.

M. 22. 84-9.

Kutsa (i)—a son of Cākṣuṣa Manu.

Bhā. IV. 13. 16.

Kutsa (II)—a Bhārgava gotrakara. *Tripravara.*
M. 195. 22, 196. 37.

Kuthana—a Rākṣasa.

V& 69 165

Kuthapradvärna (c)—a locality through which Pāvani flows;¹ a mountain kingdom;² people of;³

¹ Br. II. 18. 57 ² M. 114. 56 ³ V& 47. 55.

Kuthumi (I)—a son of Jatāmāla, an avatār of the Lord.
V& 23 187.

Kuthumi (II)—one of the four chief disciples of Paushyañjī; had three sons.

V& 61. 36, 38.

Kunāla—a son of Afoka, ruled for eight years.
V& 99 333.

Kunindas—a tribe.

V& 47. 43.

Kunetraka—a son of Vedesiras, an avatār of the 15th dvāpara. Cf. Kuni.

V& 23. 189.

Kuntala (I)—(Svātikarṇa) Andhra king ruled for eight years.

M. 273 8.

Kuntala (II) (c)—a Kingdom of Madhya deśa; a southern country.

¹ Br. II. 16. 41 and 59-60, 18. 44.

Kuntalas—a people of southern country;¹ were enlisted by Jarāsandha against the Yadus.²

¹ M. 114. 35; Vā. 45. 110, 127; 47. 42. ² Bhā. X. [50 (V) 3].

Kunti (I)—the son of Dharmanetra and father of Samjaya (*Sohañji-Bhā. P.*), (*Sahajit-Vi. P.*).

Bhā. IX. 23. 22. Br. III. 69. 5; M. 43. 9; Vi. IV. 11. 8.

Kunti (II)—the son of Kratha and father of Dhṛṣṭi(a) (*Vṛṣṇi-Burnouf*).

Bhā. IX. 24. 3; M. 44. 38-9; Vā. 95. 38; Vi. IV. 12. 40-41.

Kunti (III)—a son of Kṛṣṇa and Satyā.

Bhā. X. 61. 13.

Kuntibhoja—(*Kunti-Vā. P.*), went to Syamantapañcaka for solar eclipse;¹ adopted Prīthā, daughter of Śūra, as his daughter. (See Sorenson's *Index to Proper Names in Mahābhārata*, p. 436). Pāṇḍu married Kuntī, daughter of Kuntibhoja.²

¹ Bhā. X. 82. 25. Vi. IV. 14. 32. 3. ² Br. III. 71. 151-2; M. 46. 7; Vā. 96. 150.

Kuntiṣena—a commander of Bhaṇḍa, attacked by Mahāmāyā.

Br. IV. 21. 84; 28. 39.

Kuntī—daughter of Śūra and adopted by Kuntibhoja as he was childless. Durvāsas taught her a *mantra* by which she invoked the sun who returned after blessing her with a child. Being an unmarried girl, she abandoned her son in a box, and this was discovered by Adhiratha who

brought him up. This child was Kṛṣṇa,¹ queen of Pāṇḍu: gave birth to Yudhiṣṭhīra and four other sons by the favour of gods—Dharma, Vāyu and Indra and the Aśvins; outlived her husband for the sake of their welfare.² Seen by Akṛṣṇa: Narrated to Vidura her troubles after Pāṇḍu's death. Her affection and love for Kṛṣṇa; addressed him on the difficulties encountered by the Pāṇḍavas. Kṛṣṇa comforted her and explained how it was not possible for him to go to Hāstīnāpura earlier.³ Her stotra of Kṛṣṇa;⁴ grieved at his departure from Hāstīnāpura. Her thoughts on the other world.⁵ Heard of Drupada's defeat by her sons Was met by Kṛtavarman at Hāstīnāpura. At the news of the alleged burning of (Pāṇḍavas, etc.), Kuntī went to the Kurus accompanied by Rāma and Kṛṣṇa, though the latter was aware of the fact of their living.⁶ Heard the story of the marriage of Kṛṣṇa from his wives and was lost in wonder.⁷ Left for Syamantapacīcaka, and complained to Vasudeva of his neglect of her sons. Vasudeva consoled her saying that oppression from Kamsā had scattered them in different directions.⁸ Joy at Kṛṣṇa's visit to Hāstīnāpura. Taking leave of her Kṛṣṇa went to Dvārakā.⁹ (See Ptihā) Regretted with her sons the loss of Duryodhana and others.¹⁰

¹ Bhā. IX. 23. 13-14, 24. 31-38, Br. III. 71. 152-5, M. 46. 7

² Bhā. IX. 22. 27; M. 50. 48-50 Br. III. L 40 VL V. 12. 24. ³ Bhā. X. 58. 7. 10, X. 49. 1-15; L 8 3; 9 13. ⁴ Ib. I. 8. 17-43 ⁵ Ib. L 10. 9; 13. 3, 15 33; X. 82 24 ⁶ Ib. X. 52 [56 (V) 2], [5], 16, 57. L ⁷ Ib. X. 84. L ⁸ Ib. X. 82. 18-22; 84. 57 and 69 [3] ⁹ Ib. X. 7 139, 77 7. 10 M. 103 12.

Kuntī—a R. from the Pāriyatra hill.

M. 114. 24.

Kuntīs—a Yadu tribe who took part in the marriage festivities of Kṛṣṇa and Rukminī.¹ They went to Syamantapacīcaka for solar eclipse.² Heard of Kṛṣṇa going to Mithilā and met him with presents.³ Fought with their kinsmen and ended their lives.⁴

¹ Bhā. X. 54. 58. ² Ib. X. 82. 13. ³ Ib. 86. 20 ⁴ Ib. XI. 30 18.

Kunda—a Mt. of Śālmalidvīpa.

Bhā. V. 20. 10.

Kupatha—a Dānava.

Br. III. 6. 10; Vā. 68. 10.

Kupathas—a hill tribe; a mountain kingdom of the south.

Br. II. 16. 67; M. 114. 47. 55; 121. 35.

Kupathaprāvaraṇas—the kingdom of.

M. 121. 56.

Kubalāśva—Killed Dundhu, the son of Arūru, on the advice of Uttanka.

Vā. 68. 31.

Kubera (1)—the son of Viśravas (Vaiśrāvana) and Idaviḍā. His father initiated him into a great *vidyā*. Father of three sons—Viśāla and others. Lord of Yakṣas, and brother of Śiva;¹ was pleased with Dhruva and blessed him though he killed his followers.² Presented a golden throne to Pr̥thu.³ With his naravāhana attacked Kṛṣṇa taking Pārijātā, but defeated by Satyabhāmā, retreated in fear. Presented to Kṛṣṇa eight treasures and his new city.⁴ Attended by Guhyakas, he is compared to Yudhiṣṭhira attended by Pāṇḍavas, Kṛṣṇa and sages.⁵

Lord of Alaka and son of Pulastya and resident of Kai-lāsa;⁶ vanquished by Rāvaṇa; wife Rddhi and son Nala-kūbera.⁷

Man as his riding animal: followed by Yakṣas and Rākṣasas with respective standards—*Uluka* and *Gṛdhra*;

¹ Bhā. IX. 2. 32-33; IV. 1. 37; 11. 33. Vā. 40. 8; 47. 1; 70. 38; 97. 2. ² Bhā. IV. 12. 1-9. ³ Ib. 15. 14. ⁴ Ib. X. [65 (V) 45], [66 (V) 4-21]; 50. 56. ⁵ Ib. I. 9. 3. ⁶ Br. II. 18. 1-2; 35. 94; 36. 218; M. 121. 2-3; 137. 32; Vā. 69. 196. ⁷ Br. III. 7. 254 and 331; 8. 44; 72. 2; P 50

fought with Jambha and Kujamhha and was overwhelmed, fled to Indra helpless, beaten by Tāraka.⁹

By residing in Benares, attained the status of a Ganeśa;¹⁰ observed the *Adityasayanavratam*,¹¹ penance at the confluence of the Narmadā and the Kāverī and was blessed by Siva to be the Lord of Yakṣas,¹² icon of,¹³ defended the chariot of Tripurāri.¹⁴

IV 15 22, V& 70 41. ¹M. 148. 84, 150 50-108, 153 179 ²M. 180 62. ¹⁰Ib. 47 30, 55 32. ¹¹Ib. 189. 4-11, 191. 85. ¹²Ib. 261. 20-2. ¹³Ib. 183 63, 138. 25, 140 41.

Kubera (ii)—(Dhanada) the guardian of the north,¹ presents of, at Umā's marriage;² in the army of deva's et Tārakāmaya, riding animal of, man;³ Harikeśa got this status et Benares; became *annada* and *kṣetrāpāla*; Udbhraṇa and Sambhraṇa, two *Gapas* in his service.⁴

¹M. 67 15, VI. V. 38 12. ²M. 154. 489 ³M. 174. 17-18.
⁴M. 180 94-99.

Kuberani—Tripravara.

M. 196. 33.

Kuberatūṅga—a sacred place fit for Śraddha; near Nandā in the N E direction; a *siddhakṣetra*; a temple of Mahādeva; the lord performed austerities standing on one leg in the Devi's temple for a Yuga (*dīvya*).

Br. III. 13 80; V& 77. 78-81.

Kubera bhavanam—in the Piśācaka hill.

V& 39. 57.

Kuberas (c)—a Janapada of the Ketumāla.

V& 44. 14.

Kubja—got final release by *satsaṅga*.

Bhā. XI. 12. 6.

Kubjābhram—a *tīrtham* sacred to Pitṛs.

M. 22. 66.

Kumanas—a people of the *Dakṣināpatha*.

Vā. 45. 125.

Kumāra (i) (*Subrahmaṇya*)—born in *Śarakānana* or *Śaravana* and was nursed by the six Kṛttikas, hence Kārttikēya: Sucking milk with six mouths, the child came to be known as Śaṇmukha. Appointed commander of the celestial army in the Tārakāsura war and killed Tāraka.¹ Śākha, Viśākha and Naigameya were brothers.² An *avatār* of Hari.³

A son of Agni through Svāhā, and the son of Gangā by taking Agni's *garbha* due to Uma's curse. Hence son of Śiva.⁴

His birth was heralded by divine musicians, siddhas, cāraṇas, yakṣas, kinnaras and others. Fed with milk by the wives of the seven sages except Arundhatī. Hari presented him two birds—fowl and peacock, Sarasvatī the lute, Brāhma a goat, and Śiva a ram.⁵ Married Devasenā, the daughter of Indra : also known as Skanda, Guha, and Deva-senāpati.⁶ Mayūra as the riding animal of.⁷ Wounded by Maya in the battle of Tripuram.⁸

¹ Bhā. IV. 7. 64-5; Vi. I. 15. 115. M. 5. 26-7; 160 (whole); 225. 18; Vā. 66. 24. ² Ib. 66. 24; M. 5. 2617. ³ Bhā. XI. 4. 17.

⁴ M. 135. 79. ⁵ Br. III. 3. 24; 10. 35-48; M. 203. 6; Vā. 72. 35-46.

⁶ Br. IV. 30. 39, 99 to the end; Vā. 72. 48-50; Br. III. 10. 48-51.

⁷ M. 135. 76. ⁸ M. 192. 33.

Kumāra (*Sanat*) (ii)—a *siddha* who could not comprehend the supreme Being and who would not find fault with Hara for violating *dharma*.¹ Learnt the *Bhāgavata* from Sankarṣana and imparted it to Sāṅkyāyana.²

¹ Bhā. VI. 3. 20; 15. 12; 17. 12 and 32; VIII. 23. 20. ² Bhā. III. 8. 3 and 7.

Kumāra (iii)—a son of Havya, after whom Kumāravarsa was called.

Br. II. 14 17-18; Va. 33. 16

Kumāra (iv)—see *Bhauma*.

Br. II. 23 85; 28. 92.

Kumāra (v)—a prajāpati.

Br. III. 1. 54, Va. 65. 53.

Kumāra (vi)—an author of Architecture.

M. 252. 3.

Kumāra (vii)—rose out of the contemplation of Brahmā in the 29th *kalpa*, with white complexion and a resplendent fearful countenance and mouth; Brahmā worshipped him as the Gods of Gods, Purānapurupa, the best of yogins and laughed a hearty laugh in wonder; also of red colour.

Va. 22 10-23.

Kumāra (viii)—at the commencement of the eighth *kalpa* Brahmā got a son (*Nilalohita*) who was weeping, he asked Brahmā to give him a name for which Brahmā said Rudra; again he cried for a second name and Brahmā said, Bhava; the other names given in order were Śiva, Paśupati, Ita, Bhīma, Ugra and Mahadeva.

Va. 27 4-16.

Kumāra (ix)—a Nāga.

Va. 69 71.

Kumāra (x)—a son of Bhavya of Śākadvipa.

Vi. II. 4. 60.

Kumāra (c)—a kingdom watered by Hlādini;¹ a tribe.²

¹ Br. II. 18. 55. ² Vā. 47. 52.

Kumāras—a celestial group.

Vā. 47. 52.

Kumāraka—the first offspring of Brahmā when he was engaged in thinking of creation devoid of śabda, sparśa, rūpa, rasa and gandha. Brahmā pondered over a form which would be neither male nor female but with colours. Then Akṣara came out of ‘his neck; it was Omkāra with one mātra, then two mātrākṣara, three akṣaras, then fourteen-faced deva and 14 Manus.

Vā. 26. 8-28.

Kumārakośala—a tīrtha in the Pālapañjara hill; sacred for śrāddha.

Vā. 77. 37.

Kumāranilaya—sages of, visited Dvāraka.

Bhā. X. 90. 28[4].

Kumāravanam—Here Purūrvavas got separated from Urvaśi.

M. 24. 19.

Kumāravamśa—the son of Madhu, and father of Anu.

Vi. IV. 12. 42.

Kumārasambhava—see Tārakāmaya.

Kumārd—a R. from the Suktimat hill.

VI. II. 3. 14.

Kumāri (i)—a daughter of Lalitā aged nine, and trained in military art. Attacked and slew all the sons of Bhanda to the joy of the Sakti troops;¹ goddess enshrined at Māyā-puri.²

¹ Br. IV. 26. 73-117 ² M. 13. 34

Kumāri (ii)—Cape Comorin, fit for śraddha offerings.
Br. II. 16. 11, III. 13. 28

Kumāri (iii)—a R. from the Suktimat hill.
Br. II. 16. 38, M. 163. 86.

Kumāri (iv) (*Siddhā*)—a R. of Sakadvipa.
Br. II. 19. 96, Vā. 45. 81, 49. 92; VI. II. 4. 65

Kumāri (v)—noted for Candrafirtha.
Vā. 77. 28

Kumāripuram—a part of an artificial fortress (*Kṛtima*).
Br. II. 7. 103-4

Kumuñja—Mt. king of hills, to the east of Arupoda;¹ eight cities of the Dānavas located in.²

¹ Vā. 36. 18; 37. 1. ² Ib. 39. 28-9.

Kumuthi—a ṛtvik at Brahmā's sacrifice.
Vā. 106. 34.

Kumuda (i)—an attendant on Hari.¹ Attacked Asura followers of Bali.²

¹ Bhā. VII. 8. 38-39; XI. 27. 28. ² Ib. VIII. 21. 16.

Kumuda (ii)—a disciple of Pathya.

Bhā. XII. 7. 2.

Kumuda (iii)—a chief Vānara.

Br. III. 7. 242.

Kumuda (iv)—a son of Irāvati.

Br. III. 7. 292.

Kumuda (v)—a Nāga from Cāndramasa Sāma.

Br. III. 7. 345.

Kumuda (vi)—a son of Maṇivara.

Vā. 69. 160.

Kumuda (vii)—a son of Bṛhati.

Vā. 96. 247.

Kumuda (viii)—a Mt. on one side of Meru west of Śitoda. Here is the celestial Banian Tree Śatabalū's from which flow rivers to Nilāvṛta. The tree would yield whatever was desired of it.¹ One of the seven hills of Sālmaladvīpa.² Residence of the Kinnaras.³

¹ Bhā. V. 16. 11 and 24; Vā. 36. 28; 38. 45; 42. 51. ² Br. II. 19. 35; Vā. 49. 32-3; Vi. II. 4. 26. ³ Vi. 39. 59.

Kumuda (ix)—a Mt. in Kuśadvīpa.

M. 122. 52.

Kumuda (x)—a Mt. in Gomedaka.

M. 123. 3.

Kumuda (xi)—a Cakravāka in Mānasa; a son of Kauśika in previous birth.

M. 20. 18.

Kumuda (xii)—one of the eight *nidhis* of Kubera.

Va. 41. 10

Kumudas—a Janapada of the Bhadra continent.

Va. 43. 21.

Kumudadyuti—a Nāga from Cāndramasa Sāma.

Br. III. 7. 345

Kumudadvīpa—a region of Bhāratavarṣa; (*kuta*) described.

Va. 48. 14. 34-5.

Kumudā (i)—a name of Yogamāya; the goddess enshrined in Mānasa.

Bhā. X. 2. 12; M. 13. 27.

Kumudā (ii)—the wily sister of Mahādeva in the Isle of Kumuda.

Va. 48. 35

Kumudākṣa (i)—an attendant on Hari. Attacked Asura followers of Bali. See *Kumudākṣapa*.

Bhā. VIII. 21. 16; XI. 27. 28.

Kumuddākṣa (ii)—an Yakṣa and a son of Devayāni.

Br. III. 7. 129.

Kumudādi—a pupil of Pathya.

Br. II. 35. 59, Va. 61. 52; VI. III. 6. 11.

Kumudābhas—a Janapada of the Ketumāla country.
Vā. 44. 12.

Kumudinī—one of the four queens of Bhaṇḍa.
Br. IV. 12. 13.

Kumudekṣana—see *Kumdākṣa*.

Kumudvatī (I)—a R. in Krauñcadvīpa.
Br. II. 19. 75; M. 122. 88; Vā. 49. 69; Vi. II. 4. 55.

Kumudvatī (II)—a R. from the Vindhya-s.
Br. II. 16. 33; M. 114. 27; Vā. 45. 102; 47. 2.

Kumunda—(Mt.) a hill range on the east of Meru.
Vi. II. 2. 27.

Kumbha (I)—a Daitya king, originator of the *Kāpi-leyas*, Daityarākṣasas; by his wife Kapilā;¹ killed in the Laṅkā war.²

¹ Br. III. 7. 144-6; Vā. 69. 176-7. ² Bhā. IX. 10. 18.

Kumbha (II)—a son of Muṇḍiśvara, an avatār of the lord of the 25th *dvāpara*.

Vā. 23. 211.

Kumbha (III)—helped Soma in the Tārakāmaya war.
Vi. IV. 6. 14.

Kumbha (IV)—a palace in the shape of a pot, with 9 *bhūmikas* and a *torana* of 16 *hastas*.

M. 269. 37-49.

Kumbha (V)—fit for *śrāddha*.
Vā. 77. 47.

Kumbhakarna—a son of Viśravas and Kalkari, killed by Rāma in the Lankā war;¹ a brother of Rāvana.²

¹ Br. IV. 1. 37, VII. 1. 43; 10. 36; IX. 10. 18; Va. 70. 41.
² Br. III. 8. 47, IV. 29. 113 and 116.

Kumbhakarnī—a mind-born mother.

M. 179. 22.

Kumbhakarṣṭya—a son of the Mundisvara avatār of the lord.

Va. 23. 211.

Kumbhakāri—a R. of the Ketumāla country.

Va. 44. 22.

Kumbhagarttodaya—a son of Bali.

Br. III. 5. 43

Kumbhagrīva—a commander of Bhṛṅga.

Br. IV. 21. 88.

Kumbhaja—a name of Agastya.

Br. III. 35. 42; IV. 17. 35; 30. 4

Kumbhanābha (i)—a son of Bali.

Va. 67. 83.

Kumbhanābha (ii)—one of Danu's sons.

Va. 68. 10.

Kumbhanāsa—a commander of Bhṛṅga.

Br. IV. 21. 88.

Kumbhapātras—a group of Piśācas, little in size, hairy, brownish in hue;¹ are invisible and live on the heads of elephants and camels.²

¹ Br. III. 7. 378 and 382, 395. ² Va. 69. 263, 274-5.

Kumbham—a water vessel, being an adjunct of *vratams*: to be given as gift.

M. 7. 10 and 18.

Kumbhamāna—a Dānava.

Br. III. 6. 10.

Kumbhayoni—a name of Agastya.

Bhā. I. 19. 10.

Kumbhasambhava—a name of Agastya.

Br. IV. 17, 32; 29. 58.

Kumbhāṇḍa (I)—a minister of Bāṇa. His daughter Citralekhā, was a companion of Uśā, Bāṇa's daughter;¹ was attacked by Balarāma in the siege of Śonitapura; defeated, ran away.² Sent to Mathurā for Jarāsandha's help. Kṛṣṇa overcame his illusory warfare by *Vijñānāstra*. Defeated by Sātyaki, he fell unconscious; was taken from the field in a chariot back to his city.³

¹ Bhā. X. 62. 14; Vi. V. 32. 17. ² Bhā. X. 63, 8 and 16. ³ Ib. X. [51 (V) 18], [28-30, 59-63, 65].

Kumbhāṇḍa (II)—a commander of Bhaṇḍa.

Br. IV. 21. 89.

Kumbhila—a Rākṣasa with his city in the third Talam;¹ a son of Bali.²

¹ Br. II. 20. 28. ² Vā. 50. 27. 68. 32.

Kumbhīka—a hell, for those fallen from Karma.

Vā. 83. 89.

Kumbhīnasī (I)—a daughter of Puṣpotkaṭa and Viśravas.

Br. III. 8. 55; Vā. 70. 49.

Kumbhinasi (ii)—a daughter of Bali, and sister of Bāṇa, ill-treated Bāṇa's wife.

M. 187 40-42.

Kumbhipāka—one of the 28 hells intended for those who deprive a Brāhmaṇa of his property, and for flesh and meat-eaters.

Bhā. V. 26. 7 and 13; X. 64. 38, Br. II. 28 83; III. 19. 61, M. 141. 70

Kumbhotkaca—a commander of Bhaṇḍa.

Br IV. 21. 88.

Kuranga—a Mt. on the base of Meru.

Bhā. V. 16. 26.

Kuranda—a commander of Bhaṇḍa expert in *māyā* and skilled in citrayuddha or kūṭayuddha; an elder brother of Durmada; killed by Devī.

Br IV. 21. 77; 22. 71-108.

Kuraja—a Viśvedeva.

M. 203. 13.

Kurana—a Mt. on the base of Meru.

Bhā. V. 16. 26.

Kurari—Mt. on hill range on the east of Meru.

VI. II. 2. 27

Kurava (i)—one of the fourteen *garas* of Apares, born of Soma's rays.

... Br. III. 7. 19, VA. 69 55

Kurava (ii) (c)—the land of Kurus, part of Haritāśva kingdom; also *Kuruvamśa*.¹

Situated between oceans and served by *Siddhas*; there is a *madhuphala* tree from which clothes and ornaments are taken; besides there is another tree *kṣīriṇa* of six rasas, all the earth set with precious gems; people are born *mithunas* and soon grow into lofty youthful men and women, loyal like *cakravāka* birds; they live 13,150 years. There are two *kulaparvatas* and a river *Bhadraśīma* besides others flowing with honey, milk and ghee; there are gardens in it of *tamāla*, *agaru*, sandal, etc., besides sporting grounds and creeper houses of different kinds and musical instruments of different varieties; men adorn themselves with beautiful jewels of all sorts. They are not troubled by disease or old age.²

¹ M. 12. 18 ; 35. 8 ; 69. 11 ; 121. 49. ² Vā. 45. 11-50.

Kuravas (i)—a caste equal to Kṣatriya in Plakṣadvīpā. Vi. II. 4. 17.

Kuravas (ii)—Thirty-six kings who were contemporaries of ten Śisunāgas.

Br. III. 74. 137 ; M. 272. 16 ; 273. 72.

Kuru (i)—a son of Āgnidhra and Pūrvacitti;¹ Lord of Śṛngavaṭam.² Kingdom north-east of Śṛngavatvarṣa.³

¹ Bhā. V. 2. 19 ; Vā. 33. 40 ; Vi. II. 1. 17 and 22. ² Br. II. 14. 47. ³ Vā. 33. 44 ; Br. II. 14. 51.

Kuru (ii)—a son of Samvarna and Tapaṭī; occupied Prayāga and established Kurukṣetra; Lord of Kurukṣetra. Had four (several-Vi. P.) sons—Parikṣit and others.¹ Parikṣit's son Janamejaya was his grandson ? At Kurukṣetra he performed *tapas* and² pleased Indra. Family members were known as Kauravas.³

¹ Bhā. IX. 22. 4 ; Vā. 99. 214-7 ; Vi. 19. 76-8. ² Br. III. 68. 21. ³ M. 50. 20-2.

Kuru (iii)—a son of Manu and Nadvalā, wife Agneyi; gave birth to six sons, Arṅga and others

Vā. I. 13. 5, 6.

Kuru (iv)—(Uttara) country of the, famous for a forest śāḍvala.

Vā. 84. 23, 48

Kuru (v)—a continent bounded by Śringavan on one side. Here Hari is worshipped in his Boar incarnation by Pr̥thvi (Earth) with the Kurus.

Bhā. V 16 8, 18. 34-9

Kuru (vi)—an eastern kingdom watered by the Ganges. Its king was enlisted by Jarāsandha, against Yadus, but was vanquished by Kṛṣṇa.¹ He took part in the festivities connected with the marriage of Rukmini and Kṛṣṇa.² He praised Kṛṣṇa's heroism and welcomed him.³ Took part in the Rājasūya of Yudhiṣṭhīra.⁴ He went to Syamantapañcaka for solar eclipse,⁵ migration of Yadus to.⁶

¹Bhā. L 10 34. X. [50 (V) 2], II 7 35 Br. II. 18 50, III. 59 3 and 46 ²Bhā. X. 54. 58. ³Ib. X. 71. 20, 72. 5, IX. 24. 63 ⁴Ib. X. 75. 12. ⁵Ib. X. 82. 13, 84. 55. ⁶Ib. X. 2.

Kurukṣetra—founded by Kuru and sacred to Hari.¹ Watered by the river Sarasvatī.² Capital city of the Kurus.³ Sages of Kurukṣetra visited Dvāraka. At Kurukṣetra Kṛṣṇa performed sacrifices for twelve years.⁴ The battlefield where the Pāṇḍavas fought with the Kurus led by Duryodhana.⁵ Here Parāśurāma dug a lake called Syamantapañcaka.⁶ On the occasion of a sacrifice Sūta narrated the Br. Purūraṇa here.⁷ Purūravas met Urvaśi after their separation at, the residence of Sanatkumāra and Dharmarāja fit for śrāddha offerings, and sacred to Pitṛs. Founded by Kuru, son of Samvarata,⁸ residence of sage Kauśika, and sacrifice of Adhisīlakṛṣṇa for 2 years at; sacred in Dvāpara,⁹ Dharmakṣetra where a great sacrifice was per-

formed.¹⁰ Residence at, leads to *mukti*; no shaving or *upavāsa* required here.¹¹ Noted for *ambhojasaras* or lotus tank.¹² R. Sarasvatī flows here: noted for a temple of Vāmana.¹³

¹ Bhā III. 3. 12; VII. 14. 30; Vi. VI. 8. 29. ² Bhā. IX. 14. 33.
³ Ib. IX. 22. 4. ⁴ Ib. X. 90. 28[3], 46[1]. ⁵ Ib. X. 78. [95(V)9], [18]. ⁶ Br. III. 47. 2. ⁷ Bhā. I. 1. 17. ⁸ III. 13. 65 and 68; 66. 18; M. 22. 18; Vā. 77. 64; 91. 31; 99. 215, 259. ⁹ M. 20. 2; 50. 20 and 67; 106. 49 and 57; 109. 3; 180. 55; 184. 16. ¹⁰ Vā. 1. 14; 59. 107.
¹¹ Ib. 105. 16 and 25. ¹² Vi. IV-19. 77. ¹³ M. 186. 10; 192. 12; 244. 3.

Kurujāngala (c)—the kingdom of Parīkṣit. Visited by Śuka and Vidura;¹ a Pāñcāla kingdom.²

¹ Bhā. I. 46; 10. 34; 16. 11; III. 1. 24; Br. III. 13. 100; Vā. 77. 93. ² M. 21. 9 and 28.

Kurujāngalas—heard of Kṛṣṇa going to Mithilā and met him with presents.

Bhā. X. 86. 20.

Kurujiḥ—the son of Añjana and father of Ariṣṭanemi.

Vi. IV. 5. 31.

Kurupāñcāla (c)—a kingdom of Madhyadeśa;¹ a tribe; a Janapada.²

¹ Br. II. 16. 40; Vi. II. 3. 15. ² M. 114. 34; Vā. 45. 109.

Kuruvaśa (*Kuravaśa-Burnouf*)—the son of Madhu and father of Anu.

Bhā. IX. 24. 5.

Kuruvān—a Viśvedeva.

Vā. 66. 32.

Kuruvīras—kings of Rasātala, vanquished by Kṛṣṇa.

Br. III. 73. 103.

Kulaka (i)—a class of people in Kuśadvīpa.
Bhā. V. 20. 16.

Kulaka (ii)—a son of Kṣudraka and father of Suratha.
M. 271. 13.

Kulakarmā—a part of Purāṇa samhitā.
Va. 60. 21.

Kulathas—the kingdom of.
M. 121. 44.

Kuladeviyātrā—on the day prior to the marriage it was then a custom for the bride to visit the temple of Pārvatī and offer worship. Rukmini suggested that Kṛṣṇa might carry her off at that time.

Bhā. X. 52. 42[1].

Kuladharma—Transgressors of Kuladharma are unfit for Sraddha purposes.

Br. III. 14. 41.

Kulaparvatas—seven in number.
M. 114. 17.

Kulasundari(ca)—a Niṭyā devī.
Br. IV. 19. 58; 25. 97; 37. 34.

Kulaha—a Pravara Ṛṣi.
M. 109. 17.

Kulacala—the lofty hill to which the Pāṇḍyan Malaya-dhvaja retired for tapas. Traversed by rivers Candravati, Tamraparṇi, and Vaṭodaka. Hermitages in.

Bhā. III. 13. 41; 23. 39, IV. 28. 33 and 35; VIII. 4. 8.

Kulālacakra—the potters' wheel, likened to the wheel of *samsāra*; the lump of clay becomes a full pot by the constant revolving of the wheel;¹ the movements of the sun and moon compared to.²

¹ Vā. 14. 19, 38 ; 50. 141. ² M. 124. 69 ; 125. 52 ; Vi. II. 8. 27.

Kulika—a chief Nāga of Pātāla.

Bhā. V. 24. 31.

Kulinda—see Kuninda.

Bhā. X. 52. 11 [14].

Kulindas—people of a southern ? kingdom; enlisted by Jarāsandha against the Yadus.

Br. II. 16. 59. 48 ; 18. 45 ; Vā. 45. 116 ; Bhā. X. [50 (V) 3].

Kuliyas—a southern tribe.

M. 114. 49.

Kuliśāṅga—see Vajrāṅga.

M. 154. 31.

Kuliśāyudha—Vajra as the arm of India; to be worshipped in house-building.

M. 253. 24.

Kulottīrnas—a class of śaktis.

Br. IV. 19. 35.

Kulya (1)—a disciple of Pauṣyañji; learnt a hundred Sāma samhitas.

Bhā. XII. 6. 79.

Kulya (II)—a son of Āṇḍira, after whom the Kulya dēta was called.

Br. III. 74. 6

Kulya (III)—one of the four sons of Janāpiḍa; his country, Kulayāḥ.

Vā. 99. 6

Kulyas—the people of a southern kingdom,¹ a Jana-pada

¹ Br. II. 16. 56, M. 114. 35 and 46 ² Vā. 45. 110, 124.

Kuvalaya—the name of the horses of Pratardana.

VI. IV. 8. 15

Kuvalayāpiḍa—the state elephant of Kāṁśā. When Kṛṣṇa came to the *Mallarāṅga* or the wrestlers' arena, it was ordered that this elephant should be stationed at the gate of the arena to attack him. When Kṛṣṇa entered the rāṅga, the mahout Ambaṣṭha led the animal against him, when Kṛṣṇa took hold of its tail, and whirling it round and round, hit its front when it died with the keeper. He seized its tusks and entered the enclosure in glee. At this Kāṁśā was perturbed; its keeper was killed by Rāma.

Bhā. X. 36. 24 [1], 25, 37. 15; 43. 1-18; Br. II. 73. 100,
Vā. 98. 101; VI. V. 12. 21, 15. 11, 17, 20. 23, 32-42, 29. 5

Kuvalayāśva (I)—the son of Bṛhadāśva (Śrāvasta-M.P.). At the desire of sage Ut(t)anka, he slew an Asura by name Dhundhu and earned the title Dhundhumāra. In this encounter he was helped by his 21,000 (1021-Vi. P.) sons, (brothers) all of whom excepting three (Dhr̥dhaśva, Bhadrāśva and Kapilāśva) were consumed by the fire issuing out of the Asura's mouth.¹ Lust after more territory.² See *Dyumat. Kuvalāśva* (s.v.)³

¹ Bhā. IX. 6. 21-23; M. 12. 31, Vā. 88. 28, 48-61, VI. IV. 2. 39-42. ² Bhā. XII. 3. 10. ³ Ib. IX. 17. 6.

Kuvalayāśva (ii)—a name for Pratardana.

Vi. IV. 8. 15.

Kuvalāśva—see *Kuvalayāśva*.

Br. III. 6. 32; 63. 29.

Kuśa (i)—a son of Rāma, born in Vālmikī's āśrama and brought up by the sage. Father of Atithi.¹ Ruled over Kosala kingdom from its capital Kuśasthalī.²

¹ Bhā. IX. 11. 11; 12. 1; M. 12-51; Vi. 4. 104-5. ² Br. III. 63. 198; Vi. 88. 198-9.

Kuśa (ii)—a son of Ajaka; father of four sons, Kuśāmbu and others.

Bhā. IX. 15. 4.

Kuśa (iii)—a son of Suhotra and father of Prati.

Bhā. IX. 17. 3, 16.

Kuśa (iv)—a son of Vidarbha.

Bhā. 24. 1.

Kuśa (v)—the son of Balākāśva. Father of Kauśāmba and three other sons.

Br. III. 66. 31-2; Vi. IV. 7. 8.

Kuśa (vi)—a son of Caidyoparicara (Vidyoparicara-Vā P.).

M. 50. 27; Vā. 99. 202.

Kuśa (vii)—a son of Gaya and father of four sons, all versed in the Vedas.

Vā. 91. 61-2.

Kuśa (viii)—(*Kuśadvīpa, Kumudadvīpam?*)—thrice the Suroda in size surrounded by Ghṛtoda (sea of Ghee) (milk ocean-M.P.). Its name comes from a shining divine cluster of grass in it. Its king was a son of Priyavrata, Hiranyakshas, who divided it among his seven sons. Here Agni is worshipped.¹

Jyotiṣmat, its first king divided it among his seven sons. Their names, and the names of hills and rivers described.² A firtham sacred to Kuśodakś³ in the neighbourhood of Jambūdvipa,⁴ of different villages and the residence of Kumuda the wily sister of Mahādeva.⁵

¹Bhā. V. 1. 32, 20 13-17; M. 122. 49, VA. 33. 12; 49. 47-58.
²Br. II. 14. 12-30, 19. 52-64. ³M. 13. 50 ⁴VA. 48 14. 34. ⁵Ib. 48. 34-35

Kuśas—a tribe.

Br. III. 74. 268, M. 273. 73.

Kuśadhvaja (i)—the son of Srādhwaja and father of Dharmadhvaja,¹ overlord of Sāṅkāśya,² brother of Bhānumān, lord of Kāśi.³

¹Bhā. IX. 13. 19 ²Br. III. 64. 19 ³VA. 89. 1. 8.

Kuśadhvaja (ii)—the lord of Sāṅkāśya and brother of Srādhwaja Janaka.

VI. IV. 5. 29.

Kuśanābha (i)—one of the four sons of *Kuśa*.

Bhā. IX. 15. 4, Br. III. 66. 32; VA. 91. 62; VI. IV. 7. 8.

Kuśanābha (ii)—a son of Valvasvata Manu.

M. 11. 41.

Kuśapradvaranas (c)—the peoples of a hilly country.

VA. 45. 138.

Kuśaplavananam—On this Diti performed her penance.
Br. III. 5. 55-6.

Kuśarīra—a son of Vedaśiras, an *avatār* of the 15th dvāpara.

Vā. 23. 169.

Kuśala—a son of Dyutimat after whom Kauśala deśa came to be called.

Br. II. 14. 22-24; Vā. 33. 21; Vi. II. 4. 48

Kuśalam—the name of the forest where Diti performed penance to get a son to slay Indra.

Vā. 67. 94.

Kuśalas—a class of people in Kuśadvīpa.

Bhā. V. 20. 16.

Kuśalimukha—a son of Bāskala.

Vā. 67. 79.

Kuśavatī (I)—the Apsara clan.

Br. III. 7. 22.

Kuśavatī (II)—a R. of the Ketumāla continent.

Vā. 44. 18.

Kuśastamba (I)—a Mt. in Kuśadvīpa, after which the island is named.

Br. II. 19. 139; M. 123. 37.

Kuśastamba (ii)—(Kuśanābha). performed austerities for 1000 years for a son; Indra the 1000 eyed offered himself to be born his son.

Vā. 91. 63-5.

Kuśasthali—see Dvārakā¹—capital of Ānarta (Kośala-Vd. P.) kingdom. Comparable once to Amarāvatī, disappeared, and in its place came Dvārakā, finding Kakudmi, its king not returning from Brahmaloka, Rāksasas like Puṇyajanas entered it and his 99 brothers fled to different directions in fear, and established small kingdoms there.²

¹Bhā. I. 10. 27, Br. III. 61. 20, ff., Vā. 88. 199. ²M. 12. 22, 69. 9, Vā. 88. 24. 88. 1-2.

Kuśī(a)—a son of Aśoka ruled for eight years.

Br. III. 74. 146.

Kuśīgra—the son of Brhadratha and father of Rābha (Vṛrabha-M.P.).

Bhā. IX. 22. 6; M. 50. 28; Vā. 99. 223; VI. IV. 19. 82

Kuśīmba (i)—a son of Uparicara and a king of the Cedis.

Bhā. IX. 22. 6.

Kuśīmba (ii)—a son of Varu.

VI. IV. 19. 81.

Kuśīmba(u)—a son of Kuśa and father of Gādhi or Kauśika, who was Indra himself who offered to be his son when Kuśīmba performed austerities to have a child equal to Indra. (Kuśīava-Vd. P.)

Bhā. IX. 18. 4; Br. III. 66. 32; VI. IV. 7. 8, 9-11; Vā. 91. 62

Kuśīvartam—a firtham sacred to Pitrs.

M. 22. 69.

Kuśāvarta—a son of Rṣabha.

Bhā. V. 4. 10.

Kuśāśva—one of the four sons of Kuśa.

Vā. 91. 62.

Kuśi—a son of Bali.

Vā. 67. 83.

Kusika (I)—the king who engaged himself in austerities for a son for one thousand years when Indra himself was born his son Gādhi by name. See *Kusastamba*.

Br. III. 66. 33. 5.

Kuśika (II)—a great sage (*Vipraraṣi*).

Vā. 1. 157.

Kuśika (III)—a son of the Nakuli *avatār* of the lord.

Vā. 23. 223.

Kuśika (IV)—the thirteenth kalpa so-called.

Vā. 21. 32.

Kuśikandhara—a son of the Aṭṭahāsa *avaār* of the lord.

Vā. 23. 193.

Kuśikavaras—the 13 sages being descendants of Kuśika, father of Viśvāmitra mentioned.

Br. II. 33. 118-19.

Kuśikas—descendants of Kuśika;¹ kingdom of: sages of.²

¹ Bhā. IX. 16. 36-37. ² M. 121. 54; 198. 8.

Kuśitaka—a son of Vasudeva and Rohini.
Br. III. 71. 165; Va. 86. 163.

Kuśīś—one of the four chief disciples of Pausyañji.
Va. 61. 36.

Kuśida—(Kuśidi-Br. P.) a pupil of Pausyañji; learnt
a hundred Sāma samhitās.

Bhā. XII. 6. 79; Br. II. 35. 40

Kuśidaki—a sage.

M. 196. 26.

Kuśidi—see Kuśida.

Br. II. 35. 40.

Kuśura—an asura who was attacked by Laghuśyāmā.
Br. IV. 28. 40.

Kuśekaya (I)—(Mt.) a hill of Kuśadvipa.
Br. II. 19. 55; Va. 49. 50; VI. II. 4. 41.

Kuśekaya (II)—same as Kātka.
M. 122. 58.

Kuśekayam—a tirtham sacred to Pitṛs.
M. 22. 78.

Kuśoccayas—a group of sages.
Br. III. 1. 55.

Kusodakā—a goddess enshrined at Kuśadvīpa.

M. 13. 50.

Kuṣaṇḍas—a group of Piśācas with no ears, hair or cloth; all skin; fond of flesh.

Br. III. 7. 379 and 387.

Kuṣaṇḍikas—a group of Piśācas.

Br. III. 7. 379 and 382.

Kuṣṭi—a daughter of Sambhūti and Marici.

Vā. 20. 9.

Kusu—an Yakṣa, and a son of Devayāni.

Br. III. 7. 128.

Kusuma—a Vānara chief.

Br. III. 7. 231.

Kusumapuram—the city on the south bank of the Ganges founded by Udāyi in his fourth year.

Vā. 99. 319.

Kusumā (I)—a Śaktī.

Br. IV. 36. 76.

Kusumā (II)—the city founded by Udāyi on the south bank of the Ganges.

Br. III. 74. 132.

Kusumākaram—the Vimāna or flying machine.

Br. IV. 15. 26.

Kusumāmodini—the presiding deity of the Himalayas who kept watch and ward over the harem of Umā until her return from tapas.

M. 156. 1-7.

Kusumāyudha—a name of Manmatha.

Br IV 35 62, M. 3. 10, 4. 11-2, 21, 14. 5-6.

Kusumi—a Śrutarṣī: a pupil of Pauṣyañjī.

Br II. 33 8; 35 40

Kusumotkaram—a continent round Somaka hill.

M. 122-24.

Kusumottara—a son of Havya, after whom Kusumottara Varṣa was named.

Br. II. 14. 17-20.

Kurumottaram—a region of Śākadvipa, adjoining the Asta hill.

B. II. 14. 20, 19 82; VI. 49 87.

Kusumoda—a son of Bhavya of Śākadvipa.

VI. II. 4. 60.

Kusumba(kunkumam)—one of eight saubhāgyam.

M. 60-9, 27.

Kustumburu—a son of Mapivasa.

VI. 69. 159

Kuhas—people of the kingdom watered by the Sindhu.

Br. II. 18. 47.

Kuhaka—a chief of the Krodhvavaśa group of serpents (Nāgas).

Bhā. V. 24. 29.

Kuharinī—a sacred place in Meru where Vyāsa performed austerities.

Vā. 104. 61.

Kuhū (i)—a daughter of Aṅgiras and Śraddhā. (Smṛti-Vi. P.). Wife of Dhātri and mother of Sāya.

Bhā. IV. 1. 34; VI. 18. 3; Br. II. 11. 18; Vā. 28. 15; 50. 201; 55. 42; 56. 9, 45 and 53; Vi. I. 10. 7.

Kuhū (ii)—one of the nine devis serving Soma.

Br. III. 65. 26; Vā. 90. 25.

Kuhū (iii)—a *Sakti*.

Br. IV. 32. 13.

Kuhū (iv)—a daughter of Maya; wife of Haviṣmanta, left him for Soma.

M. 6. 21; 23. 25.

Kuhū (v)—the last phase of the new moon. It is the digit that disappears, and not the moon in *Kuhū*, as seen from Rāma's words to Rukminī fit for giving gifts;¹ served by Aila. ety.²

¹ Bhā. X. 54. 47; Br. II. 26. 44; 28. 11 and 59; M. 133. 36; 141. 49, 51; Vi. II. 8. 80. ² M. 141. 9 and 43, 49, 51; Vā. 56. 53.

Kuhū (vi)—a R. from the Himalayas; of the Bhārata-varṣa.

Br. II. 16. 25; M. 114. 21; Vā. 45. 95.

Kuhū (vii)—a R. of Śālmalidvīpa.

Bhā. V. 20, 10.

Kuhu (viii)—the kingdom of.

M. 121. 46

Kuhva—the hour in which the moon is not visible. In the same way infancy and boyhood, the eleven forms of the notion of 'I' are not distinctly seen.

Bhā. IV. 29. 72.

Kuṭa—a Malla friend of Kamsā. Killed by Balarāma.

Bhā. X. 42. 37, 44. 26

Kuṭaka—a Mt. in Bhāratavarṣa.

Bhā. V. 19. 18.

Kuṭakambalamansiyas (c)—a Janapada of the Ketumāla.

Va. 44. 10

Kuṭandikūtanās—a group of nādīs of sun (fire) emitting rain.

Br. II. 24. 27.

Kuṭayuddha—crafty warfare; Kuranda was an expert in.

Br. IV. 22. 74, 25. 46, 53.

Kuṭastaila—(Mt.) a hill of Bhāratavarṣa.

Br. II. 16. 23; Va. 45. 92.

Kuṭi (i)—one of the twenty Sutapa gāṇas.

Va. 100. 15.

Kūti (ii)—a Jayādeva

Br. III. 3. 6; 4. 2; Vā. 66. 6.

Kūpaka—a commander of Bhanda.

Br. IV. 21. 82.

Kūpakarṇa—a minister of Bāṇa. Went with Jarāsan-dha to assault Mathurā. Fought with māyā as weapon which Kṛṣṇa removed by use of Vijñānāstra. Defeated by Kṛtavarman. Seeing Kumbhāṇḍa unconscious, fled towards the city. Was attacked by Balarāma in besieging Śonitapura, and was defeated.

Bhā. X. [51(V)18], [28-30, 64-65]; 63. 8 and 16.

Kūpalocana—a commander of Bhanda.

Br. IV. 21. 82.

Kūpā—a R. of the Śuktimat.

Vā. 45. 107.

Kūrca—the son of Mīḍhvān and father of Indrasena.

Bhā. IX. 2. 19.

Kūrdini—a Varṇa Śakti.

Br. IV. 44. 60.

Kūrma—an avatār of Hari in the Pātālam.¹ In this form He is worshipped in Hiraṇmaya. By His help the churning of the ocean was possible. Also *Kūrma-Kacchapa*.² Icon of.³

¹ Bhā. II. 7. 13; M. 249. 16, 20; Vi. I. 4. 8. ² Bhā. V. 18. 29; XI. 4. 18; X. 2. 40. ³ M. 259. 2; 260. 39; 285. 6.

Kūrmakalpa—the age when Vāmana Purāna was composed.

M. 53. 46.

Kūrmaja—the flesh of tortoise for a śrāddha.

M. 17. 33; 58. 19.

Kūrma (Purāna)—a Mahā purāpa of 18000 slokas (17000 slokas, Bhā., Vā. P);¹ said in the presence of Indra containing anecdotes of Indradyumna and of Lakṣmikalpa. Gift of, with a golden tortoise on the *ayanas* equals a gift of 1000 cows.²

¹Bhā. XII. 7. 24, 13 8, VI. III. 6 23. ²M. 53. 47, 49; Vā. 104. 9.

Kūrmāśīla—the stone forming the lowest part of the base of an image.

M. 200. 5

Kūṣmāṇḍa—a Vināyaka.

M. 183. 63

Kūṣmāṇḍa-Gautamas—the collective name for 1000 sons of Kakṣipvat.

Br. III. 74. 99.

Kūṣmāṇḍa—a sūkta of the Yajur Vedins to be recited in tank rituals.

M. 58. 35; 239. 10.

Kūṣmāṇḍas—a kind of evil spirits. To this group Kapī's sons belonged; said to harass children;¹ disturbed Dhruva's samādhi.²

¹Bhā. VI. 8. 24; X. 6. 27, Br. III. 7 384 and 41. 29 ²VI. L 12. 13

Kuṣmāṇḍi—the son of Kapiśa; gave birth to two Piśacās of brown colour; they have no head, no hair; they are eaters of flesh and *tila*.

Vā. 69. 257, 268.

Kṛkāna—a son of Bhajamāna.

Vi. IV. 13. 2.

Kṛkavāku—a cock given by Vivasvat to his son Yama who was cursed by Chāyā, that his leg be full of sores¹; cries out in presence of poisoned food,² an emblem of Kaumārī.³

¹ M. 11. 11-17. ² Ib. 219. 19. ³ Ib. 261. 28.

Kṛcchra—a mode of atonement for sins and crimes; *Prājāpatya*, a form of it.

M. 227. 41-3, 52. Vā. 18. 21.

Kṛcchrātikṛcchram—an expiation for *yatis* causing *himsā* even inadvertently.

Vā. 18. 16.

Kṛta (I)—the son of Jaya and father of Haryavana.

Bhā. IX. 17. 17.

Kṛta (II)—a son of Vasudeva and Rohinī.

Bhā. IX. 24. 46.

Kṛta (III)—a son of Sannati (M.P.); a pupil of Hiranyanābha; in yoga imparted twenty-four *śamhitas* to his disciples;¹ chief among the Sāmayas by arranging Sāma Veda in 24 parts.² Father of Ugrāyudha.³

¹ Bhā. XII. 6. 80; Br. II. 35. 49 and 55; Vā. 99. 189-90; Vi. II. 16. 7. ² M. 49. 75-6. ³ Vi. IV. 19. 50-3.

Kṛta (iv)—an Yakṣa and a son of Devayāṇi.

Br. III. 7. 130.

Kṛta (v)—married Śrutadevi, father of Sugrīva.

M. 46. 5.

Kṛta (vi)—a son of Viśvāmitra.

Vā. 91. 96.

Kṛta (vii)—a son of Kanaka

Vā. 94. 8

Kṛta (viii)—a son of Hṛdika.

Vā. 96. 139.

Kṛta (ix)—a son of Cyavana.

Vā. 99. 219.

Kṛta (x)—a son of Vijaya; father of Haryadhana.

VL IV. 8. 26-7.

Kṛtaka (i)—a son of Madirā and Vasudeva.

Bhā. IX. 24. 48; Br. III. 71. 172, VL IV. 15. 23

Kṛtaka (ii)—a son of Cyavana and father of Uparicara-Vasu.

VL IV. 19. 79-80

Kṛtakṛtya—a Vānara chief.

Br. III. 7. 241.

Kṛtañjaya (I)—son of Barhi, and father of Raṇamjaya.
Bhā. IX. 12. 13.

Kṛtamjaya (II)—the eighteenth Vedavyāsa. Heard the
Br. Purāṇa from Dhanamjaya and narrated it to Trṇam-
jaya;¹ heard the *Vāyu Purāṇa* from Dhanamjaya.²

¹ Br. II. 35. 121; IV. 4. 63. ² Vā. 103. 62.

Kṛtamjaya (III)—the son of Dharmi,¹ and father of
Raṇamjaya.²

¹ Vā. 99. 287. ² Vi. IV. 22. 6-7.

Kṛtadeva—a son (?) of Viśvāmitra.

Br. III. 66. 68; Vi. IV. 7. 38.

Kṛtadyuti—the senior queen of Citraketu who got a
son through the blessings of Angiras. When the child died
of poison, she lamented deeply.

Bhā. VI. 14. 28-48.

Kṛtadharman (I)—a son of Samkṛti and a righteous
man.

Br. III. 68-11; Vā. 93. 11.

Kṛtadharman (II)—a son of Dhanaka.

Vi. IV. 11. 10.

Kṛtadhvaja—a son of Dharmadhvaja (Janaka-Vi. P.)
and father of Keśidhvaja.

Bhā. IX. 13. 19-20; Vi. 6. 7-8.

Kṛtaprāpti—a god of Sutāra group.

Br IV 1. 90.

Kṛtbandhu—a son of Tāmasa Manu.

Br II. 36. 50

Kṛtam—sets in when the sun, moon, Tisya and Bṛhaspati (Planet Jupiter) are in the same mansion.

VI. IV. 24 102.

Kṛtamālā—a R. of Drāviḍa from Malaya hills in Bhāratavarṣa. In this Satyavrata offered water-rites to his Pitṛs Visited by Balarāma.

Bha. V 19 18; VIII. 24 12, XI 5. 39, X. 79 16, Br II. 16 36, III. 35 17, M. 114 30, Vā. 45 105, VI. II. 3. 13

Kṛtayuga (also Kṛta)—commences when the sun, moon and Bṛhaspati are in one, and the same rāśi. Its characteristic features.¹ Form of Hari as worshipped in this yuga, and worship by contemplation.² Etymologically people in this age are kṛtakṛtyas. Hari took the form of a vṛṣa (bull) for the manifestation of dharma. Hamsa was the caste name of men.³ Its duration; repeats at the end of Kaliyuga. Pitṛs are worshipped.⁴

Physical and moral state of world in ; duration 4000 divine years; sandhya, and sandhyāmā 108 years; dhyāna important in; sandhyāmā 400 = Prakṛtydpāda;⁵ after Kali with seven sages; at the beginning man in Kalinga;⁶ pertaining to the Brahmanas; Vedas honoured.⁷

People with no restrictions lived on roots and fruits enjoying sexual bliss; jñānam.⁸

¹ Bha XII. 2. 24, 3 18-19, 27 ² Ib. XI. 5. 21-23, IX. 10 52; XII. 3 52. ³ Ib XI. 17 10-11. ⁴ Br II. 16. 69; 29 24-31; 31. 103 11, III. 14 46-7; 74. 225; M. I. 34, 142 19 and 24, 144. 90, 145. 6-7; 165. 1. ⁵ Vā. 8. 32-67. ⁶ Ib 58 103, 110. ⁷ Ib. 78 38-7. ⁸ Ib. 99 413. Br. II. 7. 21, 45-59.

Kṛtaratha—the son of Pratika and father of Devamīḍha.

Vi. IV. 5. 27.

Kṛtarāṭa—the son of Mahādhṛti and father of Mahāroma.

Vi. IV. 5. 27.

Kṛtalakṣaṇa—a son of Mādrī and Vṛṣṇi.

M. 45. 2.

Kṛtavarman (i)—the eldest son of Hṛdīka.

Bhā. I. 14. 28; IX. 24. 27; Br. III. 71. 140; M. 44. 81; Vā. 96. 139; Vi. 14. 24.

Kṛtavarman (ii)—a son of Dhanaka.

Bhā. IX. 23. 23.

Kṛtavarman (iii)—was stationed to defend the East gate of Mathurā by Kṛṣṇa. Defeated Kūpakarṇa, a minister of Bāṇa; was sent to Hāstīnapura by Kṛṣṇa to find out whether Pāṇḍavas had captured Drupada. He went and met Drona, Vidura and others, when Yudhiṣṭhīra made enquiries of Kṛṣṇa. He returned to Dvārakā after taking leave of them and narrated to Kṛṣṇa as he saw and heard; joined with Akrūra to set up Śatadhanvan to kill Satrājit and take the jewel Syamantaka (s.v.) as he did not give his daughter in marriage as promised. Refused to help Śatadhanvan who solicited for it.¹. Was sent with the sacrificial horse of Kṛṣṇa.² After the Rājasūya, he was sent to Dvārakā for its defence.³ Went to Upalāvya to see the Pāṇḍavas, and to Syamantapañcaka for solar eclipse.⁴ His son was married to Cārumati, a daughter of Rukminī.⁵ Survived Kurukṣetra war;⁶ Heard of Śatadhanva's death at Kṛṣṇa's hands, and left Dvārakā in fear.⁷ Got killed in the general Yādava contest.⁸

¹ Bhā. X. 50. 20[2]; [51 (V) 25], [30-31 and 64]; [56 (V) 2-15]; 57. 3-18; Vi. IV. 13. 67-83. ² Bhā. X. 8-9. 22 [2]. ³ Ib. X. 76. 7 [5]. ⁴ Ib. X. 78 [95 (V) 3]; 82. 7. ⁵ Ib. X. 61. 24. ⁶ Ib. X. 80. [2]. ⁷ Ib. X. 57, 29. ⁸ Vi. V. 37. 46.

Kṛtavarmān (iv)—a son of Kanaka.

Br III. 69. 8, M. 43. 13, Vā. 94. 8

Kṛtavāca—a mantrikṛt.

M. 145. 101.

Kṛtavīrya (i)—a son of Dhanaka (Kanaka-Br. P., M.P. and Vā. P.) of Arjuna (Kārtavīrya):¹ A king of the Hai-haya clan born in the Kṛtayuga of Vaivasvata epoch, Varēha kalpa. His hundred sons died on account of a curse by Cyavana. He prayed to Sun god who taught him a vratam, by observing which he got a long lived child.²

¹ Bhā. IX. 23. 23-4, Br III. 69. 8, M. 43. 13, Vā. 94. 8, VI. IV. 11. 10-11. ² M. 68. 6-12.

Kṛtavīrya (ii)—a Deva-gandharva.

Vā. 68. 38.

Kṛtaśarma—a son of Idividā.

Vā. 88. 181.

Kṛtaśauca—the sacred spot where Nṛsimha blessed the Mother Goddess: Here Rudra established his Raudri body in the midst of 'seven mothers'. Here is Ardhanārīvara praying to Nṛsimha;¹ a śrītham sacred to Sūrhiśī.²

¹ M. 179. 87-90 ² Ib. 13. 45

Kṛtasthali(a)—the Apsaras who presides over the mouth of *Madhu*,¹ coupled with Ghṛtācl.²

¹ Bhā. XII. 11-33 ² Br III. 7. 15, IV. 33. 19

Kṛtagñi—a son of Dhanaka (Kanaka-Br. P., M. P.).

Bhā. IX. 23. 23; Br III. 69. 8, M. 43. 13; VI. IV. 11. 10-11.

Kṛtānta (i)—a son of Svārocīṣa Manu.
Br. II. 36. 19; Vā. 62. 18.

Kṛtānta (ii)—a name of Yama.
M. 148. 30.

Kṛtāhāra—a Vānara chieftain, and son of Śveta.
Br. III. 7. 180.

Kṛti (i)—a son of Bahulāśva, and father of the great
Vaśin—the last of the Maithilas (of the Janaka line).

Bhā. IX. 13. 26; Br. III. 64. 23; Vā. 89. 23; Vi. IV. 5. 31-2.

Kṛti (ii)—a son of Nahuṣa.
Bhā. IX. 18. 1; Br. III. 68. 12; Vi. IV. 10. 1.

Kṛti (iii)—a son of Babhru and father of Uśika.
Bhā. IX. 24. 2.

Kṛti (iv)—a son of Cākṣuṣa Manu.
Br. II. 36. 79 and 106.

Kṛti (v)—a Vānara chief.
Br. III. 7. 241.

Kṛti (vi)—a Sutapa god.
Br. IV. 1. 14.

Kṛti (vii)—a son of Bhautya Manu.
Br. IV. 1. 114.

Kṛti (viii)—one of the two best Sāmagas.
Vā. 61. 48; 62. 67.

Kṛti (ix)—a son of Mapivara.

Bhā. 69. 161.

Kṛti (x)—a son of Vasuṣṭha, one of the seven sages of Rtu sāvarya.

Bhā. 100. 96

Kṛti (xi)—a son of Śatadhvaja and father of Añjana.

Vl. IV. 5. 31.

Kṛtin (i)—a son of Sannatimat. Learnt *yoga* from Hiranyaṇabha, and sang the six early *sāma samhitas*. Father of Niipa.

Bhā. IX. 21. 28-29

Kṛtin (ii)—a son of Cyavana and father of Vasu Uparicara

Bhā. IX. 22. 5.

Kṛtimat—a son of Yavinara and father of Satyadhyti.

Bhā. IX. 21. 27.

Kṛtaratha—(Kṛtaratha-Br. P.) the son of Pratiṣpaka and father of Devamīḍha.

Bhā. IX. 13. 16.

Kṛtrīta—a son of Mahādhṛti and father of Mahāroman.

Bhā. IX. 13. 17.

Kṛti (i)—(Akūti-Br. P.) the wife of Viśvakarman.

Bhā. VI. 6. 15

Kṛtī (II)—the queen of Samhrāda and mother of Pañcajana.

Bhā. VI. 18. 14.

Kṛteyu—one of the ten sons of Raudrāśva.

Vā. 99. 124.

Kṛtaujas—a son of Dhanaka (Kanaka-Br. P., M. P.).

Bhā. IX. 23. 23; Br. III. 69. 8; M. 43. 13; Vi. IV. 11. 10.

Kṛttikas—The Pleidas; a lunar mansion; personified. Six in number, nursed Kumāra: wives of Soma, childless due to Dakṣa's curse.¹ An important day for the śrāddha offerings, sacred to moon.²

A constellation containing six stars.³

¹ Bhā. IV. 7. 64; VI. 6. 14 and 23; Br. IV. 30. 100; M. 5. 27; 54. 11; 55. 12; 158. 41; Vā. 72. 43; Vi. I. 15. 115; II. 8. 76. ² Br. II. 21. 77 and 145; 24. 130; III. 10. 44; 18. 2. ³ Vā. 66. 48. 82. 2.

Kṛttikas—a *parva*; when the sun goes to the first *amśa*, the moon is in the fourth *amśa* of Viśākha.

Vā. 23. 107; 50. 96; 53. 105.

Kṛttikācārinī—see *Dhiṣṇi*.

Br. II. 12. 17.

Kṛttivāsa—a name of Śiva.

Safī who was created by Brahmā was given to him and a number of sons were born who were of all shapes and crude forms and called generally Rudras; they were partakers of the offerings in Śatarudra. On Brahmā's request he did not procreate but became *Sthānu* and *Mahādeva*.

Br. II. 9. 69; III. 25. 14; 72. 184; M. 181. 14 ch. Vā. 21. 51.

Kṛtvi—a daughter of Śuka and Pivari, and mother of Brahmadatta; married the Pāñcāla king Aṇuha; known also as Gau.

Bhā. IX. 21. 25; M. 15. 8-9; 49. 57.

Kṛpa (I)—(Kṛpaśāradvata) the son of Satyadhṛti (Śaradvat-Br. P.), found in a forest by Santanu with the twin Kṛpi.¹ Met by Kṛtavarmā, Rāma and Kṛṣṇa;² invited for the Rājasūya of Yudhiṣṭhīra.³ Joined Duryodhana's camp and survived the Kurukṣetra war.⁴ Went to Syamantapāñcaka for solar eclipse.⁵ Supplied arms to Śatānīka.⁶

¹ Bhā. IX. 21. 36, X. 82. 24, Vā. 99. 204, 100. 11; 106. 34, VI. IV. 19. 68 | ² Bhā. X. 52. [56 (V) 4, 12], 57. 2 | ³ Ib. X. 74. 10
⁴ Ib. X. 78. [95 (V) 10], 80. [2] | ⁵ Ib. 82. 24 | ⁶ VI. IV. 21. 4.

Kṛpa (II)—a son of Śiṣṭa and Succāyā.

M. 4. 39

Kṛpa (III)—a sage of the eighth epoch of Manu.

VI. III. 2. 17

Kṛpanā—a deity.

Br. IV. 27. 38.

Kṛpā—a R. from the Suktimat (Suktimanta-M. P.).

Br. II. 16. 38, M. 114. 32.

Kṛpi—one of the ten branches of the Sukarma clan of devas.

Vā. 100. 92.

Kṛpi—(Gautami) the wife of Draṇa, and daughter of Satyadhṛti, found by Śantana in the forest. Mother of Aśvatthāma.

Bhā. I. 7. 45; 13. 4; IX. 21. 38; Vā. 99. 204, VI. IV. 19. 68.

Kṛmi (I)—the son of Kṛmi and Uśinara. His capital was Kṛmilā (Krimilā-Vā. P.).

Br. III. 74. 20-21; Vā. 99. 20, 22; Vi. IV. 18. 9

Kṛmi (II)—a son of Cyavana.

M. 50. 25.

Kṛmicanḍeśvaram—a place sacred to Śiva.

M. 181. 29.

Kṛmibhakṣa—a hell into which fall those who misuse gems (*ratna*); see also kṛmī.

Br. IV. 2. 147 and 160; Vā. 101. 147, 158.

Kṛmibhojana—one of 28 hells. He who eats without doing *Pañcayajña*, and does not share his food with others, suffers in this, a pit of worms.

Bhā. V. 26. 7 and 18.

Kṛmila—a son of Bhajamāna.

M. 44. 50.

Kṛmilā—capital city of Kṛmi.

Br. III. 74. 22; Vā. 99. 22.

Kṛmī (I)—one of the five queens of Uśinara; mother of Kṛmi.

Br. III. 74. 18-21; Vā. 99. 19.

Kṛmī (II)—a hell; also *kīṭaloham*, and *kṛmibhakṣa*;¹ here fall those who do wicked deeds, hate gods and Brāhmaṇas and do not revere elders.²

¹ Br. IV. 2. 147 and 159; 33. 61. ² Vā. 101. 147, 158.

Kṛṣa (I)—a Vaikuṇṭha god.

Br. II. 36. 57.

Kṛṣṇa (ii)—a son of Kṛṣṇa and Uśinara; capital was Vṛṣalā.

M. 48 18 and 21.

Kṛṣṇa sarman—the son of Idvīda, and father of Dilipa Khatvāṅga.

Br. III. 63 181.

Kṛṣṇa—one of the five queens of Uśinara. Mother of Kṛṣṇa.

M. 48. 16, 18.

Kṛṣṇāngī—a daughter of Suyaśā.

V& 69 14.

Kṛṣṇa—an indefinite Agni in the second Vedi of the north. See *Samrāḍagni*.

Br. II. 12 21, Va. 29 19.

Kṛṣṇa (i)—a son of Sarhyama; married two daughters of Dakṣa, Arcis and Dhīṣanā, and father of Somadatta and the Devapraharāṇas are created and destroyed in every *kalpa* and *manvantara*.¹

¹ Bhā. VI. 6 2 and 20, IX. 2 34-35; M. 5 14; 146. 17, VI. 63 42, 86 20, VI. I 15 104; IV. 1. 55-6 ²V& 66 79 ³M. 6 6-7

Kṛṣṇa (ii)—the son of Barhapāśva, and father of Senājit.

Bhā. IX. 6. 25

Kṛṣṇa (iii)—a *Carakāddhvaryu*; married a daughter of Dakṣa.

Br. II. 33 13; 37 46.

Kṛṣṇa (iv)—a son of Tāmara Manu.

Br. II. 36. 50

Kṛṣṇa (v)—a son of Sahadeva and highly righteous

Br. III. 61. 15.

Kṛśāśva (vi)—a son of Samhatāśva.

Br. III. 63. 65; Vā. 88. 63.

Kṛśāśva (vii)—father of Devapraharāṇa.

Vi. I. 15. 137.

Kṛśāśva (viii)—a son of Amitāśva and father of Prasenajit.

Vi. IV. 2. 46-7.

Kṛṣi—the pursuit of agriculture, a duty of the Vaiśya; introduced by Pṛthu.

Br. II. 7. 162; Vā. 79. 71; Vi. I. 13. 84.

Kṛṣṭi—a daughter of Marīci.

Br. II. 11. 12.

Kṛṣṇa (1)—twenty-three avatār of Hari; according to one version, the twentieth *avatār*. Went to Dvārakā, bowed to his parents and entered the palace.¹ His boyhood sports—sucked Ulūkika's life, kicked Śakaṭa to pieces and uprooted two Arjuna trees; brought solace to the Gopas of Vraja by expelling the serpent Kāliya from the pool near by and protected their cattle from forest fire. In his mouth Yaśodā saw the fourteen worlds. Rescued Nanda from fear of Varuṇa's noose and recovered the Gopas imprisoned by Vyoma Asura. Shielded the Gokulam from rains by holding up Govardhana Mt. as an umbrella; cut off the head of Kubera's attendant who tried to seize the Gopis engaged in Rāsakṛīḍā with Kṛṣṇa. Vanquished several daityas and their wicked kings; manifested Himself through Satyavatī and divided the Vedas into many branches;² Lord and goal of Andhakas, Vṛṣṇis, Sātvatas, etc. Supreme Brahman.³

¹ Bhā. I. 2. 17; 3. 23; Chaps. 10 and 11; M. 7. 60. ² Bhā. II. 7. 26-36. ³ Bhā. II. 4. 20; VII. 15. 76-79.

Just on the eve of the avatār, Brahmā and other gods pray to him in the womb of Devaki.¹ Birth at the time of constellation Rohini, first new moon in winter, Abhijit Nakṣatra, Jeyanti night, Vijeya-muhūrta and festivities connected with it, enjoyed by Vāsudeva and Devaki. Their prayer, and Kṛṣṇa recalled their previous births. Taken to Yaśodā's delivery room at Nandavraja, stupifying the guardsmen of the jail and crossing Yamunā in floods at dead of night, Yogamāyā born to Yaśodā taken back to the jail ward.² Yogamāyā announced her birth to Kamsā,³ His jātakarma.⁴ Killed Pūtanā, when at Kamsā's instance, she attempted to poison him by nursing him; Yaśodā warded off evil, (Rakṣa) to Kṛṣṇa by waving cow's tail round him, by placing cow's dung on the twelve points of his body and by purifying him with cow's urine, with prayers to Hari to protect him from evil spirits.⁵

The first turning in bed was celebrated with festivity. Kṛṣṇa slept under cradle beneath the cart when he kicked the cart which capsized. This roused suspicion of gṛhaphitā in Yaśodā's mind. Sānti done when cows, food, etc., were given to Brahmanas. Once the demon Tṛṇāvarta created a whirlwind which swept away all Vraja and took up baby Kṛṣṇa high up in the sky to the embarrassment of Yaśodā and others. At that time Kṛṣṇa took hold of his neck and strangled him. He fell dead. The child Kṛṣṇa opened his mouth and showed his mother the whole universe⁶

Nāmakaranam as Vāsudeva. Boyish sports in Vraja, charged with eating mud; lived with Nanda and his wife who were the same Drona and Dhara born as Nanda and Yaśodā by the command of Brahmā. When once Yaśodā left the churning pot to mind the boiling milk overflowing in the oven, Kṛṣṇa broke the curd pot and ran away with butter to feed a monkey. So he was bound with a rope to an ulukhala (mortar) but the rope always fell two inches

¹ Ib. X. Chaps 1-3, M. 45 14; Va. 98. 174 ² Bha. X. Chaps. (whole); Br III. 71. 198-263, 72. 7-13, VI. V 1 98, 3 1-20. ³ Bha. X. Chap 4, Vi. 96. 199 215. ⁴ Bha. X. 5 1-16. ⁵ Ib. X. 6, VI. V. 5 12-31. ⁶ Bha. X. 7, VI. V. 6 1-7.

short in spite of bits being added. At last Kṛṣṇa pitied her and allowed himself to be tied; with the mortar he passed between two tall Arjuna trees, when down fell the trees, out of which emerged two men Nalakubera and Maṇigrīva (sons of Kubera) who had been cursed by Nārada. Kṛṣṇa blessed them and sent them back to their abode.¹⁰

Enjoyed the company of Gopis singing and dancing. Gifts on his *janmanakṣatra* day. Noticed a Daitya in the guise of a calf and taking him by the tail, he whirled him to death and flung the body on the top of a *kapitha* tree. On another occasion Asura Baka met him in the guise of a crane, when Kṛṣṇa tore its jaws asunder. Once when in the forest with his playmates, Agha, an asura friend of Kāṁśā took the form of a boa-constrictor with a view to devour the cattle and all boys together. All of them entered his open mouth with Kṛṣṇa who took his life out of his body and came out to the wonderment of gods. The *ajāgara* skin when dried was a cave for Vraja people. Agha, however, attained salvation.¹¹

One day the boys sat and ate merrily when the cattle had gone far into the hill and dale and Kṛṣṇa promised to bring them back. In the meantime Brahmā had them hidden. So Kṛṣṇa created duplicates of the cattle and the children that had been lost. These went home as usual and this continued for a year, when Brahmā released the hidden cows which suckled their calves, and came to see the child, the one Brahman without a second, and belauded the baby Hari, and returned to his region. More boyhood sports.¹²

In regularly tending cows, imitated voice of beasts and birds in Brindāvana just like a rustic. Once the cattle drank of the poisonous waters of the Yamunā and became unconscious. After reviving them he found the reptile Kāliya in the waters. He immediately jumped into the pool and was enclosed in its coils. At this Nanda and the whole Vraja moved to the banks of the river with great concern.

¹⁰ Bhā. X. Chaps. 8, 9 and 10; Vi. V. 6, 8-19. ¹¹ Bhā. X. Chap. II. ¹² lb. X. Chaps. 13 and 14; Vi. V. 6. 30 to the end of Chap. 9.

Rāma advised them to be cool. Slowly Kṛṣṇa brought the reptile under his control, and getting on its hood, began to dance, when the Kāliya acknowledged defeat. Finding his end near, Kāliya's wives prayed to Kṛṣṇa to spare him. The generous Lord allowed him to make his abode in the sea, thus purifying the Yamunā once for all.¹³

After this incident the whole Vraja was encamped for the night in that vicinity. A forest fire attacked the camp, when Kṛṣṇa swallowed it and protected its inmates. His dances and songs, other past-times. Among the games was one in which the victor rode on the back of the vanquished. Kṛṣṇa carried Śridāma on his back.¹⁴

Once again the cattle went astray in the thick forest, and surrounded by fire they bellowed in thirst and hunger. Kṛṣṇa and his playmates found it impossible to reach the spot. So Kṛṣṇa got upon a tree and called the cattle by names, and they responded. Asking his followers to shut their eyes, he swallowed the forest fire. When they opened their eyes, they found themselves in their homes.¹⁵

Kṛṣṇa filled Brindāvana with Gāndharvan music and played at times on flute. Hid the clothes of Gopis who observed Kātyāyanī vrata to get him as their husband, and returned them only when they saluted with their two hands over their heads as a penance for bathing naked during the period of a vrata. It was a severe day in summer when some Gopas approached him for food. Kṛṣṇa advised them to go to the neighbouring yaññāśāla and ask for food, singing the praises of Balarāma and himself. The sacrificers were silent at their request. Kṛṣṇa asked them to repeat their request to ladies in his name. The ladies took four kinds of food and in spite of protest by their male relations, they came to have darsan of the Lord and placed before Him all the eatables. On Kṛṣṇa's advice they went back to complete the sacrifice, and assured them of their being accepted by their relations and the world. Their male relations

¹³Bhā. X. Chaps. 15 and 16 VI V 7 (whole) ¹⁴Bhā. X. Chap. 17 and 18 ¹⁵Ib. X. 19 1-13.

regretted having missed a chance of meeting the Lord. Then food was distributed among his friends.¹⁶

Kṛṣṇa saw the Gopas worshipping Indra and as residents of hills and forests, he suggested worship of mountains and cows. When this was accepted, Indra sent a heavy downpour which was warded off by Kṛṣṇa, a boy of seven,¹⁷ holding up the Govardhana for a week. A visit from Indra and Surabhi who anointed him, Indra, of Goloka and gave him a new name Govinda. Rescued his father Nanda from Varuṇa region and took him with other Gopas to Brahmaprada where the Vedas were praising Hari. Once when playing on a flute, the Gopīs who were in the midst of household duties stopped them and came to where he was in spite of protest from their male relations. Kṛṣṇa advised them to go back to Vraja and be loyal to their husbands. They refused to return as their minds were fixed upon him and longed for *mokṣa*, and insisted they were his *dāsis* and should be accepted. After some time he disappeared for their peace and redemption. They indulged in *gītam*, when the Lord appeared in their midst and shone like *Puruṣa* among *śaktis*. After consoling them he engaged them in a *rāsakṛīḍa*, and finding them wearied, he engaged them in watersports and sports in the *upavana* on the river-bank. There was no carnal act of sin. The Lord who had no *bandha*, did all this in sport.¹⁸

Released Nanda from a reptile who turned out to be *vidyādhara* Sudarśana. One day Śankhacūḍa a follower of Kaṁsa seized some ladies of Kṛṣṇa's party and ran away. They cried for succour. Kṛṣṇa and Rāma followed. He left the women behind and ran. Rāma took charge of the ladies while Kṛṣṇa pursued him, cut off his head and took the cūḍāmaṇi which he presented to Rāma. Killed Arīṣṭa in the form of a bull who entered the Vraja and terrified the inmates.¹⁹

¹⁶ Bhā. X. Chaps. 21-23. ¹⁷ Ib. X. Chaps. 24-26; Vi. V. 10. 25-41; 11. 16-25; 13. 3-62. ¹⁸ Bhā. X. Chaps. 27-33; Vi. IV. 12. 12.

¹⁹ Bhā. X. Chaps. 34-36; Vi. V. Chap. 14.

Killed Keśin who came to the Vraja in the guise of a horse and became Keśava; killed one Vyoma in the guise of a gopāla; seen milking cows with Rāma by Akrūra who came to Dvārakā at the instance of Kārsā; agreed readily to start for Mathurā at Akrūra's message. With Akrūra, the two brothers arrived at Mathurā, and asked their friend to go home. He requested them to visit his house to which they agreed only after vanquishing Kārsā. Next day afternoon, the two brothers and their Gopa followers went round the city and the women from terraces enjoyed the sight of Kṛṣṇa and Rāma. On the way he met a washerman and asked for good clothes. On his refusal, he was killed, and all his clothes taken and distributed to his Gopas. Then they met a garland-maker Sudāma who voluntarily offered flower-garlands. Him he blessed and went. Next he saw a hunch-back woman carrying unguents to Kārsā. For the mere asking she offered the whole of it to them. So Kṛṣṇa converted her to a handsome lady who invited him to her house. This was agreed after finishing his work. Then they went through the bazaar and were rewarded with betels, sandal, etc., by merchants. Lastly they entered the place where the bow festival was held. Kṛṣṇa broke it easily. The guards who attacked them were put to death. It was evening when they returned to the camp outside the city.²⁰

On his way to the wrestlers' arena, Kṛṣṇa vanquished Kuvalayāpiḍa with some effort. Taking its tusks, entered the enclosure with Balarāma. Accepted challenge from the wrestler Cāñūra. The latter fell dead after fighting. The same fate met Sala and Tośalaka. Finding Kārsā ready to attack his relations, Kṛṣṇa overpowered him and killed him in a minute. condoled with the women of the dead and set his parents free, consoled his parents for their troubles and was embraced by them in love. Enthroned Ugrasena, as Yadus could not sit on the throne owing to a curse of Yayāti. A reign of peace ushered in Mathurā.²¹

²⁰ Bha. X. Chaps. 37-42; VI. V. 18, 7-16, 23, Chaps. 18, 19.
²¹ Bha. X. Chaps. 43-44 and 46 1-19; VI. V. 9 8-33, Chap. 20.

Nanda and Gopas were sent back to Vraja with honours. *Upanayanam* of Kṛṣṇa. With Balarāma Kṛṣṇa went to Sāndipani and learnt all arts in 64 days. Hearing that Sāndipani's son was washed away by the sea at Prabhāsā, Kṛṣṇa went to the spot and was told by the seagod that an Asura Pañcajana carried him off. Then he went to Yama's abode, and recovering his son, handed him over to the *guru* as *gurudakṣiṇa* and came home. Requested Uddhava to go to Vraja with a message from him to Nanda and Gopis that he would be visiting them shortly. As promised he went to Sairandhri's house with Uddhava. It was decorated according to rules of Kāmaśāstra, and after a brief stay, left it for Akrūra's with Uddhava and Rāma. Akrūra extended a royal welcome. Kṛṣṇa praised him as their *guru* and requested him to go to Hāstinapur and find out the position of the Pāṇḍavas. Returned to their residence.²² Kṛṣṇa heard of the siege of Mathurā by Jarāsandha and was devising a plan of attack when two chariots descended from heaven fully armoured. Also Sudarśana, his *cakra* and other weapons came down to him and to Rāma. Rāma took a chariot and the *hala* (plough), but was considered by Jarāsandha as a boy and not his equal. Kṛṣṇa made defence arrangements at the four gates, and went out in his chariot of Garuḍa ensign by the northern gate to where Caidya and Māgadha were. Caidya's challenge and death; prevented Rāma from fettering Jarāsandha, and entered the city in victory and gave the spoils of war to Ugrasena, their king. Second and third defence of Mathurā. Prevented Kum-bhāṇḍa and Kūpakarṇa from using māyā in war by the application of *vijñānāstra*. Honoured after victory by the *Sabhā* of the Yadus.²³

He next desired to see Gomanta and the hill fortress. Left with Rāma towards the south crossing the Yamunā, and many towns and villages. Saw on the way Paraśurāma engaged in austere *tapas* and bowed to him. Paraśurāma

²² Bhā. X. 45. 20-49; Chaps. 46-48; Vi. V. 25. 19-31. ²³ Bhā. X. Chaps. 50-52 (v).

suggested killing Śrīgālavāsudeva, a wicked chieftain of Karavirapura at the foot of the Gomanta. When they reached the place, Śrīgālavāsudeva offered fight, and his head was cut off by Kṛṣṇa. Welcomed by the citizens of Karavirapura, they spent there four months after sending the spoils of war to Mathurā. Got up the hill Gomanta where Garuḍa met Kṛṣṇa and placing his crown on his head, left. Reached Mathurā with a large army. Finding Yavana besieging the city and Jarāsandha leading the eighteenth expedition, Kṛṣṇa in consultation with Rāma resolved to build a fortress of 12 yojanas in the sea to place their kith and kin in security. So a city was built according to Vāstuśāstra to which Indra sent Sudharma and Pārījīta. Varuṇa supplied horses and Kuhera the eight Nidhis. It became a Yādava settlement. Attacked by (Kāla) Yavana, Kṛṣṇa unarmed fled to the cave where Mucukunda was asleep. Here Yavana was burnt to ashes by Mucukunda's energy. Mucukunda's surprise to see Kṛṣṇa and his prayer for salvation. Kṛṣṇa spoke of his future birth as Brāhmaṇa and final salvation.²⁴

Kṛṣṇa returned to Ugrasena at Mathurā, raised the siege of Yavana troops and went to Dvārakā with his plunder. On the way Jarāsandha's army in makara vyūha attacked him but was broken by throwing a huge tree. Returned to Dvārakā with spoils of war left by Yavanas. Jarāsandha's attack again when Rāma and Kṛṣṇa fled to the Gomanta whose topcrest was burnt, while Jarāsandha thought they were dead they reached Dvārakā safe.²⁵ Sent Kṛtavarpa to ascertain from Hastināpura whether Pāṇḍavas had defeated Drupada. Married Rukmini by the Rākṣasa form of marriage, defeating Jarāsandha and others of the Caidya party in battle. Received with due honours the Brāhmaṇa messenger from Rukmini and promised to do the needful. With the Brāhmaṇa and Rāma, Kṛṣṇa drove from Ānartas to Vildarbas in a night. Was honoured by Bhīṣmaka and allotted separate residence outside his capital. Ladies of

²⁴ Ib. X. Chap. 53 (v) and 50-51, VI. V. Chaps. 22-3 ²⁵ Bhā. X. Chap. 52, VI. V. 24. 1-7.

Kuṇḍina said that Kṛṣṇa was suitable to Rukmiṇi. Seeing Rukmiṇi returning from the Devi temple, he took her in his chariot in the midst of other kings and drove fast. Jarāsandha and others pursued but soon returned with disappointment. Rukmi's resolve to kill Kṛṣṇa and then enter Kuṇḍina. When he offered battle and was about to be killed, Rukmini appealed to the Lord to save her brother. At this he was tied to the chariot with his hair and moustache shaved. Advised by Rāma that punishment of Rukmī was not in order. Married Rukmiṇi according to Śāśtras amidst festivities in Dvārakā. Owing to Śiva's grace, got sacred sons of whom one was Pradyumna by Rukmiṇi, being Kāma in a previous birth. Killed Sambara who stole the baby. Saw the lost Pradyumna and his wife Ratī in his residence, and hearing their account from Nārada, embraced the couple. Present at Pradyumna's marriage.²⁶

Requested Satrājita to give the Syamantaka gem for their king but he refused. Suspected by Satrājita to be responsible for his brother Prasena's disappearance in the forest; recovered the jewel from Jāmbavan after fighting for 28 days, and got also his daughter Jāmbavatī in marriage. The jewel was returned to Satrājita in the public assembly. Married Satrājita's daughter Satyabhāmā, and when the jewel was offered, it was returned. Went with Rāma to the Kurus after the rumoured death of the Pāṇḍavas and Kunti; met the Pāṇḍavas at Pāñcāla city in the guise of Brāhmaṇas; killed Śatadhanvan, the murderer of his father-in-law Satrājita. Sent for Akrūra and asked him to exhibit Syamantaka in his possession, and returned it to him afterwards.²⁷

Kṛṣṇa once went to Hāstīnāpura to see the Pāṇḍavas and was heartily welcomed. Paid respects to Yudhiṣṭhira and Bhīma, embraced Arjuna and received respects from Nakula and Sahadeva. Kuntī welcomed him also. When he was spending that winter there, he went to the forest

²⁶ Bhā. X. Chaps. 53-55; Vi. V. 26. 2-11; Chap. 27; 28. 2-8.

²⁷ Bhā. X. Chaps. 56-57; Br. III. 7. 301; 36. 15 and 21; 68-28; 71. 46-96; M. 45. 34; Vi. IV. 13. 64-98, 142-157.

with Arjuna for hunting and there met an accomplished lady when Arjuna addressed. Hearing that she was the daughter of the Sun waiting to marry Kṛṣṇa, the latter took her home. In the meantime Kṛṣṇa asked Viśvakarmā to build a city for the Pāṇḍavas. Acting as Arjuna's charioteer, he caused the Khāṇḍava forest to be given over to fire. Returned to Dvārakā and married Kālīndī, Sun's daughter. Then he married Mitravindā of Avanti, an aunt's daughter. Received Satyā, daughter of Negnajit of Ayodhyā by curbing the ferocity of seven bulls, with a large dowry of chariots, elephants and treasure. Jealous kings were driven away by Arjuna. Married another aunt's daughter Bhadrā. Took Lakṣmīnānā, daughter of the Madra king and thousands of maidens from Naraka's harem.²⁸

Indra came one day to Dvārakā and reported to Kṛṣṇa the mischief done to him by Naraka. Entering Prāgjyotiṣa, Kṛṣṇa pulled down ramparts and walls and cut off Mura's five heads. His seven sons attacked him led by Pūṭha in vain. Naraka also attacked and had his head cut off. Kṛṣṇa entered the city welcomed by its people, saw Maniparvata of Indra and the umbrella of Varuṇa and gave them back to them. Earth, mother of Naraka came before Kṛṣṇa and handed over the kundalas of Aditi, informing him that Naraka was her son by the touch of Hari in Vārāha form. Then he entered the harem of the Asura and sent away 16000 (some 16100) maidens to Dvārakā and them he married, after distributing the spoils of war among his fellow companions.²⁹ Had by his wives 18000 sons.

With Satyabhāmā he visited Indra's abode and after giving the kundalas to Aditi, he came back with Pṛiṣṭhā against Indra's will, because his queen wanted it. He enjoyed the company of all his wives, taking a separate form for each wife. Indra's attack on Kṛṣṇa with gods like Varuṇa, Vāyu, etc., for taking away Pṛiṣṭhā. Their defeat and Indra's apology. Kṛṣṇa consoled him. Welcomed back in Dvārakā³⁰

²⁸ Bhā. X. Chap. 58 ²⁹ Bhā. X. Chap. 59; VI. V. 29 13-35, 31. 14-20 ³⁰ Bhā. X. 59 22-45; Chap. 65 (v) to 67 (v), VI. V. Chap. 80; 31. 1-10

Love quarrel with his consort Rukmini described. Once when Kṛṣṇa was sitting at leisure, Rukmini who was nearby fanned him. Kṛṣṇa indulged in fun and asked her how she chose a poor fellow like him leaving princes of equal status with her, and added that he was willing to let her go and marry a powerful Kṣatriya prince. This put out poor Rukmini who wept bitterly, speaking words showing her unflinching loyalty to him. Noticing her sincerity Kṛṣṇa consoled her that he simply cut a joke. He said that she knew him to be Hari to whom Rājaṛṣis like Āṅga, Nahuṣa and Gaya had dedicated their lives leaving their kingdoms, and that Brahmā and Śiva sang his praises. Kṛṣṇa assured her of his loyalty to her. In this way he led a household life just like an ordinary mortal. Each one of his eight chief queens gave birth to ten sons, and each thought that Kṛṣṇa was only living with her, as there was a Kṛṣṇa by the side of each lady including the 16000 of Naraka's harem. He played with them blindman's buff, exchanging betels, scents, etc. The chief queens were Rukmini, Satyabhāmā, Jāmbavatī, Satyā, Kālīndī, Mādri, Mitravindā, and Bhadrā. Attended Aniruddha's marriage with Rocanā at Bhojakaṭa. Heard from Nārada of Aniruddha's imprisonment by Bāṇa of 1000 arms and besieged Śonitapura. Defeated Śiva who came on Bāṇa's behalf and at Śiva's request, let Bāṇa go with his four arms remaining. Returned to Dvārakā with Aniruddha and Uṣā.³¹

Heard from a Brāhmaṇa of the exterrnent of Pāṇḍavas to the forest, and riding on a chariot with Satyabhāmā, met them and consoled them; came back with Subhadrā and Abhimanyu. Heard a report of a huge lizard in a well, and lifting it up, he found it to be a divinity who revealed himself as king Nṛga and who went to heaven. Taught the citizens of Dvāraka on the invisibility of Brāhmaṇas' property.³²

³¹ Bhā. X. Chaps. 60-63; Vi. IV. 15. 30-4; V. 33. 12-53. ³² Bhā. X. Chap. 64.

Kṛṣṇa heard of Paundraka's invasion of Dvārakā in his absence. Had a message from him either to give up the title of Vāsudeva or offer battle. Ugrasena and others laughed at this. Kṛṣṇa went to Kāśī and had the heads of Paundraka and his ally cut off and their army destroyed. Kṛṣṇa's return to Dvāraka. An ābhicāra Agni was sent by Paundraka's son through the grace of Śiva but was vanquished by Hari's cakra. By his *yoga* power Kṛṣṇa appeared at the mansions of each of his 18000 wives, engaged in a normal domestic life. When Nārada entered every house, he saw the same Kṛṣṇa in each, got up early in the morning and meditated on Brahman, gava cows, etc., to the Brāhmaṇas, saw first ghee, then mirror, cows, gods, etc. Heard from a messenger of the difficulties of kings imprisoned by Jarāsandha. Advised by Uddhava to vanquish Jarāsandha with the aid of Bhīma at Yudhiṣṭhīra's Rājasūya. Kṛṣṇa's route to Hāstīnāpura where he was received by the Pāṇḍavas. Draupadi welcomed his wives and, these were put up comfortably. Hearing Jarāsandha still unconquered, Kṛṣṇa with Bhīma and Arjuna went to Girivraja in Brāhmaṇas' disguise and asked for meals. They then threw off their disguise and called him to battle in which Bhīma won. After releasing prisoners, Kṛṣṇa enthroned Sahadeva, son of Jarāsandha.²³ The kings thus released after the fall of Jarāsandha were 20800, praised the Lord and requested that they might ever remember Him. Kṛṣṇa asked them to go back to their places and assume charge of governments by ruling righteously. Sahadeva arranged their bath, dress and meals, after which they left for where Yudhiṣṭhīra and his family were. Received the first honour in the Rājasūya of Yudhiṣṭhīra when Śiśupāla protested in a vilifying speech. His head was cut off. Lived in Hāstīnāpura for some months at the request of Yudhiṣṭhīra and others. Attended to *arghya* and *pāḍya* for Brāhmaṇas in the Rājasūya. Welcomed Nārada who informed him of the necessity of vanquishing Śalva. Left for Dvārakā hearing of its blockade by Śalva.

²³Ib. X. Chaps 67-73, M. 47, 14, VI. V. 31. 4-28.

who applied illusory powers. Kṛṣṇa broke his car and killed him.

Kṛṣṇa went as an ambassador of the Pāṇḍavas to Duryodhana. He was sought to be made prisoner in vain; came back determined to declare war. In the war served as Arjuna's charioteer, and after the war Kṛṣṇa condoled with Dhṛtarāṣṭra and after anointing Yudhiṣṭhīra, returned to Dvārakā.

One day there came Kuaila, a Brāhmaṇa classmate of Kṛṣṇa, a poor man with many children. Induced by his wife he visited Kṛṣṇa who welcomed him with Rukmini, indulged in talks of old school days, partook of the *pṛthuka* rice which Kuaila's wife had sent, and sent him away after keeping him for a night.³⁴

Left for Syamantapañcaka for solar eclipse, met Gopis there and taught them the nature of the Absolute. Sages waited on him and praised his glory. His joy at Vasudeva's sacrifice. Honoured Nanda. Praised by his father, Kṛṣṇa replied that Ātma is only one. At the request of Devakī to get back all her sons killed by Kamsā, Kṛṣṇa entered Sutalam and with leave of Bali, took them to his mother who embraced them in affection. These children who were degraded gods gained their old form and went to heaven.³⁵

Subhadrā was his sister, and Arjuna carried her off with his knowledge and against the wish of Balarāma. He went with sages to Mithilā where was his Brāhmaṇa devotee Śrutadeva. The latter and the king Maithilā welcomed him and requested him to stay. Kṛṣṇa did not like to disoblige them and so stayed in both houses taking two different forms, thus purifying Nimi line, and pleasing Śrutadeva.³⁶

Performed *Aśvamedha* sacrifice in the course of which he had to go to Vaikuṇṭha with Arjuna to recover the lost children of a Dvārakā Brāhmaṇa who preferred a complaint. After return with the lost boy, he had his *avabhyta* cele-

³⁴Bhā. X. Chaps. 76-78; 81. 1-13. ³⁵Ib. X. Chaps. 82-85.

³⁶Ib. X. Chap. 86.

brated in the Yamunā. Then he continued his righteous rule and spent a good time in Dvārakā enjoying pleasures with his chosen wives.²⁷

His service to the world was to kill Daityas and relieve the burden of the Earth. Resolved to destroy the Yadu race and reach his eternal abode, approved of the curse of the sages against the Yadu race. Brahmā and other gods visited him, appealing to him to go back to Vaikunṭha. He agreed. Uddhava expressed a wish to follow him but was advised by Kṛṣṇa to lead a righteous life. Incidentally Kṛṣṇa narrated to him the conversation of a certain Avadhūta and Yadu. Insisting on *yama* and *nīyama*, and duties incumbent on *varna* and *āśrama*. Then he described who was said to be in bondage, who was a free man and a righteous person, and he also explained the need and importance of *Satsanga*. He proceeded to instruct Uddhava on the nature of the *gunas*, and their causes, laying emphasis on *satva guna*. Then he explained *Bhakti*, *Dhyāna*, *stiddhi*s and their nature. He afterwards narrated the *Vibhūtis* of Hari, described the dharmas of *varna* and *āśrama*, explained what was *jñāna* and *vijñāna*, giving a list of duties to be observed by all. He further instructed on the three *yoga*s—*jñāna*, *karma* and *bhakti*, on the *Vedas*, and on the principles of *Sāṅkhya* and *Sāṅkhyayavida*. He then narrated the story of an Avanti Brāhmaṇa who turned out ascetic after being a miser. He enumerated the different characteristics of the three *gunas* and the evil effects of bad association, recapitulating *kṛṣṇa-yoga*, *jñāna-yoga* and *bhakti-yoga*. Lastly Uddhava was advised to go to Badari.²⁸

Advised his relations to go to Prabhāsa, and there deluded by him, they fought among themselves and died. Balarāma also met his death. Kṛṣṇa heard this while sitting under a *pippala* tree. A hunter Jarā by name aimed his shaft at his foot little thinking that it was the Lord. Coming to know that it was Kṛṣṇa he regretted much. Kṛṣṇa consoled him and permitted him to go to Heaven.

²⁷ Ib. X. Chaps. 88-90. ²⁸ Ib. XI. Chaps. 1-28.

Kṛṣṇa addressed his charioteer Dāmaka to go to Dvārakā, and advise the people there to leave for Hastinapura with Arjuna. Invited by gods Kṛṣṇa entered his *dhāma*, while his wives entered fire.³⁹ It was the first day of Kali yuga.^{39a} Resides in Sutalam; the *mantra* sacred to;⁴⁰ as Puruṣa with Lakṣmī as prakṛti; the sacred Hari.⁴¹

One of the five Vamśavīras.⁴² After his great Decease Arjuna felt himself powerless even against Ābhiras;⁴³ helped Arjuna to overcome the arrow Brahmaśiras of Aśvatthāma; advised him to accept Draupadi's plea to release him and to treat him as a *brahmabandhu*. Went with Draupadi and party to attend the funeral rites of her sons, on the Ganges; anointed Yudhiṣṭhira on the throne.

When he was about to leave for Dvārakā, Uttarā ran to him for help to the child in her womb against a burning missile. This was granted. Kuntī's praise of. Followed Yudhiṣṭhira to see the dying Bhīṣma who welcomed and praised him. Painful leave-takings. Praise by women of Hāstīnāpura. Escorted by Yudhiṣṭhira's army and passing through many lands reached Dvārakā. Blew his conch as a sign of his arrival. Welcome in the city. Paid his respects to the wives of his father and enjoyed the company of his 16108 wives.⁴⁴ His feet marked with *Padma*, *Vajra*, *Ankuṣa* and *Dhvaja*.⁴⁵

An able charioteer, councillor, friend, ambassador, soldier and protector of devotees.

Remembered by Śiva ; called with Rādhā on the Lord and Pārvatī, and spoke to the latter on the greatness of Vināyaka with whom he renewed his friendship. Praised Parasurāma's heroism; no difference between Kṛṣṇa and Śiva.⁴⁶ Married three daughters of Bhangakāra and Vrata-

³⁹ Ib. XI. Chaps. 30-31; Vi. V. 37. 1-4; 47-75. ⁴⁰ Br. II. 20. 21; III. 34. 9 and 34; 36. 114 and 48; 41. 8; 71. 196-7. ⁴¹ Ib. IV. 6. 30; 8. 28; 9. 48-55; 29. 126; 39. 59; 40. 8. ⁴² Ib. III. 72. 1. ⁴³ Vi. V. 38. 47-51; VI. 8. 3, 9. ⁴⁴ Bhā. I. Chaps. 7-12. ⁴⁵ Ib. I. 16. 17 and 34. ⁴⁶ Br. III. 42. 18-55; 43. 12-24; 44. 29; 71. 36 and 85. P. 57

vati; also Mahādeva; a contemporary of Hiranyakasipu;¹ Mahātmya of, in the Brahmavaivarta; prayed to by Aditi;² on the very day he left this earth, Kaliyuga began;³ a Vṛṣṇi;⁴ worship of, before gifts.⁵ When Kṛṣṇa was born 16000 goddesses and 14 gaṇas of Apsaras were reborn in the world to serve the Lord in his quest.⁶

¹M. 45. 20-21, 47 1 and 35. ²M. 53. 34-5; 60 4; 245 33-6, 250 46. ³M. 279 49, VI. IV. 24 111-3 ⁴M. 45. 10 ⁵M. 181 17, 245. 62, 246 20 36, 44, 248. 44; 274. 15 ⁶Vā. 96. 232 ff.

Kṛṣṇa (II) (*davaśāyana*)—Vyāsa (s.v.) of the current dvāpara, the son of Parīkṣāra and Satyavatī (Kālī, Vā. P.); a muni,¹ wife Arani and son Śuka, author of the *Purāṇa Śāstra*,² father of Dhṛitarāṣṭra, Vidura and Pāṇḍu by the widows of Vicitravirya and their female servant. Another wife Pivari, by whom he got five sons and one daughter.³ Divided the Vedas into four parts an avatār of Nārāyaṇa; the compiler of the *Mahābhārata*.

¹Bhā. L 4. 3 and 32; IX. 22 21; XII. 4. 40; 6. 35; VI. I 10; 23 226, 70 54, VI. III. 3 19 ²Br. III. 8. 92; IV. 4. 50
³M. 50 46, 185 30, Vā. 89 241, VI. IV. 20 38; VI. 2 32.
⁴VI. III. 4 3-10.

Kṛṣṇa (III)—a son of Havirdhāna and Havirdhānī.

Bhā. IV 24. 8; Br. II. 37. 24, Vā. 63 23; VI. I. 14. 2.

Kṛṣṇa (IV)—a brother of the Andhra servant Balin (Balipuccaka-Vi. P.) who killed his master Kāṇva Sūtarman and usurped the throne. After him, his brother Kṛṣṇa became king. His son was Sri Sāntakarna,¹ who ruled for 18 years.²

¹Bhā. XII. 1. 23; Br. III. 74. 162; VI. IV. 24. 44-5. ²M. 273 3.

Kṛṣṇa (v)—a name of Arjuna.

Bhā. XII, 11. 25.

Kṛṣṇa (vi)—a name of Brahmā.

Br. II. 34. 7.

Kṛṣṇa (vii)—a pupil of Sumantu of Atharva Veda fame.

Br. II. 35. 56.

Kṛṣṇa (viii)—a son of Dullola.

Br. III. 7. 443.

Kṛṣṇa (ix)—a son of Śuka and Pīvari.

Br. III. 8. 93 ; 10. 81 ; M. 15. 10. Vā. 70. 85 ; 73, 30, 62.

Kṛṣṇa (x)—an Andhaka.

Br. III. 71. 143 ; M. 44. 84.

Kṛṣṇa (xi)—the asura of second tala, the Sutala.

Vā. 50. 21.

Kṛṣṇa (xii)—an adopted son of Asamaujasa.

Vā. 96. 141.

Kṛṣṇa (xiii)—a name of Vyāsa.

Vi. V. 38. 52.

Kṛṣṇa (xiv)—(Mt.) a kulaparvata of the Ketumāla; residence of Gandharvas.

Vā. 38. 49; 39. 59; 42. 52; 44. 4.

Kṛṣṇa (xv)—a Mt. to the west of the Śitoda lake.

Vā. 36. 28 ; 38. 49.

Kṛṣṇa (xvi)—a hell; illegal intercourse, trespass on others' lands and living on magic are offences leading to this hell.

Vl. II. 6 3 and 25

Kṛṣṇas (i)—a class of gods, a Parāśara clan.

Br. III. 8 95, 10 109, Vl. 70 87

Kṛṣṇas (ii)—the Śūdra caste of Śālmalidvipa.

Vl. II. 4. 30

Kṛṣṇakalpa—of Kṛṣṇa colour, Śiva, Kālarūpa and Aghora.

Va. 23 74-76.

Kṛṣṇagiri—a Mt. in Bhāratavarṣa.

Br. II. 16. 22, Va. 45 91.

Kṛṣṇatirtham—sacred to Pitṛs.

M. 22. 38.

Kṛṣṇatoyā—a R. of the Bhadra country.

Vl. 43 28.

Kṛṣṇapakṣa (i)—the day for the Pitṛs.

Va. 52. 37; 57. 9, 83 80

Kṛṣṇapakṣa (ii)—a *sakti*.

Br. IV. 32. 15.

Kṛṣṇapremdīptam—the mantra sacred to Kṛṣṇa (s.v.) given by Śeṣa in the midst of seers, consisting of 108 names—also *Kṛṣṇādīptam*. It gave Paraśurāma the final success.

Br. III. 34. 50 and 53, 36, 10, 43, 54-59; 37. 10

Kṛṣṇabhauma—a caste in Tatvalam.

Br. II. 20. 13 and 20.

Kṛṣṇabhaumas—a Janapada of the Bhadra.

Vā. 43. 23.

Kṛṣṇamantram—as a shield against all dangers; combined with *Vaiṣṇavatejas* and *Śiva-Śakti*.

Br. III. 31. 37-8.

Kṛṣṇalāni—a measure of weight mentioned in Vedic literature.

M. 227. 9, 81; 93. 152.

Kṛṣṇavarṇa—another name for the Śūdra caste.

Br. III. 15. 44.

Kṛṣṇavenā(i)—R. A mahānadi from the Sahya hills—sacred to Pitṛs; personified as a wife of Havyavāhana fire.²

¹ Br. II. 12. 14; 16. 34; M. 51. 13; Vā. 108. 81; Vi. II. 3. 12.

² M. 22. 46; 114. 29; 163. 61; Vā. 29. 13.

Kṛṣṇavrata—in honour of Viṣṇu, leads to his abode; consists of the gift of a gold cakra.

M. 101. 58.

Kṛṣṇasūtra—a hell—perhaps Kālasūtra.

Br. IV. 2. 150; Vā. 101. 149.

Kṛṣṇā (i)—a name of Draupadi.

Bhā. I. 7. 14.

Kṛṣṇā (ii)—a name of Yogamāyā.

Bhā. X. 2. 12.

Kṛṣṇā (iii)—a name of Yamunā.

Bhā. X. 32. 12.

Kṛṣṇā (iv)—a daughter of Khaśa.

Vā. 68. 170

Kṛṣṇā (v)—a R. of the Sahya hills of the Dakṣināpatha.

Vā. 45. 104.

Kṛṣṇāṅganā—sabhā of Virūpākṣa on the 4th inner slope of Meru, the lord of the s. w. direction.

Vā. 34. 87.

Kṛṣṇāṅgamanipurijakas—a Janapada of the Ketumāla.

Vā. 44. 10

Kṛṣṇāñjnam—as clothing of tapasvins; used for ritual purposes; a good article for gift.¹ Also used by religious students as when Keśidhvaja had it when he visited Kṛṣṇādikya for instruction.²

¹ M. 47. 89; 82. 3; 204. 11, 206 1-41; 245 85; 279 5; Vā. 25. 34 and 81; 30. 221, 74 4, 89 410, VI. I. 11. 31. ² VI. VI. 6. 20. and 22.

Kṛṣṇāpādas(c)—a Janapada of the Ketumāla.

Vā. 44. 11.

Kṛṣṇā-venyā—a R. in Bhāratavarṣa (Kṛṣṇaveni-Br. P.).

Bhā. V. 19. 18.

Kṛṣṇāṣṭami—a vrata; a special prayer to Sankara on the 8th dy of the dark half of every month; other details follow.¹ the astami day on which Kṛṣṇa was born.²

¹ M. 56. 1-11. ² VI. V. 1. 78

Kekaya (I)—a son of Sibi after whom the kingdom came to be called.

Br. III. 74. 23; M. 48. 19-20; Vā. 99. 23-4; Vi. IV. 18. 10.

Kekaya (II)—Its king married Śrutakīrti, sister of Vasudeva,¹ went to Syamantapañcaka for solar eclipse.²

¹ Vi. IV. 14. 41. ² Bhā. X. 82. 13.

Kekayas (c)—people of Kekaya, a northern kingdom enlisted by Jarāsandha against the Yadus. Their princes were stationed on the North during the siege of Gomanta.¹ But they became allies of Kṛṣṇa and took part in the marriage festivities of Rukmini.² Heard of Kṛṣṇa going to Mithilā, welcomed him and met him with presents.³ Followed Bhimasena in his *digvijaya*,⁴ rose against Śiśupāla.⁵ Took part in Yudhiṣṭhīra's *Rājasūya*.⁶ In the Mahābhārata war, five princes of Kekaya joined the Pāṇḍavas against the Kurus.⁷ A Janapada.⁸ Migration of Yadus to.⁹

¹ Bhā. X. [50(V)3]; 52. 11 [14] Br. II. 16. 48. ² Bhā. X. 54. 58. ³ Ib. X. 86. 20; 71. 29. ⁴ Ib. X. 72. 13. ⁵ Ib. X. 74. 41. ⁶ Ib. X. 75. 12. ⁷ Ib. X. 78 [95(V)12]; 84. 55. ⁸ Vā. 45. 117. ⁹ Bhā. XI. 2. 3.

Kekaras—the kingdom of.

M. 121. 53.

Ketana—a charioteer of Viśukra, killed by Śyāmalā.

Br. IV. 28. 104.

Ketarī—a mind-born mother.

M. 179. 18.

Ketava—a disciple of Rathitara (s.v.).

Vā. 60. 66.

Ketu (I)—a son of Rśabha.

Bhā. V. 4. 10.

Ketu (ii)—one of the 100 sons of Vipracitta and Simhikā besides Rāhu (s.v.).

Bhā. V. 23. 7, VL 6 37.

Ketu (iii)—a son of Tāmasa Manu.

Bhā. VIII. 1. 27.

Ketu (iv)—a planet with a chariot of 8 horses, all green,¹ in size one-fourth less than Brhaspati² Dhūmaketu, the first among the Ketus.³

¹ Br. II. 23 80, 24. 138 and 39, M. 83 10, 127 11; Va. 52 82; 111 5, VL II 12. 23 ²M. 128 84 ³Va. 53 111.

Ketu (v)—a son of Danu

M. 6 18.

Ketu (vi)—the second son of Druhyu.

M. 48. 6

Ketu (vii)—one of the Prānahitas of the king.

Va. 57. 69

Ketumat (i)—a son of Ambarīṣa

Bhā. IX. 6 1.

Ketumat (ii)—the son of Dhanvantari and father of Bhīmaratha.

Bhā. IX. 17 5; Br. III. 67 25; Va. 92. 23, VL IV 8. 11.

Ketumat (iii)—(Rājasa-Vā. P.) a Lokapāla of lokā-loka,¹ son of Rājasa (Br. P) and Mārkandeyī and overlord of the west.²

¹ Br. II. 11. 43, 21. 157; 38. 31; III. 8 19, Va. 50 206, VL II. 8. 83, ²M. 8 10, 124. 95; Va. 28. 37.

Ketumat (iv)—any yakṣa; a son of Puṇyajani and Manibhadra.

Br. II. 7. 125; Vā. 62. 28; 69. 156.

Ketumat (v)—the son of Kṣema, and father of Suketu.

Br. III. 67. 74.

Ketumat (vi)—a son of Sutāra, the lord of second dvāpara.

Vā. 23. 121.

Ketumat (vii)—king of the western region.

Vā. 70. 17; Vi. I. 22. 13.

Ketumāla (i)—a son of Āgnidhra, and Pūrvacitti;¹ Lord of Gāndhamādana varṣa.²

¹ Bhā. V. 2. 19; Vā. 33. 40; Vi. II. 1. 17. ² Br. II. 14. 47 and 52; Vā. 33. 45. Vi. II. 1. 23.

Ketumāla (ii)—a continent bounded on one side by Mālyavat, and traversed by the stream Cakṣus. Viṣṇu reveals himself here as Kāmadeva when Lakṣmī praises his glory.¹ Conquered by Parikṣit.² Adjacent to Meru and noted for *panasa* tree,³ of Mlecchas;⁴ māla, thrown by Indra during the churning of the ocean, struck on a tree there and hence the name; description of;⁵ Viṣṇu in the form of Varāha.⁶

¹ Bhā. V. 16. 10; 17. 7; 18. 15-23; M. 83. 33; 113. 44, 49-50; Vi. II. 2. 24. ² Bhā. I. 16. 13. ³ Br. II. 15. 50-4; Vā. 34. 57.

⁴ Vā. 42. 47. ⁵ Vā. 35. 36-40; 41. 85; 43. 1-4; 44. 1-25. ⁶ Vi. II. 2. 50.

Ketumāli—a son of Dāruka and an avatār of the Lord.

Vā. 23. 196.

Keturāṭi—a Mahāvṛkṣa of the Mandara hill with scented leaves and flowers.

Vā. 35. 20-2, 44.

Keturūpa—a son of Tāmasa Manu.

VI. III. 1. 19.

Ketuvirya—a Dānava: a son of Danu.

Br. III. 6. 6, M. 6. 18.

Ketuviṣṭka—a tree.

Vā. 35. 44.

Ketuśringa—a son of Bhṛgu, an avatār of the Lord.

Vā. 23. 149

Kedāra (i)—a kṣetram in which Vṛka performed tapas to Śiva, a tirtham sacred to Pitrīs and the goddess Mārgadāyinī.

Bhā. X. 88. 17, M. 13. 30; 22. 11; 181. 29

Kedāra (ii)—one of the forms of Brahmā in the Gayā stone.

Vā. 106. 56, 111. 72.

Kerala (i)—a son of Aṇḍira, after whom came the Keraladeśa.

Br. III. 74. 6, M. 48. 5.

Kerala (ii)—one of the four sons of Janāpiḍa; with him kingdom of Kerala came into being.

Vā. 99. 6.

Keralas (c) (i)—of the Dakṣināpatha;¹ visited by Balarāma; king of, went to Syamantapañcaka for solar eclipse;² people of, enlisted by Jarāsandha against the Yadus.³

¹ Br. II. 16. 56; M. 114. 46; Vā. 45. 124; 47. 52. ² Bhā. X. 79. 19; 82. 13. ³ Ib. X. [50(v)2].

Keralas (ii)—Pravara sages.

M. 199. 17.

Keli—a son of Brahmadhāna.

Br. III. 7. 98.

Kevala (i)—the son of Nara (Candra-Vi. P.) and father of Bandhumat.

Bhā. IX. 2. 30; Br. III. 8. 36; 61. 9; Vā. 86. 14; Vi. IV. 1. 42-3.

Kevala (ii)a deva (Ajita).

Br. II. 13. 94; Vā. 31. 7.

Kevala (iii)—a pupil of Yājñavalkya.

Br. II. 35. 29.

Kevala (iv)—the son of Suvarddhi and father of Sudhṛti.

Vi. IV. 1. 38-9.

Keśari—(Ramya) (s.v.) a Mt. in Śākadvīpam.

Vā. 49. 84.

Keśava—is Kṛṣṇa;¹ a resident of Prayāga; to be prayed, when there is bad omen.²

¹ Br. III. 42. 19; 71. 221; IV. 34. 76; M. 16. 1; 17. 30; 22. 9; 69. 8; 150. 221; 178. 14 and 36; 187. 26; 245. 38. ² M. 243. 13.

Keśava (ii)—same as Vibhrāja hill.

M. 122. 17-18.

Kesava (iii)—a *fiftham* in Benares.

M. 185. 68.

Kesi—an Asura.

VI. V. 29 4.

Ketidhvaja—son of Kṛtadhvaja and skilled in devotion, banished in hostility Khāṇḍikya from his kingdom; once a tiger slew his milch cow, to find out the *prāyatśitta* he went to consult Kaśeru who sent him to Sunaka and he commended the name of Khāṇḍikya So he went to the forest clad in deer-skin like a religious student and demanded the form of penance Khāṇḍikya thought at first that he had come there to kill him, took up his bow, but laid it aside, instruction was received and the penance was over. Kesi felt that some fee was due to Khāṇḍikya and once more called on him, though his councillors advised him to take back the kingdom, his mind hankering after the other world; he requested for his fee for his instruction on the doctrine of soul, after imparting instruction on *yoga* to Khāṇḍikya retired to a life of peace and attained liberation; father of Bhānumat.

Bhā. IX. 13. 20-21. VI. VI. 6. 5-50, 7. 101-06.

Keshin (i)—a son of Vasudeva and Kaushalya; the family of.

Bhā. IX. 24. 48

Keshin (ii)—an asura friend of Kamsā. Set up by him, Keshin appeared in Vraja as a huge horse and attacked Kṛṣṇa with his feet. Being thrown off by Kṛṣṇa, he fell at a distance. Recovering his consciousness, he once again attacked Kṛṣṇa when the latter thrust his arm into his mouth until he was suffocated to death.

Bhā. X. 2. 1, 35. 20, 37 1-8, 25; 43 25; II. 7.34; VI. 96. 100; VI. V 1 24, 4 1-2; 12 21.

Keśin (iii)—a Dānava king,¹ defeated and slain by Purūravas when he was forcibly taking away Citralekhā and Urvaśī. The latter was handed over to Indra.²

¹ Br. IV. 29. 124. ² M. 24. 12, 23-5.

Keśinī (i)—the mother of Rāvaṇa.

Bhā. VII. 1. 43.

Keśinī (ii)—a queen of Sagara and mother of Asamañjasa; a vamśakarta by Aurva's grace; the daughter of Vidarbha king.

Bhā. IX. 8. 15 ; Br. III. 49. 2 and 59 ; 51. 37 ; 63. 154 ; Vā. 88. 155-160 ; Vi. IV. 4. 1-5.

Keśinī (iii)—a daughter of Khaśā, and Rākṣasi. Vanquished by Kṛṣṇa.

Br. III. 7. 139 ; 73. 100 : Vā. 69. 170.

Keśinī (iv)—the wife of Suhotra, and mother of Janhu.

Br. III. 66. 25.

Keśinī (v)—one of the queens of Ajamīḍha.

M. 49. 44: Vā. 99. 167.

Keśinī (vi)—a mind-born mother.

M. 179. 23.

Keśinyas—Yakṣa-rākṣasas from Yakṣa Kampana.

Vā. 69. 177.

Keṣanādi—a class of Piśācas.

Br. III. 7. 380.

Kesara—the Mt. from whose summits the Sītā descends.

Bhā. V 17 6.

Kesaradroni—between hills Kumuda and Añjana; Viṣṇu's temple located at.

Vā. 38. 45-8.

Kesari (i)—an Asura in a city in Rasatalam (VI tala or Sūtalā-Vā. P.).

Br. II. 20 39, Vā. 50 38.

Kesari (ii)—wife Añjana, whom Vāyu loved and gave birth to Hanumān.

Br. III. 7. 223

Kesari (iii)—a Mt. of Sākadvipa, having all medicinal herbs.

Br. II. 19 90; VI. II. 4. 62

Kaikaya—the husband of Śrutakīrti.

Br. III. 71. 157

Kaikayas—Five in number born of Dhṛṣṭaketu and Śrutakīrti. Its king was vanquished by Kṛṣṇa. See *Kekayas*.

Bhā. IX. 24. 38; II. 7. 35

Kaikarasapas—Kaśyapa gotrakarṇa.

M. 199 7.

Kaikasi—Daughter of Mālin. Mother of Rāvana and others.¹ *Kakasi* (*Rāmāyaṇa*) one of the four wives of Vibhravas, and mother of three sons, Rāvana, Kumbhakarṇa and Vibhiṣaṇa and a daughter Śūrpapakha.²

¹ Br. III. 8. 40 and 47. ² Vā. 70 34, 41.

Kaikeya—a son of Śibi. His ten daughters were queens of Satrājit.

Bhā. IX. 23. 3; M. 45. 19.

Kaikeyas—a tribe.

M. 114. 42.

Kaikeyī—surname of Bhadrā, a wife of Kṛṣṇa.

Bhā. X. 57. 56.

Kainkila—the Yavanas; not duly crowned kings, rule after the Mauryas; chief among them was Vindhyaśakti; nine kings rule for 106 years.

Vi. IV. 24. 55-56.

Kaiṭabha (i)—an Asura (Daitya-*Vā.* P.) slain by Hari,¹ born with Madhu, representing the qualities of *Tamas* and *Rajas*.²

¹ Bhā III. 24. 18; VI. 12. 1; X. 40. 17; Vā. 25. 30, 54.
² M. 170. 1; 178. 6-18.

Kaiṭabha (ii)—an Asura slain by Durgā.

Br. II. 37. 2; IV. 29. 75.

Kairāta (i)—a pravara sage.

M. 199. 16.

Kairāta (ii)—a kingdom noted for horses. Here Mūka was vanquished by Arjuna.

Br. III. 5. 36; IV. 16. 18.

Kairāti—ārṣeya-pravara (Aṅgirās).

M. 196. 7.

Kailāpura—sacred to Lilitā.

Br. IV. 44. 97

Kailāsa(*sikhara*)—the abode of Śiva seated on a banyan tree and of Yakṣas, full of different plants, trees and flowers, birds and beasts. Here are the city of Alakā, and the forest Saugandhika.¹ It is located on the south of Meru,² on the Himalayan slopes, the residence of Kubera. Described.³ North of Atri's hermitage.⁴

¹ Bha. IV. 5. 26, VI. 8. 33, IX. 4. 53, X. 10. 2, 53 [1], M. 54. 3, 62. 2, Va. 30. 85, 35. 9, 36. 24, 38. 33, 41. 1, 42. 32, 47. 1, 50. 48, 54. 35-6, 101. 303 ² Bha. V. 16. 27, VI. II. 2. 42.
³ Br. II. 18. 1-4, 20. 50, 25. 24-40, III. 13. 36, 22. 56, 25. 9; 41. 18, IV. 9. 80, 10. 27 ⁴ M. 121. 2-5; 183. 85, 183. 1.

Kailāsa—a form of temple with 9 storeys and a torana with 40 hastas.

M. 260. 28-31, 47.

Kaiśarītas—a royal line (tribe?) established by Viśvavṛṣṭhi, kings of.

Br. III. 74. 191, M. 50. 76, Va. 99. 268, 378, VI. IV. 24. 62.

Kaivalyam—the state of becoming one with the Brahman, one gets this at Benares;¹ arises from jñānam.²

¹ M. 143. 34, 180. 59 ² Va. 102. 79 Ib. 59. 118.

Kaifika (I)—a son of Vidarbha; father of Cidi, after whom caidyas came to be known.

Br. III. 70. 37; M. 44. 38-38, VI. IV. 12. 37.

Kaifika (II)—a son of Dhṛti.

VI. IV. 12. 39.

Kaiśikam—of seven *rūpas*.

Vā. 87. 35 and 36.

Kokila—said ‘*kuha*’, and the time came to be known *Kuhū*.

Br. II. 25. 29; 28. 58.

Konka(na)—a kingdom through which R̄ṣabha passed; Arhat was king.¹ A southern country,² unfit for śrāddha.³

¹ Bhā. V. 6. 7 and 9. ² Br. II. 16. 59. ³ M. 16. 16.

Koṭarā—an evil spirit and mother of Bāṇa. Appeared naked and with dishevelled hair before Kṛṣṇa who had deprived Bāṇa of his chariot. A *varṇa śakti*.²

¹ Bhā. X. 6. 28; 63. 20. ² Br. IV. 44. 59.

Koṭavī—the goddess enshrined at Koṭitīrtham.

M. 13. 37.

Koṭitīrtham (i)—a kṣetram in Prayāga; sacred to Koṭavī.

M. 13. 37; 106. 44; Vā. 112. 32.

Koṭitīrtham (ii)—on the Narmadā; the Lord enshrined here is Koṭīvara. Here asuras were slain by Śiva; a man who bathes there becomes king and a woman equal to Gaurī.

M. 191. 7-13.

Koṭihoma—one of the three kinds of *grahabali*—detailed.

M. 93. 6; 119-139; 239. 1, 17-40.

Koṇā—a mother goddess.

M. 179. 28.

Kodandarāma—is Śrī Rāma created by Lalita in her battle with Bhanda.

Br. IV 29 114.

Kodhanu—the adopted son of Vastavana.

VA. 96. 190

Kopacaya—a pravara of Angiras.

M. 196 21.

Komalā (*Kosalā*?)—Nine kings of the name Megha ruled here. Then came Naiṣadhas.

Br. III. 74. 188, VA. 99 375. 76

Korakṛṣṇa—a sage.

M. 200 8.

Korañja—a kulaparvata of the Bhadrāśva.

VA. 43 14.

Kola—a Kauśika and a sage.

Br. II. 32. 118

Kolda—an asura who was slain by Caṇḍa Kālī.

Br. IV 28. 42.

Kolāvanas—of the S country.

VA. 45. 128

Kolāpura—city sacred to Lalitā (perhaps Kolhapur).

Br. IV 44 97.

Kolāhala (I)—(Mt.) a hill of Bhāratavarṣa;¹ the place where Gayāsura performed austerities.²

¹ Br. II. 16. 21; Vā. 45. 90; Vi. III. 18. 73. ² Vā. 106. 5.

Kolāhala (II)—the 12th battle between Asuras and Devas. Here Rājī vanquished the Asuras; also the 12th and last incarnation of Hari.

Br. III. 72. 76 and 86; M. 47. 45 and 53.

Kolāhala (III)—a son of Sabhānara and father of Sañjaya.

M. 48. 11.

Kolikilas—a tribe to which Vindhyaśakti belonged.

Vā. 99. 365.

Kollaka—Mt. in Bhāratavarṣa.

Bhā. V. 19. 16.

Kollāṭa—a commander of Bhaṇḍa.

Br. IV. 21. 85.

Kovida—a class of people in Kuśadvīpa.

Bhā. V. 20. 16.

Kovidārī—a mother goddess.

M. 179. 30.

Kośa Karanya—a city.

M. 163. 66.

Kośū—of Kāśi king.

Vi. V. 34. 42.

Koṣṭukā—a Brahmanādīnī.

Br. II. 33. 19.

Koṣṭu—one of the five sons of Yadu.

Vā. 94. 2.

Koṣald(uttara)—the kingdom of Rāma and his son Kuśa. Its people celebrated Rāma's arrival by instituting a festival. They were taken to heaven by the grace of Rāma.¹ Its people took part in the Rājastūya of Yudhiṣṭhīra.² Their king went to Syamantapāñcaka for solar eclipse.³ Migration of Yadus to⁴ Its people met Kṛṣṇa on the way to Mithilā with presents.⁵ A kingdom of Madhyadeśa in the Vindhya-s. Kuśa ruled it with his capital at Kuśasthala.⁶ Its king was defeated by Paraśurāma,⁷ ruled by nine kings at a time.⁸

¹ Bhā. IX. 10. 4 and 42, V. 19. 8; Vā. 77. 36, 88. 199; 99. 402, VI. II. 3. 17 ² Bhā. X. 75. 12. ³ Ib. X. 2. 13. ⁴ Ib. X. 2. 3
⁵ Ib. X. 86. 20 ⁶ Br. II. 16. 41 and 64; III. 63. 199; 74. 197
⁷ Ib. III. 41. 39; 48. 15. ⁸ VI. IV. 24. 59

Katalas—a tribe, a kingdom of the Janapada on the other side of the Vindhya-s.

M. 114. 35, 53, 163. 67; Vā. 45. 110, 133; 99. 385.

Kosalanagara—is Ayodhyā.

VI. IV. 4. 103.

Kosalendra—a name of Rāma.

VI. IV. 4. 100.

Kohala—a pupil of Langala.

Br. II. 35. 48.

Kaukurundi—a sage of the Auttama epoch.

M. 9. 14.

Kaucaki—a pravara of Angiras.

M. 196. 14.

Kaucahastika—a Bhārgava gotrakara.

M. 195. 26.

Kauṭili—a Bhārgava gotrakara.

M. 195. 26.

Kauṭilya—the Brāhmaṇa who was responsible for vanquishing the Nandas and anointing Chandragupta Maurya.

Br. III. 74. 143; M. 272. 22; Vā. 99. 330; Vi. IV. 24. 26-7.

Kautujātaya—Nīla-prāśara.

M. 201. 34.

Kautsa (i)—a Tripravara sage.

M. 196. 33-34.

Kautsa (ii)—a Bhārgava gotrakara.

M. 195. 25.

Kauthuma—a son of Parāśara, in charge of a Saṃhitā.

Br. II. 35. 45-6.

Kauntī—the city of, got into the hands of Mlecchas.

Bhā. XII. 1. 39.

Kauberaka—a sage living in Hariśrīṅga summoned by Āgastyas.

Vā. 47. 60-61.

Kauberakas—Kaśyapa gotrakaras.

M. 199. 7.

Kaumāra (i)—(varṣa) came to be called after Kumāra, son of Havya;¹ a continent with Nārada hill.²

Br. II. 14. 18, Vā. 33. 17, M. 122. 22.

Kaumāra (ii)—(sarga) the ninth sarga.

Vl. I. 5. 25

Kaumāra (iii)—an avatār of Hari.

Bhā. I. 3. 6.

Kaumāram (i)—a kingdom of Śākadvīpa, adjoining the Raivata hill.

Br. II. 14. 18, 19. 92, Vā. 49. 86

Kaumāram (ii)—a varṣa noted for Kumāri tirtham protected by Nāgas, centring round Raivata hill; after Kumāra, son of Havya.

Br. III. 13. 86, Vā. 33. 17, 49. 86

Kaumāras (i)—Rākṣasas fearful to children.

Vā. 69. 191.

Kaumāras (ii)—a group of planets which do ill to children.

Br. III. 7. 160.

Kaumāri (i)—a śakti.

Br. IV. 19. 7, 36. 58, 44. 111.

Kaumāri (ii)—a mind-born mother; image of; the chief implements and adornment follow that of Kumāra; the peacock for the riding animal, clad in red robes and wielding śūla and takti.

M. 179. 9, 22, 261. 27.

Kaumodakī—the bludgeon of Viṣṇu reached Kṛṣṇa on the occasion of the siege of Mathurā.

Bhā. VIII. 4. 19; 20. 31; X. 50. 11. [13]; Vi. V. 22. 6.

Kaurara—a Mt. inhabited by Gārudas.

Br. III. 7. 454.

Kauravya—a sage.

M. 200. 7.

Kauriṣṭas—Kaśyapa gotrakaras.

M. 199. 3.

Kaurukṣetri—a pravara of Aṅgiras.

M. 196. 17.

Kaurupati—a pravara (Angiras).

M. 196. 17.

Kaurma—the 15th *kalpa* begun on the full moon day.

M. 290. 6.

Kaulāyana—a sage.

M. 200. 8.

Kaulinī—a Rahasya yogini devī.

Br. IV. 19. 48; 44. 141.

Kauvāsi—a Bhārgava gotrakara.

M. 195. 26.

Kauśam (*Veda*)—given to Vāmana by Aṅgiras.

M. 245. 86.

Kauśala—a kingdom that took its name after Kauśala, son of Dyutimat. Also Kauśala, adjoining Kraufica hill in Krauficadvipa.

Br. II. 24, 19 71.

Kauśalas—seven in number, and contemporaries of seven Andhras, and lords of Vidūra, then Niṣadhas

Bhā. XII. 1. 35

Kauśalya (i)—see *Hiranyanābha*.

Br. II. 35. 38.

Kauśalya (ii)—an Arṣayeyapravara of Angiras.

M. 196 9

Kauśalyā (i)—a wife of Vasudeva and mother of Kesiṇ—see *Bhadrā*.

Bhā. IX. 24. 48.

Kauśalyā (ii)—a queen of Daśaratha and mother of Rāma.

Br. III. 37 31; IV 40. 112.

Kauśalyā (iii)—a queen of Sātvata; mother of Bhajamāna and others; four branches of the line from them are important.

M. 44. 47. Vā. 96 1-2.

Kauśalyā (iv)—a queen of Kṛṣṇa.

M. 47 14.

Kauśalyas—of Agastya family

M. 202. 1.

Kauśapi—an Ārṣeya pravara of Bhārgava.

M. 195. 37.

Kauśambi—the capital of Nemicakra (Nicakru-V. P.) after Hāstinapura was washed by floods; of Vivikṣu.

Bhā. IX. 22. 40; Vā. 99. 271; Vi. IV. 21. 8. M. 50. 79.

Kauśarava—see Maitreya.

Bhā. IV. 13. 1.

Kauśika (i)—a sage who called on dying Bhīṣma.

Bhā. I. 9. 7.

Kauśika (ii)—practised *varma Nārāyanātmakam* and gave up his body. When Citraratha, the Gandharva crossed on his bones, he fell down to the earth, and on Vālakhilyas' suggestion, he gathered them and throwing into the Sarasvatī, went away to his home.

Bhā. VI. 8. 38-40.

Kauśika (iii)—a name of Indra.

Bhā. VI. 18. 64.

Kauśika (iv)—a name of Viśvāmitra (Gādhi-Vi. P.) helped the banished Satyavrata to get a place among the planets out of gratitude for his having helped Gālava during the 12 year famine.

¹ Br. III. 8. 62; 37. 31; 66. 74; Vā. 61. 46; 64. 25; 106. 35; Vi. IV. 7. 11. ² Vā. 88. 90.

Kauśika (v)—a nāga residing in Tatvalam.

Br. II. 20. 19.

Kauśika (vi)—a pupil of Krta.

Br. II. 35. 53.

Kauñika (vii)—a son of Vasudeva and Salvyā (Vaiśāli-Vi. P.) adopted by his brother Vṛka,¹ born of a Vaiśya wife.²

¹ Br. III. 71. 174-5, 193, VA. 96. 182, VI. IV. 15. 25. ² M. 46 20

Kauñika (viii)—a sage by tapas of the epoch of Sāvarṇi;¹ a sage of Kurukṣetra who had seven sons who, during famine, had their guru's cow killed and after offering it for śrāddha, made a meal themselves; but after five rebirths they attained final beatitude. These five rebirths detailed.²

¹ M. 9 32, 145 93 ² Ib. 19. 12, Ch. 20

Kauñika (ix)—a son of Vīdarbha and father of Cīdi.
VA. 95 38, 38

Kauñika (x)—a son of Vaiśākhi.
VA. 96. 172.

Kauñika (xi)—adopted son of Vastavana.
VA. 96 189

Kauñika gotras—got different pravaras from the Viśvāmitras;¹ about 25 among them mentioned. Pārthivas, Devarathas, Yējñavalkyas, Samargatas, Udumbares, Udumlānas, Tārakas, Yamamūficas, Lohipyas, Repavas, Kāñjavas, Bahhravas, Pāpīnas, Dhyānajapyas, Śālāvakyas, Hirap-yākṣas, Syānikṛtas, Gālavas, Devalas, Yāmedūtas, Sālānik-yanabāśakalas, Dadātibādaras, etc.; marriage alliances only with other पुत्र gotras allowed.²

¹ Bhā. IX. 16 37. ² VA. 91. 97-102

Kauñikas—the kingdom of.
M. 121. 50

Kauñikā—the wife of Suhotra and mother of Janhu.
VA. 91. 54.

Kauśikadāyādās—descendants of Kauśika.

M. 20. 1 ff.

Kauśikī—R. in Bhāratavarṣa from the Himalayas visited by Balarāma;¹ Satyavatī, mother of Jamadagni became converted into this river;² sacred to Pitṛs; one of the wives of Havyavāhana fire.³

¹ Bhā. I. 18. 36; V. 19. 18; X. 79. 9; M. 114, 22; 163. 60. Br. II. 12. 15; Vā. 45. 97; 108. 81. ² Bhā. IX. 15. 12. Br. II. 16. 26; III. 7. 355; 66. 59; Vā. 91. 88. ³ M. 22. 63; 51. 14; Vā. 29. 14.

Kauśikītīrtham—on the Narmadā.

M. 194. 40-2.

Kauśikīḥradam—a sacred place for śrāddha offerings.

Br. III. 13. 109.

Kauśilya (I)—a Śrutarṣi.

Br. II. 33. 8.

Kauśilya (II)—a son of Jaṭamāli of the 19th dvāpara.

Vā. 23. 187.

Kauśiti—a Śrutarṣi.

Br. II. 33. 10.

Kauṣṭiki—an Ārṣeyapravara of Aṅgiras.

M. 196. 6.

Kauṣmāṇḍas—the collective name of the sons of Kākṣīvat.

M. 48. 88.

Kausalya—a siddha.

Bhā. VI. 15. 15.

Kausi—a Bhārgava gotrakara.

M. 195 28.

Kaustubha—of Hari,¹ the festival that came out of the churning of the milk ocean.²

¹Bhā. II. 2. 10, VIII. 4. 19; X. 3. 9; XI. 14. 40; 27. 27, XII. 11. 10. ²Br. IV. 9. 73, M. 250 4, 251. 3.

Kratasthalī—an epsaras with the sun in the spring.

Vā. 52. 4.

Kratu (I)—a son of Brahmā born of his hand, Married Kriyā, daughter of Kardama. His sons were the Vālakhilyas. Had not realised the Supreme Being.¹ Father of Tuṣita group of Devas Born in Vārumukratu and hence the name.² A prajāpati.³

¹Bhā. III. 12. 22-23, 24. 23, IV. 1. 89; 29. 43, M. 3. 7, 102. 19; Vā. 3. 8, 25. 82 ²Br. II. 32. 76, 35. 92; 36. 8, III. 1. 21 and 44, Vā. 65. 44 ³Vā. 101. 35, 49.

Kratu (II)—a son of Urmuka and Puṣkarinī.

Bhā. IV. 13. 17.

Kratu (III)—the husband of Hayasīras.

Bhā. VI. 6. 34.

Kratu (IV)—a son of Kṛṣṇa and Jambavati.

Bhā. X. 61. 12.

Kratu (V)—a Brāhmaṇa invited for the Rājasuya of Yudhiṣṭhīra.

Bhā. X. 74. 8.

Kratu (VI)—(R̥ṣi-Br. P.) the Yakṣa presiding over the month of Tapasya (Phālguna).

Bhā. XII. 11. 40.

Kratu (vii)—created from Apāna of Brahmā, as ancient as Sanatkumāra and a yogin;¹ son-in-law of Dakṣa by marrying his daughter Saun(t)ati;² sons were Vālakhilyas, 6000 in number.³

¹ Br. II. 5. 70, 79; 9. 18 and 24. ² Ib. II. 9. 56; 11. 36. ³ Ib. II. 13. 53.

Kratu (viii)—a Yāma deva.

Br. II. 13. 92; Vā. 31. 6.

Kratu (ix)—with the Hemanta sun;¹ a sage in Dāruvana; no wife or son in the Vaivasvata epoch; adopted Idhmavāka. Praised Śiva out to destroy Tripuram.³

¹ Br. II. 23. 16; 27. 104. ² Br. III. 8. 72; 23. 4; Vā. 61. 84; 62. 92; 70. 66. ³ M. 133. 67; 145. 90; 171. 27; 202. 8.

Kratu (x)—a Pratardana god.

Br. II. 36. 31.

Kratu (xi)—a son of Bhṛgu and a deva. Lives in Bhuvarlokam.

Br. III. 1. 89; 36. 5; IV. 2. 48; M. 195. 13; Vā. 65. 87.

Kratu (xii)—a Viśvedeva.

Br. III. 3. 30; M. 203. 13; Vā. 66. 31.

Kratu (xiii)—a son of Vijaya, and father of Sunaya.

Br. III. 64. 22.

Kratu (xiv)—a Sutapa god.

Br. IV. 1. 14.

Kratu (xv)—a son of Āgneyī and Uru (Kuru-Vi. P.).

M. 4. 43; Vi. I. 13. 6.

Kratu (xvi)—a sage of the Svāyambhuva epoch.

Vā. 31. 16

Kratu (xvii)—an Ajitadeva

Vā. 67. 34.

Kratu (xviii)—a mind-born son of Brahmā married to Kṣamā;¹ travelling with the sun in the month of Pausa.²

¹Vl. I. 7. 5 and 7 ²Ib. II. 10. 14.

Kratu (xix)—a R. of the Plakṣadvipa

Vā. 49. 17

Kratu (xx)—a name for R. Ikṣu.

Vā. 49. 93.

Kratu (xxi)—a R. from the Rikṣa hill.

Br. II. 16. 31.

Kratu (xxii)—the name of the seventh kalpa.

Vl. 21. 30.

Kratujit—a son of Kālanemi.

Br. III. 5. 39.

Kratuputras—Dhalva, Yata, Vāma, Gopa, Devayata, Aja, Durona, Āpa, Mahanja, Cikitvān, all Somapāyins.

Vl. 62. 9-12.

Kratumat—a son of Viśvāmitra.

Bhā. IX. 16. 36.

Kratumjaya—the Vedavyāsa of the seventeenth *Dvāpara*.

Vi. III. 3. 15.

Kratuvamśa—of Agastya family.

M. 202. 2.

Kratushalī(ā)—the apsaras designated Pañcacūḍā; Yakṣa loved her and wandered through the *Nandana* to meet her; found her in the midst of other apsarases; assuming the guise of Gandharva Vasuruci he approached her; she yielded and gave birth to Samsiddhakaranya (Rājabunābha-Br. P.); then he showed her his real form; on this the angry and fearful Apsaras ran away; she became thence-forward Yakṣamātā; then she and her son went to Yakṣā's house.¹

Resides in the sun's chariot in the month of *Caitra Madhu*.²

¹ Br. III. 7. 101-17; Vā. 69. 136-50. ² Vi. II. 10. 3.

Kratha—a son of Vidarbha, and father of Kunti.

Bhā. IX. 24. 1 and 3; Br. III. 70. 37; M. 44. 36-8; Vi. IV. 12. 37, 40.

Krathaka—a sage.

M. 198. 18.

Krathana—a son of Khaśā, and a Rākṣasa; an asura in the sabhā of Hiranyakaśipu.

Br. III. 7. 133; M. 161. 80.

Krathana—the city of a Rākṣasa in the Sutalam.

Vā. 50. 22.

Krama—one of the ten branches of the Sukarmanya group of devas.

Br. IV. 1. 88; Vā. 100. 93.

Kramu—a R. in the Plakṣadvipa.

Br. II. 19. 19

Kramthala—a Śrutarṣi.

Br. II. 33. 11.

Krayakṛita—one of the four forms of marriage; this is dāsi.

Br. IV. 15. 4

Krayavikrayi—the profession of the Vaishyas, not of the Brāhmaṇas.

Vā. 79. 77

Kravyādagni—a son of Kṛama who consumes dead human beings.

Br. II. 12. 37, Vā. 29. 35

Kravyāddas—a class of Ruruś (s.v.) in Mahāraurava hell.

Bhā. V. 26. 2.

Kṛanta Sāmagas—pupils of Kṛta generally designated as.

Br. II. 35. 54

Kṛimis—worms of the earth; 1/1000 of vegetable kingdom and also watery.

Vā. 101. 198.

Kṛimibhojana—a hell, to which go those that hate their fathers, Brāhmaṇas and Gods and those who speak ill of gurus.

Vā. II. 6. 3 and 15

Krimiśa—a hell, to which go those that practise magic art.

Vi. II. 6. 3 and 15.

Kriyā (I)—a daughter of Kardama married to Kratu. Mother of 6,000 Vālakhilyas.

Bhā. III. 24. 23; IV. 1. 39.

Kriyā (II)—a daughter of Dakṣa, and a wife of Dharmā; mother of Yoga and of Manus;¹ also of Naya, Danda (Dama-Br. P.) and Samaya (Śama-Br. P.), (Vinaya-Vi. P.).

¹ Bhā. IV. 1. 49 and 51; Br. IV. 1. 24. ² Br. II. 9. 49, 60; Vā. 10. 25, 35; 55. 43; Vi. I. 7. 23 and 29.

Kriyā (III)—the wife of Samanantara.

Bhā. VI. 18. 4.

Kriyā (IV)—a R. from the Rkṣa hills.

Br. II. 16. 29.

Kriyādīkṣā—rituals described.

Br. IV. 43. 8 to the end.

Kriyāyoga—a form of active worship of Hari;¹ Brahman becomes Nārāyaṇa thereby; incumbent on householders; no jñānam without karma; consists of 8 ātmaguṇas; is dharma.²

¹ Bhā. XII. 11. 3; M. 1. 3; 52. 7-11. 27-28. ² M. 134. 17-18; 145. 27-28; 258. 1-3.

Kriḍa—a Rāksasa.

Vā. 69. 166.

Kriḍāvihāram—love sports of Gandharvas and Apsaras, described.

M. 121. 1-30.

P. 61

Krūra—a son of Pauruṣeya Rākṣasa.

Br. III. 7. 93.

Krododarāyanas—sages.

M. 200. 10

Krodha (i)—issue from the brows of Brahmā.¹ Sukra's homily to Devayānl, when she was angry with Śarmiṣṭhā, and her answer² Vasiṣṭha on the folly of³

¹ Bhā. III. 12. 26, M. 3. 10 ² M. 28. 1-13 ³ VI. I. 1. 17-19

Krodha (ii)—born of Lobha and Nikṛti.

Bhā. IV. 8. 3

Krodha (iii)—a Bhairava god.

Br. IV. 19. 78.

Krodha (iv)—a son of Mṛtyu.

Vā. 10. 41.

Kroḍhana (i)—a son of Ayuta and father of Devātithi.

Bhā. IX. 22. 11.

Kroḍhana (ii)—one of the seven sons of Kaufika.

M. 20. 3

Kroḍhanāyanas—Śyāma Pardasaras.

M. 201. 37

Kroḍhani—a mother goddess.

M. 179. 29

Kroḍhavāśas—a gana of Kārdaveya Nāgas inhabiting mahātala, afraid only of Garuḍa. Fought with Rudras in Devāsura battle.

Bhā. V. 24-29; VIII. 10. 34.

Krodhavaśā—a daughter of Dakṣa and one of Kaśyapa's wives, and mother of Dandaśūka and other serpents.¹ Her twelve daughters were married to Pulaha. Bhūtas, Piśācas, Kinnaras, Vānaras and others belonged to her line.² Some of her sons fell a prey to Bhimasena's sword.³

¹ Bhā. VI. 6. 26 and 28; Vā. 66. 54. ² Br. III. 3. 56; 7. 171, 444 and 467; 8. 72; Vi. I. 15. 125. ³ M. 6. 2 and 43; 146. 18.

Khrodā—a daughter of Dakṣa and mother of Rākṣasas as Piśācas and others.¹ Her twelve daughters married Pulaha.²

¹ M. 171. 29 and 61; Vi. I. 21. 24. ² Vā. 69. 204.

Krodhinā—a sage.

M. 200-7.

Krodhinī—a deity.

Br. IV. 20. 25.

Kroṣṭa—Ārṣeya pravara (Aṅgiras).

M. 196. 8.

Kroṣṭa—a son of Yadu, and father of Vṛjinavat.

Bhā. IX. 23. 20 and 30.

Kroṣṭākṣi—Ārṣeya pravara of Aṅgiras.

M. 196. 22.

Kroṣṭu (I)—a son of Yadu and father of Dvajinīvan.

Br. III. 69. 2; M. 43. 7; Vi. IV. 11. 5; 12. 1.

Kroṣṭu (II)—a son of Kārtavīrya Arjuṇa and Rājarsi; father of Vṛjinīvat. In this line was born Viṣṇi.

Br. III. 70. 14-15; M. 43. 46; 44. 14-5,

Krauñca (i)—a dvipa, twice the Ghṛtoda in size and surrounded by Kṣiroda (sea of milk) (milk of ghee-Mat. P.). It takes its name from the Krauñca hill. Greatly despoiled by the arms of Guha but protected by Varuna. Its ruler was Ghṛtapṛṣṭha, a son of Priyavrata. He divided it among his seven sons and retired to a life of meditation; Hari is worshipped here in the form of waters.¹ (Rudra-Vt. P.). Divided among seven Janapadas, twice in size to Kuśadvipa. Described.² According to Viṣṇu P. Dyutimān was the first king; the four castes here are Puṣkara, Puṣkala, Dhanya and Titikṣyas.³

¹Bhā. V. 1. 32, 20 18-23, M. 13 7, 122 78 ²Br. II. 14. 18-26, 19 64-77, Vā. 49. 59-73 ³Vt. II. 1. 14, 2 5; 4. 45-57

Krauñca (ii) The hill in Krauñcadvipa, despoiled by the arms of Guha (Kumāra).¹ Son (brother-Vā. P.) of Maiñaka hill.² The dvipa takes its name from this.³ Residence of Sankara;⁴ Skanda sent his sakti against.⁵

¹Bhā. V. 20 18-19, Br. II. 19. 66 and 139, 25. 18; VI. II. 4. 60. ²Br. III. 10 7 and 48. ³Br. II. 13 35, M. 122. 81, 123. 37, 163 89; 219 19; Vā. 30 32. ⁴Vā. 39. 42, 49 61. ⁵Ib. 41. 39

Krauñca (iii)—(c) a Janapada of the Ketumāla continent;¹ Dyutimān first consecrated in;² surrounded by ocean of ghee;³ a vanam surrounding the hill.⁴

¹Vā. 44. 10 ²Ib. 33. 13. ³Ib. 30. 32, 54. 21, 111. 53
⁴Ib. 41. 37, 49. 59.

Krauñca (iv)—a son of Himavat; the Krauñca hill and dvipa take their name after him.

M. 18. 7

Krauñca (v)—a pupil of Śākapūrṇa.

VI. III. 4. 24.

Krauñcapddha—a place in Gayā when the sage performed austerities in the form of a Krauñca.

Vā. 108. 75, 83, 109. 18; 111. 44.

Krauñca samvatsara—equal to 9090 years of human calculation.

Vā. 57. 18.

Krauñcā—a mind-born mother.

M. 179. 19.

Krauñci—a daughter of Tāmrā, wife of Garutmat.

Br. III. 7. 446-8, 456.

Klamā—a chief R. of Plakṣadvīpa.

Vi. II. 4. 11.

Klibā—a deity.

Br. IV. 27. 38.

Kṣaṇa—a measure of time.

Bhā. III. 11. 7; Br. II. 24. 56; III. 72 29; IV. 1. 211; 32. 14.

Kṣatra (1)—a son of Anamītra.

M. 45. 25.

Kṣatra (II)¹—its dharma;² originated with the sons of Kāmyā and Priyavrata;³ powerful householders were appointed for the protection of the world and they were Kṣatriyas; duties of; to serve in an army, to be king and to take part in war;⁴ to protect the people and engage in righteous wars.⁵

¹ Vā. 99. 268. ² Ib. 99. 227. ³ Br. II. 11. 34; Vā. 26. 35; 28. 19; 32. 46; 93. 7. ⁴ Br. II. 7. 154; 161-66. ⁵ Vi. VI. 7. 3.

Kṣattradharma (i)—the son of Anenas, father of Pratipakṣa. His line ended with Kṛtadharma.

Br. III. 68. 7 and 11.

Kṣattradharma (ii)—a son of Samkṛti and the last of the *Kṣatravṛddha* line

Vl. IV. 9. 27

Kṣatrajīt—a son of Kālanemi.

Vl. 67. 80.

Kṣatram—the body of Brahmā, while the Brāhmaṇa is his heart. Both dependent on each other,¹ created with the Brāhmaṇa, and hence no obstacle to intermarriage between Kṣatriya and Brāhmaṇa;² dharma of; no sin in killing men in war.³

¹ Bhā. III. 22. 3-4; Br. II. 36. 23. ² M. 30. 19-20. ³ M. 43. 18; 103. 21-22, 114. 12.

Kṣatraviddha—a son of Raucya Manu.

Br. IV. 1. 104.

Kṣatravṛddha—a son of Āyu, and father of Suhotra and Pratikṣatra.

Bhā. IX. 17. 1-2, Br. III. 67. 2, Vl. IV. 8. 3, 9. 25.

Kṣatri—a name of Vidura.

Bhā. XII. 12. 8.

Kṣatriya (i)—the fourth Manu.

Vl. 26. 35.

Kṣatriya (ii)—created out of the breast of Brahmā;¹ the Aindrasthānam.² Distinctive traits;^a protection and other duties;^b definition of;^c destroyed by Kalki.^d and by Mahāpadmananda.^e seven clans distinguished; become Brahmanas by dāna, yajña and tapas.^f Their Pitṛs are Haviṣmantas; observe pollution for 12 days for father's death; pray to Devi;^g can take to Vaiśyakarma and not to Śūdrakarma.^h

¹ Br. II. 5. 108; Vā. 30. 83, 232; 45. 117; 54. 111; 57. 52; 100. 246; 101. 5, 352. 104. 13; Vi. I. 6. 6. ² Vi. I. 6. 34. ^(a)Bhā. VII. 11. 14-15, 17 and 22. ^(b)X. 24. 20; Vi. III. 8. 26-29. ³Bhā. XI. 17. 17. ⁴Bhā. X. 40. 22. ⁵Ib. XII. 1. 8. ⁶Br. II. 291. 55; III. 10. 89; 28. 56; 63. 141; 66. 77; 71. 231. ⁷M. 13. 63; 15. 17; 18. 2. ⁸Vi. III. 8. 39.

Kṣatriya Puṇgavas—the Haihayas and the Tālajan-ghas, so called.

Vā. 88. 129.

Kṣatropakṣatra—a son of Upamadgu.

Vi. IV. 14. 9.

Kṣa(ā)tropetadvijas—Rathitaras, Viśvāmitras and others;¹ Śibis, Bharadvājas, Samkṛtyas, Kāvyas, Maudgalyas and Bhārgavas;² of Aṅgiras; Saunakas and Ārṣṭiāṣenās.³ Gārgyas, Śamyas and Mandagolapas.⁴ Viśvāmitra, Māndhātā, Samkṛti, Kapi, Purukutsa, Satya, Āñrhavān, R̥थु, Ārṣṭiṣenā, Ajamīḍha, Bhāganya, Anya, Kaksīva, Śijaya, Rathītara, Runda, Viṣṇu, Vṛddha Gārgyas; all these rājarśis who have become Brāhmaṇas.⁵

¹ Br. III. 63. 7; 66. 86; Vā. 88. 7; Vi. IV. 2. 10. ² M. 49. 38 and 41; 50. 5 and 14. ³Vā. 88. 73 and 79; 92. 6. ⁴Vi. IV. 19. 23, 60. ⁵Vā. 91. 115-7; 99. 161 and 198.

Kṣataujas—the son of Kṣemadharma and father of Vidhisāra. Ruled for 40 years.

Br. III. 74. 130. Vi. IV. 24. 12-13.

Kṣapana —(c) a southern kingdom.

Br. II. 16. 56.

Kṣapadvīvakara—Ārṣeya pravara (Aṅgiras).

M. 196. 10.

Kṣama—a Sudhāmāna god.

Br. II. 36. 27

Kṣamā (i)—a Brahmarākṣasi.

Br. III. 7. 99

Kṣamā (ii)—a Śakti.

Br. IV. 44. 91.

Kṣamā (iii)—a daughter of Dakṣa; wife of Pulaha Prajāpati;¹ mother of sons Kardama, U(A)rvarivān, Sahisrū, Kanakapiṭha and daughter Pivari.²

¹ VA. 10. 28, 31, 28. 25; VL I. 7. 25. ² Br. II. 9. 52, 11. 30

Kṣamā (iv)—the wife of Kratu.

VL I. 7. 7.

Kṣamā (v)—a R. from the Rṣyavat hills

M. 114. 25.

Kṣaya—a son of Bṛhadkṣaya.

VL 99. 281.

Kṣatriya vidhi—not to kill a woman. See also *Kṣatriya*.
VA. 94. 14; 96. 234.

Kṛdma—the son of Saharākṣa, who burns down houses;¹ his son Kravyādagni.²

¹ VA. 29. 34. ² Br. II. 12. 37.

Kṛñchi—the main stream of Krauñcadvīpa.

VL II. 4. 55.

Kṣārakardama—one of 28 hells. conceited men who disregard their superiors in birth, merit, learning, etc., are punished in this.

Bhā. V. 26. 7 and 30

Kṣāroda—see *Kṣiroda*.

Bhā. V. 1. 33.

Kṣārodadhi—a lac of *Yojanas* in extent encircling Jam-būdvīpa.

Vi. II. 31. 28; 4. 1.

Kṣiti—a secondary divinity.

Bhā. IV. 14. 26.

Kṣipra—a son of Upāsanga (*Upāṅga-Vā. P.*).

Br. III. 71. 258; Vā. 96. 249.

Kṣiprā (i)—a R. from the Vindhya, sacred to Pitṛs.

Br. II. 16. 32; M. 22. 24; 114. 27.

Kṣiprā (ii)—a R. from the Pāriyātra hills.

Br. II. 16. 29.

Kṣimaka (*Kṣemakas* alias *Nikhumbha*)—a Rāksasa who invaded the city of Kāśi during the rule of Divodāsa and brought it to ruin;² the head of a gaṇa of Maheśvara.³

¹ Vā. 92. 38. ² Ib. 92. 24. ³ Ib. 9. 36.

Kṣīra—Ārṣeya pravara (*Aṅgiras*).

M. 196. 6.

Kṣīraka—sacred to Lalitā.

Br. IV. 44. 97.

Kṣīrapayonidhi—the residence of Hari.¹ see Kṣīroda (s.v.), Kṣīrasāgara, and Kṣīrābdhi.²

¹ Bhā. X. 1. 19 ² Br. III. 28. 8, IV. 9. 56 and 64; 31. 19.

Kṣīram—one of the eight Saubhāgyam.

M. 60. 8 and 27

Kṣīrasamudra—see Kṣīroda, and Kṣīrābdhi.

Bhā. X. [65 (v) 24], M. 249. 14 and 20.

Kṣīrābdhi—the birth-place of Sri;¹ churned for nectar;² on its banks lived Viṣṇu.³

¹ VI. I. 8 16 ² Ib. I. 9 77 and 148 ³ Ib. V. 1. 32

Kṣīrābdhisāyī—is Viṣṇu.

Vā. 106. 48, 107. 34.

Kṣīroda—the milk ocean encircling Sākadvipa; (Kraufica-Bhā. P., Kuśa-M. P.); churning of, for amṛta;¹ cursed by Brāhmaṇas to be deprived of all drinkable water, here lies Hari in yoganidra guarded by Garuḍa. Viṣṇu in the form of Ādikūrma.² Encircles Trikūṭa;³ Śuka to Parīkṣit on the legend of the churning of ocean.⁴

¹ Bhā. V. 1. 33, 20 18, X. [65. (v) 24]. Br. II. 19 102, 21.

71, 25. 45. M. 122. 49; 124. 48, Vā. 35. 37-41; 54. 49, VI. II. 4. 71.

² Bhā. X. [52 (v) 7; 10], Br. II. 27. 25, III. 69 32, 72. 21, IV. 9

46 and 60 ³ Bhā. VIII. 2 1; 4. 18. ⁴ Bhā. VIII. 5 11-15.

Kṣīrodā—a R. of the Bhadrā.

Vā. 43 29.

Kṣudraka—a son of Prasenajit and father of Ranaka. (Kundaka-Vi. P.). (Kṣullika-Vā. P.).

Bhā. IX. 12. 14-15, M. 271. 13, Vā. 99. 289, VI. IV. 22. 9

Kṣudrabṛhma—a son of Devaki killed by Kamsā. Kṛṣṇa recovered him from Sutala, and took him to Dvāraka. After being seen by his parents, went to heaven.

Bhā. X. 85. 51-56.

Kṣudrarākṣasas—the insignificant Rākṣasas born of Nilā.

Vā. 69. 178.

Kṣudhi—a son of Kṛṣṇa and Mitravindā.

Bhā. X. 61. 16.

Kṣupa—the father of Vimśa.

Vā. 86. 6.

Kṣupanas—(c) people of a hilly country.

Vā. 45. 135.

Kṣubhya—a Bhārgava gotra.

M. 175. 22.

Kṣulika—a son of Kṣudraka. His son was Suvrata.

Vā. 99. 290.

Kṣetra—*avyaktam* and *Kṣetrajña* are Brahmā; the union of these two leads to the eternal being; also *aviṣaya* and *viṣaya*.

Br. I. 3. 37; Vā. 102. 34-6, 111-14.

Kṣetra-kṣetrajña—kṣetra and Brahman or *aviṣaya* and *viṣaya*.

Vā. 102. 36.

Kṣetrajña (i)—the son of Kṣemadharman and father of Vidhisāra.

Bhā. XII. 1. 5.

Kṣetrajña (ii)—is Puruṣa;¹ four powers of *jñānam*, *Vairāgyam*, *auśvaryam* and *Dharma*; ety.² Lord of *Prakṛti*;³ called Mati by his knowledge of *kṣetrā*.⁴

¹ Br. II. 32. 85; IV. 3. 86-90, 102 and 108, 4. 10 ² M. 145
72-8. ³ Vā. 101. 223, 228, 102. 33, 108-9; 103. 27 ⁴ Vā. 59. 70,
Br. I. 3. 37

Kṣetrajña (iii)—involuntary for his action and stands in its own natural place, when *kṣetra* and *kṣetrajña* have equal *gunas* and no *vaiśamya* takes place, *vaiśamya* or excess or otherwise of these *gunas* when they take to the quality of *Bhojya bhoktṛtvā*, the 24 *gunas* from *Mahat* to *vīśeṣa*.

Vā. 103. 15-19.

*Kṣetrapāla*s—attendants to Śiva;¹ Kārtaviryā known as²

¹ Br. III. 41. 33, IV. 14. 7. ² M. 43. 27, Vā. 94. 24.

Kṣetropakṣa—a son of Svaphalka and Gāndinī.
Bhā. IX. 24. 16.

Kṣema (i)—one of the seven divisions of Plakṣadvipa.
Bhā. V. 20. 3

Kṣema (ii)—born of Dharma and Titikṣā.
Bhā. IV. 1. 52.

Kṣema (iii)—the son of Suci and father of Suvarṇa;
ruled for 28 years.

Bhā. IX. 22. 48, M. 271. 25

Kṣema (iv)—a son of Sānti.
Br. II. 9. 61, Vā. 10. 37.

Kṣema (v)—a Satya god.
Br. II. 38. 35

Kṣema (vi)—a son of Brahmadhāna;¹ Ajita deva.²

¹ Br. IV. 7. 98; Vā. 69. 132. ² Vā. 67. 34.

Kṣema (vii)—the son of Sunītha, and father of Ketumat.

Br. III. 67. 73.

Kṣema (viii)—of Bṛhadratha line, ruled for 28 years.

Br. III. 74. 116; Vā. 99. 302.

Kṣema (ix)—a son of Ugrāyudha.

M. 49. 78; Vā. 99. 193.

Kṣemaka (i)—the son of Nimi, the last king of his line.

Bhā. IX. 22. 44-5.

Kṣemaka (ii)—a son of Medhātithi, and founder of the kingdom Kṣemakam in Plakṣadvīpam.

Br. II. 14. 37 and 39; Vā. 33. 33; Vi. II. 4. 4-5.

Kṣemaka (iii)—a Rākṣasa who made Benares desolate.

Br. III. 67. 27.

Kṣemaka (iv)—a son of Nirāmitra; (Nimitta-Vi. P.), the last son of the Aila line (Paurava) (Kurus-Vi. P.); with him ends the source of the Brahma-kṣetra stock, the family honoured of gods and sages; the last dynasty consisting of 25 kings.

Br. III. 74. 245; M. 50. 87-8; Vā. 99. 277-79; Vi. IV. 21. 16-18.

Kṣemaka (v)—a son of Maṇivara.

Vā. 69. 160.

Kṣemakam—(c) the country adjoining the Vṛśabha or Sūrmāna hill in Plakṣadvīpa;¹ same as the Maināka varṣa.²

¹ Br. II. 14. 39; 19. 16; Vā. 49. 14; Vi. II. 4. 4-5. ² M. 122. 25.

Kṣemajit—a son of Kṣemadharma; ruled for 24 years.
M. 272. 8.

Kṣemadhanavan (*Kṣemadhanav*)—son of Pūḍarīka and father of Devānka.

Bhā. IX. 12. 1-2, Br. III. 63. 202-3, M. 12. 53; Vā. 88. 202, VI. IV. 4. 106.

Kṣemadharman (I)—the son of Kākavarpa—ruled for 20 (36 (?)) Mat. P. years, father of Kṣetragna (Kṣetraujas-Vi. P.).

Bhā. XII. 1. 5, Br. III. 74. 129, M. 272. 7, VI. IV. 24. 11-12.

Kṣemadharman (II)—(Kṣemadharma) a son of the third Sāvarṇa Manu.

Br. IV. 1. 81, Vā. 100. 84.

Kṣemabhūmi—the son of Vikramitra; ruled for 10 years.

Vā. 98. 342-43.

Kṣemamūrti—a Vānara chieftain and son of Śveta.
Br. III. 7. 181.

Kṣematarman—ruled for twenty years.
Vā. 99. 316.

Kṣemā—an Apears
Br. III. 7. 7.

Kṣemādhi—a son of Citraratha and king of Mithila.
Bhā. IX. 18. 23-24.

Kṣemānanda—a god of the epoch of the Uttama Manu.
Vā. 62. 32.

Kṣemya (i)—a son of Ugrāyudha. Father of Suvīra.
(*Sudhīra-Vi. P.*).

Bhā. IX. 21. 29; Vi.. IV. 19. 55.

Kṣemya (ii)—a son of Śuci and father of Suvrata.
Vi. IV. 23. 6.

Kṣaimī—a Śyāma Parāsara.

M. 201. 37.

Kṣoni—was instructed in *Vāraha Purāṇa* by Hari.

M. 53. 39.

Kṣvelā—a mind-born mother.

M. 179. 25.

Khagana—the son of Vajranābha and father of Vidhṛti.

Bhā. IX. 12. 3.

Khaṭvāṅga (i)—a son of Viśvasaha, and Cakravartin.
Fought for the devas and slew Daityas in battle. Knowing
he had an hour of life left he returned and devoted himself
to Nārāyaṇa in a detached spirit, and attained Brahmaloka
in a muhūrta. A Rājarshi who sought refuge in Hari towards
the end of his life. His son was Dirgabāhu.

Bhā. IX. 9. 41-49; II. 1. 13; XI. 23. 30; IX. 10. 1; Vi. IV. 4.
76-83.

Khaṭvāṅga (ii)—a son of Yaśodā,¹ a rājarshi.²

¹ Br. III. 10. 90. ² Vā. 73. 41.

Khaṭvāṅga (iii)—A daitya.

Bhā. XII. 3. 9.

Khaṭvāṅgada—the son of Dillpa; descended from heaven and lived here for a muhūrta.

Va. 88. 182.

Khadga siddhi—a *yoga siddhi*.

Br. IV 36 52.

Khadgi—a name of Ganeśa.

Br. IV. 44. 70

Khanda—the son of Jambha.

Va. 67 78

Khadyota—a stage in which Iśvara roamed like insect during night of Brahmā

Br. II 24. 9, 32. 78.

Khadyotd—one of the Eastern entrances of the city of Purañjana, allegorically the left eye

Bha. IV 25 47, 29 10.

Khanapāna—born of Anga and father of Diviratha.

Bha. IX. 23 6.

Khanitra—the son of Pramati, (Prajāpati-VI. P.) and father of Cāksuṣa (Kṣupa-VI. P.) (Cakṣuṣa-VI. P.).

Bha. IX. 2. 24, Va. 86 5; VI. IV. 1. 24.

Khaninetra—the son of Rambha, (Vivimśa-VI. P., VI. P.) and a righteous king; father of Karamdhama (in Trētāmukha-VI. P.), (Ativibhūti-VI. P.).

Bha. IX. 2. 25; Va. 86 7, VI. IV. 1. 28

Khara (1)—vanquished by Kṛṣṇa.

Bha. II. 7. 34.

Khara (ii)—Śiva cursed to become Khara by the sages of Dāruvana inadvertently—described.¹ Donkey born of Sugrīvi.²

¹ Br. II. 27. 5-20. ² M. 6. 33.

Khara (iii)—a son of Vijvara.

Br. III. 6. 33.

Khara (iv)—a son of Viśravas and Puṣpotkata;¹ a Rākṣasa in the third talam (Vitalam);² in the Tārakamāya;³ killed by Rāma.⁴

¹ Br. III. 8. 55; Vā. 70. 49; 99. 406. ² Bhā. IX. 10. 9; Vā. 50. 27. ³ M. 173. 17; 177. 7. ⁴ Br. II. 20. 28; Vi. IV. 4. 96.

Khara(ā)patha—a region through which Pāvanī flows; a kingdom.

Br. II. 18. 57; M. 121. 56; Vā. 47. 54.

Khararomā—a nāga.

Vā. 69. 74.

Kharavāca—a Trayārṣeya.

M. 198. 5.

Kharvaṭa—a territorial division where the four-armed Kumāra may be established;¹ a village at the foot of the mountain;² a mixed township.³

¹ M. 260. 47; 283. 3. ² Vā. 91. 30. ³ Vi. V. 2. 13.

Kharvam—one thousand crores.

Vā. 101. 96.

Khalā (i)—a daughter of Bhadrāśva and Ghṛtāci.

Vā. 70. 69.

Khalā (II)—one of the ten daughters of Raudrāśva.
Va. 99. 126.

Khalīyān—(Khāliya-Vā. P.). a pupil of Śākalya
Br. II. 35. 2, Vā. 60. 64.

Khalīyānas—Dhūmra Parāśaras.
M. 201. 38.

Khaśa—defeated by Bharata;¹ a kingdom of the East
watered by the Cakṣus and Gāṅgā.²

¹ Bhā. IX. 20. 30 ² Br. II. 18. 46 and 50; 31. 83, M. 121. 43,
144. 57.

Khasas—an inferior tribe purified of sin by devotion to
Hari.¹ A Vindhyan forest tribe being a degraded Kṣatriya
clan, Niśādhas;² a hilly country.³

¹ Bhā. II. 4. 18 Vā. 58. 83, 62. 124, 98. 108. ² Br. II. 36
145, III. 63. 120. ³ Vā. 45. 135; 47. 47.

Khatā—a consort of Kātyāpa; mother of two sons,
Vikarma and Vilohita, one of four hands and four feet and
the other of three hands and three feet, who were born in
the evening and Uṣa period respectively. The eldest wanted
to make a meal of the mother herself and this the younger
prevented. The father who noted this, named the elder
Yakṣa, and the latter Rakṣa and said 'tri': it is said a son
serves his mother and a daughter her father, and that
the sons take after their mother. Seeing them ever hungry,
he blessed them to get strength in the night and weakness
in the day time and eat meat and flesh and disappeared.
They married Brahmādhānā and Jantudhānā, daughters of
two Piśacas, Aja and Saṅda, and gave birth to a number of
Rakṣasas, all given to fierceness;¹ mother of Rakṣasa

clans and of seven daughters who in their turn produced Rākṣasas.²

¹ Br. III. 3. 56; 7. 37, 132-42, 467; Vā. 69. 74-126; Vi. I. 15. 124. ² Vā. 69. 164, 170-2.

Khasrma—a son of Vipracitti.

Vi. I. 21. 11.

Khadga—rhinoceros; flesh very good for śrāddha, but horn to be thrown away.

Vā. 80. 51.

Khāṇḍaprastha—the place where Kṛṣṇa, Arjuna and Bhima met Yudhiṣṭhira after the fall of Jarāsandha.

Bhā. X. 73. 32.

Khāṇḍava—forest burnt by Arjuna, and Maya was liberated from the fire. Here Arjuna defeated Indra.

Bhā. I. 15. 8; X. 58. 25-7; 71. 45-46; 89. 34 [4].

Khāṇḍava—an Arṣeya pravara of Bhārgavas.

M. 195. 40.

Khāṇḍikya (i)—the son of Mitadhvaja. He knew the truth of Karma. He was afraid of Keśidhvaja.

Bhā. IX. 13. 20-21.

Khāṇḍikya (ii)—(Janaka, Vasudeva) the latter of which name is explained by Keśidhvaja in early times;¹ heard on yoga; son of Amitadhvaja and king; in hostility driven out by Keśidhvaja came to him to consult on the form of expiation; after being instructed and after the penance, Keśidhvaja called over again to pay the preceptor's fee; Khāṇḍikya who had no more concerns in this life asked for instruction on the doctrine of the soul; heard of the nature of *yoga* from Keśidhvaja; making his son master of his belongings went to the woods for penance.²

¹ Vi. VI. 1. 81-7. ² Ib. VI. 6. 5-50; 7. 102-03,

Khilikhilīs—not to have marital relations with Viśvāmitra, etc.

M. 198. 21.

Khe-caras—presented dance, song and music to Pr̥thu.

Bhā. IV 15. 19

Khecari—a Varna sakti; a mudrā Devī.

Br. IV 37 10, 42 14, 44 59 and 88, 114

Khetā—a small village.

Vā. 91. 30

Khetaka—a rural territorial division.

M. 289. 3, Vā. 8. 99, 116, Br. II. 7. 93 and 111

Khetā—a mind-born mother.

M. 179. 17.

Khetā—a smaller division than a Kharvāta.

VI. V. 2 13.

Khyāti (i)—a son of Ulmuka and Puṣkariṇī.

Bhā. IV 13. 7.

Khyāti (ii)—a son of Tāmasa Manu.

Bhā. VIII. I. 27; Br. II. 36 49; VI. III. 1 19

Khyāti (iii)—a son of Uru (Kuru-Vi. P.) and Agneyi.

Br. II. 36 108; M. 4 43, VI. I. 13 6

Khyāti (iv)—a daughter of Kardama, (Dakṣa-Vā. P., Vi. P.) married to Bhṛgu. Mother of sons Dhāṭṛ and Vidyāṭṛ and daughter of Śrī.

Bhā. III. 24. 23, IV 1. 43, Br. I. 9. 52, 54; 11. 1; III. 25. 77, VI. 10 27, 30; 62. 43, VI. I. 7. 7, 25.

Khyāti (v)—a daughter of Bhṛgu; same as Śrī; wife of Nārāyaṇa; sons, Bala and Utsāha by him; others Mānasa, mind-born. See Śrī.

Vā. 28. 1-3.

Khyāti (vi)—a R. in Krauñcadvīpa.

Br. II. 19. 75; M. 122. 88; Vā. 49. 69.

Khyāti (vii)—(ety.) knowledge; all known.

Vā. 4. 35.

Khyāteyas—Nila Parāśaras.

M. 201. 34.

Gaganamūrdha—a Dānava; a son of Danu.

Br. III. 6. 10 : Vā. 68. 10.

Gangā (1)—a R. source of, sacred to Hari;¹ brought to the earth from Heaven; a mahānadi from the Himalayas.²

Originating from the foot of Viṣṇu and watering the region of the moon falls from heaven into Brahmā's city; issuing from the nail of the great toe of Hari's left foot; Dhruva holds her in his crown; the seven sages perform austerities with her waters; issuing again from the moon she falls on Sumeru and thence to the four quarters of the earth; hearing of her, the desire to go to Gangā, see, touch, bathe in her waters—all purify a person; falling in four directions, takes the names of Sītā, Alakanandā, Cakṣu and Bhadrā.³

Effort made by Amśumān, Dilipa and Bhagīratha and hence her name Bhāgīrathī. Held up by Hara and then let; flowed in seven streams through several territories in the four directions, sanctifying the regions and the people there.⁴ Its waters drunk by Janhu, and let out by his ears and hence called Jānhavī.⁵ The seed cast off by Śiva in the

sky was borne by Gangā and was swallowed by Agni; phoetus left on the Himalayan slopes became gold, which was utilised in building the yagnāśala at Naimiṣa. At her confluence with Yamunā (s v) was the *avabhṛta* of the sacrifice of Prajāpati. On its banks Bharata performed horse-sacrifice.⁶ Here Yudhiṣṭhīra had his *avabhṛta* bath after Rājasyūya.⁷ Here were done funeral rites of the dead children of Draupadi.⁸ Here again Parīkṣit observed vow of fasting unto death.⁹ Visited by Balarāma.¹⁰ The Sagaras sent to heaven by the Ganges waters¹¹ Gangā as devī.¹²

Originally of three-fold path, the Chāyāpathā being in the naksatramāṇḍala,¹³ addressed by Agni to bear Rudra's *garbha*, Gangā accepted the task and gave birth to Kumāra.¹⁴ Gangā refilled the ocean, after Agastya drank it dry.¹⁵

Manu put the growing fish in; washed off the city of Hastināpuram; contains 3½ crores of tirthas, forms the cure for all ills; released in seven streams by Sankara, three to the west, three to the north and one Bhagirathi, sacred in Kanakhala.¹⁶

Wife of the ocean,¹⁷ Tripathagā,¹⁸ a consort of Śiva, served by Trayambaka and other gods¹⁹ Fit for Arīddha,²⁰ the right side of the Veda,²¹ particularly sacred at three spots—Gangādvāra, Prayāga and Gangā sāgara-sangama.²²

¹Bhā VII. 14. 29, VIII. 4.23, Br. II. 16 11, 24. ²Vā. 42
 39-49: 71.5. ³VI I. 9 103. II. 2. 334 8. 108-13, 120-2. III. 14.18
 IV. 4. 26-30. 18-28. ⁴Bhā IX. 9. 1-13. Br. III. 13 118 55 51
 56. 38-54. ⁵Bhā IX. 15 3 Br. III. 66. 25-6. 73 117 M. 12.
 44: 121. 26. ⁶Bhā IV. 7 63-4. Vā. 2. 17-18 72. 28-32. Br. II. 16.
 11 and 24. Bhā VII. 14. 29; VIII. 4. 23 Vā. 42. 39-40. 71. 5 Bhā
 IX. 9. 1-13. Br. III. 13 118. 55.51 58 38-54 M. 15. 3 Br. III. 66.
 25 6 73 117. M. 12. 44. 121. 26 Bhā IV. 7 63-64. Vā. 2. 17-18 72.
 28-32. Bhā IV. 2. 35. IX. 20-25 22. 19. X. 10 4 ⁷Bhā. X. 75 19
⁸Ib. I. 8 1. ⁹Ib. 3 43; 4. 10; 12 28, 18 3. ¹⁰Ib. X. 78 20
¹¹Ib. IX. 9 14. ¹²Ib. I. 19 15. ¹³Br. II. 18 26-42, 50-52
¹⁴Br. III. 7 355 9 4. 10 30-5 14.84 37 5. 54. 49. IV. 9 78.
¹⁵Br. III. 63 167. ¹⁶M. 1. 23 13 25 36 5 50. 78 102. 5-6.
 106. 57-8. 114. 20 121. 38-41, 133 23 183 107 186. 10; 192. 11.
 239-18. ¹⁷Vā. 13 35 30 32 and 92 45 85. ¹⁸Vā. 2. 7, 51. 21.
 46; 58. 88. ¹⁹Vā. 42. 39-40 71. 5. ²⁰Vā. 77 68. ²¹Vā.
 88. 117 99. 63. 104. 13, 27, 77. 106 67: 111 16. ²²M. 106. 53.

Gangā (ii)—(personified) a bearer of flywhisk to Lalitā.

Br. IV. 39. 74.

Gangādvāra—a place sacred to Pitṛs.

Bhā. VI. 2. 39: M. 22. 10: 246, 92.

Gangeśvaram—a tīrtham on the Narmadā.

M. 193. 14-20.

Gaja (i)—the name of an asura.

Bhā. XI. 12. 6.

Gaja (ii)—a pupil of Rathitara.

Br. II. 35. 4.

Gaja (iii)—a son of Uttama Manu.

Br. II. 36. 39.

Gajā (iv)—a chief Vānara.

Br. III. 7. 241.

Gaja (v)—a son of Mṛga (Nāga).

Br. III. 7. 332.

Gajakarṇa—city of, in atalam.¹ IV tala or Gabhastalam.²

¹ Br. II. 20. 32. ² Vā. 50. 31.

Gajakarṇam—a tīrtham sacred to Pitṛs in Gayā; ritual at.

M. 22. 38: Vā. 111. 55.

Gajacarmanivāsin—a name of Śiva.

Br. II. 27. 99.

Gajacchāyā—a yugādi for Śrāddha.

M. 17. 3.

Gajatunga—a Vināyaka.

M. 188. 63.

Gajamukhas—a people, perhaps Gandharvas.

Br III. 22. 56

Gajavaktra—see *Ganēśa*.

Br IV. 44. 66.

Gajavithi—residences of constellations in the N. path.

Br 2. 48.

Gajabala—a Mt. south of the Mānasa,¹ residence of the Rudras.²

¹ Vā. 36. 24. ² Ib. 39. 47

Gajadityayam—see Hastināpura city built by Hasti.

Bhā. I. 4. 6. M. 49. 52.

Gajadhyakṣa—the superintendent of elephants and his qualifications.

M. 215. 36.

Gajānā—is *Ganēśa*.

Br III. 41. 54. 42. 35; 44. 51; IV 27. 72. M. 154. 505.

Gajerohi—the mahout of the state elephant; qualifications of.

M. 215. 37.

Gajasura—killed by *Ganēśa* (Siva-M.P.).

Br IV 27. 98 and 101. M. 55. 16.

Gajendra (I)—the legend of Viṣṇu freeing the elephant in trouble. While wandering in the hills, this lord of elephants felt thirsty and entered a lake in the Trikūṭa hill. While drinking water, a crocodile caught hold of its feet. Finding himself on the brink of death, Gajendra bestowed his thought on Hari on account of the *vāsana* of the previous birth. Pleased with his prayer, Hari flew on Garuda with his cakra and released the animal from the crocodile. The elephant attained a form like that of Hari. This elephant was in his previous birth a Pāṇḍyan king by name Indradyumna devoted to Hari but cursed by Agastya to be born as elephant.¹ Hari blessed Gajendra who got mokṣa by *satsanga*.² Hence Gajendramokṣa.³

Bhā. III. 19. 35: VIII. 1. 30: 2. 20-33: 3 (whole): 4. 6-25.
² Ibid. X. 71. 9: XI. 12. 6. ³ Ibid. II. 7. 15-16.

Gajendra (II)—the Airāvata which came out of the churning of the ocean of milk. It was taken up by Indra.

M. 251. 3.

Gajendrāsyā—is Ganeśa.

Br. IV. 44. 67.

Gaṇatīrtham—sacred to Pitṛs.

M. 22. 73.

Gaṇanātha—see Ganeśa.

Br. IV. 27. 72: Vā. 109. 22.

Gaṇanāvidhi—18 sthānas, mentioned for enumeration of numbers.

Br. IV. 2. 102: Vā. 101. 102.

Ganapa—a deity.

Br. IV. 19. 81.

Ganapati—also Ganeśa.

Br. III. 41. 41.

Ganas (I)—of bhūtas; followers of Siva, of gods, of Pra-mathas, attacked Kṛṣṇa at Sopitapura;¹ eleven celestial ganas reckoned.² Twelve groups of seven living with the sun in different parts of the year; their functions.³ Three clans of sages with twenty branches each. In the first epoch of Sāvarṇi; all of them sons of Mārīca Kaśyapa, with Bali as their Indra.⁴

¹ Bhā. II. 6. 13 X. [65 (V) 48], [49]. [66. (V) 49] 63.
6 and 10 XII. 10 14. ² M. 6. 44-5. 52 21. ³ Va. 52. 24-35.
⁴ Ib. 100 13 f.

Ganas (II)—five groups of; Yavanas, Pāradas, Kāmbojas, Pahlavas and Sakes; defeated by Sagara, these appealed to Vaiśravaṇa who persuaded the king from further slaughter. Sagara changed their dharma and physical features, were degraded Kṣatriyas and debarred from learning Vedas

Br. III. 63. 127.

Gandhīpa—is Ganeśa.

Br. III. 41. 41.

Gaṇikas—courtesans.

Br. III. 27. 14 and 41: 49 23

Ganita—the science of computation (Algebra, Geometry and Arithmetic).

Va. 70 15.

Ganeśa—is Viśvākara (s.v.); sprung out of Kāmeśvara, thought of by Lalitā; destroyed Bhaṇḍa's¹ followers and filled the Śakti host with enthusiasm. Killed Gaṅgasura (s.v.) His riding animal was rat. Lalitā honoured him as the first

to be worshipped among gods;¹ was Nikumbha in whose honour Divodāsa built a temple.²

The head of a Śiva gaṇa who sports in sidda-kṣetras, Rathyas, desolate gardens and places where there are children, the mad and others. Icons of;³ origin in an elephant-faced doll made by Pārvatī from the oil and dirt scraped off her body in the course of an oil bath; cast into Ganges where he grew in size and became Gāngeya.⁴

¹ Bhā III. 41. 37-41: 42. 2 and 33: 43. 18 and 31: 44. 70. Br. IV. 27. 72-104: 44. 67. ² Br. III. 67. 55. ³ M. 23. 38 and 84: 154. 524, 533-41: 250. 25, 259. 23. ⁴ M. 154. 502-5.

Ganeśas—formerly men who by *brahmacarya* and pilgrimages pleased Śankara and attained this status; very dear to Śiva; Pārvatī's first view of them; their habits and food; Viraka, (s.v.) one of them attracted Pārvatī's attention.

M. 154. 522. to 41.

Ganeśapadam—in Gayā.

Vā. 111. 55.

Ganeśvara—is *Ganeśa*.

Br. III. 32. 23 and 59: IV. 27. 99: 44. 70.

Gandakī—R. from the Himalayas visited by Balarāma;¹ in the chariot of Tripurārī;² a mahānadi.³

¹ Bhā X. 79. 11: Br. II. 16. 26: M. 114. 22. ² M. 133.23.
³ Vā. 45. 96: 108. 79.

Gandagalla—a commander of Bhaṇḍa.

Br. IV. 21. 82.

Gandikā—apparently a town; to the East of Mālyavat; on the slopes of the Gandhamādhana and the Mālyavata; in the first line Ketumālas; and there is a mahāvṛkṣa Janasa.

M. 113. 51: Vā. 43. 1-4.

Gandūpa—a son of Śūra and a brother of Vasudeva; Issueless adopted Cārūdeṣa and Sāmbha, sons of Kṛṣṇa.

Br III 71. 150 and 191. Vā. 96. 148, 188. VI IV 14. 30

Gatabhayam—same as Jaladhāravarsam.

M. 122. 20-1.

Gatāyu—one of the six sons of Purūravas

Vā. 91. 52.

Gati—a daughter of Kardama, married to Pulaha. Had three sons—Karmārēṣṭa, Varlyas and Sahisnu.

Bhā. III 24. 23. IV 1. 38.

Gatīna—not to marry with Viśvāmitras, etc.

M. 198. 19.

Gada (i)—a son of Kṛṣṇa¹ who was stationed at the western gate of Mathurā for defence.² Had a place on the left detachment of Kṛṣṇa's army. When Jarāsandha attacked Mathurā for a third time, Gada played a heroic part.³ Attacked Caidya party which pursued Kṛṣṇa taking away Rukmiṇī.⁴ Went with Vṛṣṇis to the city of Bāṇa.⁵ Accompanied Sāmba and others to play and came across a huge lizard in a well and reported it to Kṛṣṇa.⁶ Took part in defending Dvārakā against Śālva and in expelling his forces.⁷ Went to Syamantapañcaka for solar eclipse.⁸ At Prabhāśa.⁹

¹ Bhā. I 14. 28. II 3. 19. III 1. 35. IV. 23 12 X. 41. 32. 47 40. 52. 40. 59 10 XI. 30. 16. ² Ib. X. 50 20 [4] ³ Ib. [50 (V) 11]. [51 (V) 25] ⁴ Ib. 54. 6. ⁵ Ib. 63 3 ⁶ Ib. 64. 12 [1-4] ⁷ Ib. X. 76. 14: 77. 4. ⁸ Ib. 82. 6 ⁹ Ib. XI. 30. 16.

Gada (ii)—a son of Vasudeva and Rohinī.

Bhā. IX. 24. 46.

Gada (iii)—a son of Vasudeva and Devarakṣitā.

Bhā. IX. 24. 52.

Gada (iv)—Art and science of, learnt by Duryodhana from Balarāma,¹ a war weapon.²

Bhā. X. 57. 26: Br. III. 71. 84. ² M. 140. 14.

Gada (v)—an Asura, stronger than Vajrāyudha, gave his bone to Brahmā on the latter's request; Viśvakarman made it a gada.

Vā. 109. 3-4.

Gada (vi)—a son of Bhadrā and Vasudeva.

Vi. IV. 15. 24.

Gadavarman—a son of Śūra.

Br. III. 71. 138. Vā. 96. 137.

Gadā (i)—a votary of Kṛṣṇa.

Bhā. III. 1. 35: Vā. 55. 12. 109. 4 and 11.

Gadā (ii)—Mace of Viṣṇu.

Vi. IV. 15. 13: V. 34. 23.

Gadādhara—Viṣṇu as; the first narrator of the Matsya Purāṇa; in the Tārakāmaya war;¹ boon to Dharmavrata after she became a stone.²

¹ M. 1. 10: 176. 30: 178. 23 and 46 Vā. 106. 55. ² Vā. 60.77: 107. 47: 108. 52: 109. 12, 20.

Gadālolam—a mahātīrtha where Hari got the Gadā cleaned after breaking Heti's head with it.

Vā. 111. 75-6.

Gadāśikṣā (i)—taught to Duryodhana by Baladeva¹

¹ Vā. 96. 83. ² VI. IV. 13. 106.

Gadī—the wife of Yama.

M. 286. 8

Gandha—a son of Upamadga (see *gandhamodavaha*).
(Cal. Edn.).

VI. IV. 14. 9.

Gandhakālī—the daughter of Pitrī, born in the Pardāra line and mother of Vyāsa; again born as Matsyayoni. After her came Acchoda lake.

Br. III. 13. 76-9. Vā. 77. 74-5.

Gandham—said to be essence milked from cow-earth by the Gandharvas.

M. 7. 14. 10. 24. 16. 26.

Gandhamāda (i)—followed Rāma in his expedition to Lankā.

Bhā. IX. 10. 19. Br. III. 71. 112.

Gandhamāda (ii)—a son of Svaphalka and Gāndini.

Bhā. IX. 24. 17.

Gandhamādana (i)—a Vānara chief.

Br. III. 7. 231.

Gandhamādana (ii)—a forest on the south of Ilāvṛta.
VI. II. 2. 25

Gandhamādana (III)—a mountain range to the East of Ilāvṛta and to the W. of Meru and a boundary limit of Bhadrāśva. On its top falls the Sītā.¹ The abode of Nara and Nārāyaṇa, visited by Brahmā.² To this Mucukunda (s.v.) repaired after leaving the cave in which he slept.³ Location and length mentioned. Residence of Vānaras. Here Urvaśi stayed for some time with Aīla. Here Viṣṇu performed *tapas* as Dharmasuta and created Urvaśī.⁴ One of the Viśkambagiris round Meru. Here are Ketumālavarṣa and Vaibhāja forest; the crown of Jambūdvīpa; full of celestial groups.⁵ A place of pilgrimage sacred to Kāmākṣī.⁶ On its south Ānila and Niśādhas, and on its East Mālyavan.⁷ The place where the Bhadari āśrama was situated and to which came Uddhava for penance.⁸

¹Bhā. V. 16. 10: 17.6. Vi. II. 2. 18, 29 and 39: ²Bhā. IV. 1. 58: V. 1. 8. Vi. V. 24. 5. ³Bhā. X. 52. 3. ⁴Br. II. 15. 40: 17. 16: III. 7. 194: 25. 67: 66. 7: IV. 31. 16: M. 61. 21: 24. 19. ⁵M. 83. 22, 32-3: 113. 45: 154. 434: 183. 1. ⁶M. 13. 26. ⁷Vā. 34. 35: 35. 16: 42.25: 43. 1: 46. 17: 91. 7. ⁸Vi. V. 37. 34 and 37.

Gandhamādana Varṣa—the kingdom of Ketumāla.

Br. II. 14. 52: Vā 23. 159: 33. 45.

Gandhamādhana—a division of Jambūdvīpa.

Vi. II. 1. 23.

Gandhamoja—a son of Upamadga.

Vi. IV. 14. 9.

Gandharva (I)—a Kādraveya Nāga,¹ lives in trees.²

¹Br. III. 7. 36: Vā. 61. 79: 62. 100: 69. 73: 100. 159: 101. 3 and 28: 106. 59. ²Br. I. 7. 84: 8. 40.

Gandharva (II)—a kingdom noted for horses;¹ a division of the Bhāratavarṣa.²

¹Br. IV. 16. 17: M. 114. 8: 121. 48. 2. Vā. 45. 79: Vi. II. 3. 7.

Gandharva (III)—a god to be worshipped in house-building.

M. 253. 25.

Gandharva (iv)—the fourteenth kalpa; here Gāndharasvara and Nāda came into being.

Vā. 21. 32

Gandharvas (i)—born of Arisjā and Kaśyapa;¹ worshipped for personal beauty;² sent by Indra to disturb Mārkapdeya's tapas;³ killed in crores by Bharata;⁴ other references to⁵ A gāpa moving with the sun by turns praising him;⁶ sang Sāma in Vārunī yajña.⁷ Three steps inferior to gods, semidivine like Yaksas, Rākṣasas and Piśācas, frequent Kailāsa, vanquished by Rāvana, Citraratha was their overlord;⁸ milked the earth and preserved its essence Gandha (s.v.); worship Barhiṣad manes, attended with Apsaras at the yajña of Arjuna Kārtavirya;⁹ world of;¹⁰ live in trees,¹¹ ety. from singing;¹² according to Vd. P. sons of Bhadra.¹³

¹ M. 5 1 6 29 and 45 VI. I 5. 46 21. 25. ² Bha. II. 3 &
³ Ib. XII. 8 18. ⁴ Ib. IX. 11. 19. ⁵ Ib. IV. 8. 9; V. 1. 8,
VI. 7. 3, VII. 7. 50, 8. 38, X. 3. 6 4. 11. 25. 31; 55. 23; 62. 19; 85. 41,
XL. 6. 3; 12. 3. 14. 5. 16. 33; 31. 2 XII. 11. 47 Br. IV. 1. 155
2. 26 4. 2. 9. 77; 15. 24. 20. 48 and 101. 33. 15; 39. 56. ⁶ Br. II.
23. 27 and 50. 32. 1-2. 35. 191. ⁷ Br. III. 1. 25. ⁸ Br. III. 7
167-70, 255 & 10. 10. 37; 24. 59, IV. 38. 18. M. 88. ⁹ M. 10. 24;
13. 17, 15. 3, 37. 2 and 4; 43. 22. ¹⁰ M. 78. 11. 246. 61; 247. 11.
¹¹ Br. II. 7. 84; VI. 9. 55; 21. 33 30. 86. 33. 84 34. 55. ¹² Br. II.
8. 40 ¹³ Vā. 66. 73

Gandharvas (ii)—(Mauneya) in number 60 crores, overcame the Nāgas of Rasatala and deprived them of their jewels, etc.; ultimately defeated by Purukutsa, son of Māndhāta.

VI. IV. 3 4-8

Gandharvanagara (*Gandharvapura*)—an imaginary city compared to this māyā-ridden universe; seen by the company of merchants (Jīvas) wandering in samsāra.

Bha. IV. 12. 15 V. 13. 3 and 7

Gandharvavadana—is Hayagrīva.

Br. IV. 32. 40.

Gandharva viṣaya—Bharata in charge of; killed three crores of them.

Vi. IV. 4. 100.

Gandharvi—the name ōm rising from Gāndhāra.

Vā. 20. 3.

Gandhavatī—the sabhā of Vāyu on the sixth slope of Meru.

Vā. 34. 89.

Gandhākarṣanīkā—a śakti.

Br. IV. 19. 18: 36. 69: 44. 118.

Gandhātmakamguṇam—the quality of the earth eaten up by waters in Pratyāhāra.

Vā. 102. 7.

Gabhaṭalam—of pink red; here are cities of Kālanemī, Gajakarṇa and other Asuras and Nāgas.

Vā. 50. 12, 14, 31-33.

Gabasti—a R. in Śākadvīpa; same as Sukṛta.

Br. II. 19. 96: M. 122. 33. Vi II. 4. 65.

Gabastimat (i)—one of the nine divisions of Bhārata-varṣa.

Bhā II. 16. 9 M. 114. 8: Vā. 45. 79. Vi. II. 3. 6.

Gabastimat (ii)—a region of the Pātāla, and with brown soil.

Vi. II. 5. 2-3,

Gabhīra—a son of Pravīra; ruled for 30 years.

Bṛ. III. 74. 186

Gambhīra (i)—(Gabhīra-Bṛ. P.) a son of Rabhasa and father of Akriya.

Bṛ. IX. 17. 10.

Gambhīra (ii)—a son of Bhautya Manu.

Bṛ. IV. 1. 114.

Gambhīra buddhi (i)—a son of Indrasāvarṇi.

Bṛ. VIII. 13. 33

Gambhīra buddhi (ii)—a son of Manu Bhauma.

Vl. III. 2. 45

Gaya (i)—a sage who knew the power of Viṣṇu's yoga.

Bṛ. II. 7. 44

Gaya (ii)—a son of Ulmuka and Puṣkarīṇi.

Bṛ. IV. 13. 17

Gaya (iii)—a son of Havirdhāna (Ūṣu ?) and Agneyi.

Bṛ. IV. 24. 8 Bṛ. II. 36. 108: 37. 24 Vā. 63. 23. VI. 1. 14. 2

Gaya (iv)—a son of Nakta and Druti A rājarsi and an *amīka* of Hari, a mahāpuruṣa who ruled his kingdom righteously and with devotion to Hari. His name is sung in an ancient gāthā, as the upholder of dharma, Vedas, Brahmapas and yajñas. His queen was Gāyanti who was mother of three sons Citraratha and others At the end of

his rule, he renounced the throne and sought refuge with Hari.

Bhā. V. 15. 6-14: X. 60. 41: Br. II. 14. 68: Vā. 33. 57. Vi II. 1. 38.

Gaya (v)—though lord of seven dvīpas, he was not content. He wanted more territory.

Bhā. VIII. 19. 23; XII. 3. 10.

Gaya (vi)—a son of (Ilā) Sudyumna and Lord of Dakṣināpatha;¹ king of the eastern kingdom with its capital Gaya²; a Rājaṛṣi.³ Performed a big sacrifice and gave lavish gifts to all Brahmanas; even gods were pleased and granted a boon perpetuating his name by a city Gayāpuri; attained Viṣṇuloka.⁴

¹ Bhā. IX. 1. 41. M. 12. 17. ² Br. III. 60.18. ³ Vā 85. 19.

⁴ Vā. 112. 1-6.

Gaya (vii)—a son of Angirasa and Īru.

M. 4. 43.

Gaya (viii)—a son of Balakāśva.

Vā. 91. 61. —

Gayantī—(Gāyantī-Br. P.), wife of Gaya (s.v.) and mother of three sons.

Bhā. V. 15. 14.

Gayaśiras—sacred to Hari.

Bhā. VII. 14. 30.

Gayā (i)—a R. visited by Balarāma.

Bhā. X. 79. 11.

Gayā (II)—(c) the kingdom of; sacred for śrāddha offering. Dharmapṛṣṭa, Brahmasaras, and Gṛdhraवाता are chief places here: capital of *Gaya*; Parāśurāma performed śrāddha here.¹

A paryartham being the residence of Pitāmaha; a gāthā says that any one son may visit *Gaya* and satisfy all Pitṛs.²

Fit for śrāddha; a man devoted to *Gayaśrāddha* must dress himself in beggar's garments, circumambulate the grāma, and the next one with shaving and begging money; śrāddha in Brahmakūḍa and other places; going to Dharmaranya after worshipping Gadādhara; feed the Brahmans there without enquiring into their family, conduct or learning; offer *pindas* in *Gayaśrīpa*, even for unknown cognates and names, *pinda* for one's own self with *tila*; by this even heinous crimes are mitigated; a superior tīrtha; best in Makara, eclipses of the sun and moon, and Caitra and Pretapakṣa (*Mahālaya*); others are adhīlmāsa, birthday, the evening of Guru and Sukra, the stay of Brihaspati in Simha which is once in twelve years.³

The face of the Veda,⁴ Sambhu, Viṣṇu and Ravi, sacred to *Gaya*.⁵

¹ M. 12. 17. Br. III. 13. 104 19-21; 47. 17; 60 19. Va. 85 19
² M. 22. 4-5 and 26. 110. 2, 182. 11. 204. 8; 207. 40 ³ Va. 77 97
 80 45. 83. 12-44. ⁴ Ib. 104. 77 ⁵ Ib. 112. 20.

Gayā (III)—six in number, Gāyāgnaya, Gāyāditya, Gāyatṛi, Gadādhara, Gāyā, Gāyāsura, all tending to salvation.

Va. 112. 60

Gayākūṭa—in *Gaya*.

Va. 112. 52.

Gayākhyānam—the legend about *Gaya*.

Va. 112. 62, 67.

Gayātīrtham—origin of; the austerities of Gayāsūra here bearing a stone on his head. Here Gadādhara stood steadfast lest he should move; on this Brahmā performed a sacrifice; shaving and fasting are prescribed in tīrthas but not for this place; measurement 2½ krośa; Gayākṣetram 5 krośas and Gayāśira 1 krośa, the best of all tīrthas.

Vā. 105. 4-46.

Gayāditya—the north sun.

Vā. 109. 21.

Gayāpuri—after the name of king Gaya.

Vā. 112. 5.

Gayāyātrā—pilgrimage to Gayā; preliminaries; performance of Śrāddha, going round the village, travel to another village and so on, every day without begging food, etc.: purity and selflessness to be maintained; reaching Gayā, bathing and performance of Śrāddha according to his Veda Śākha; the next day visit to Pretaparvata, bath in Brahmakunḍa and the offer of piṇḍas in other places. See *Gaya*.

Vā. 110. 1-9.

Gayāśira—one krośa in extent;¹ Śrāddha there lifts 100 generations.

¹ Vā. 105. 29. ² Ib. 105. 31.

Gayāśrāddham—one of the four means to mukti;¹ special varṇa to mother;² for piṇḍa;³ suitable occasions for;⁴

¹ Vā. 105. 16. ² Ib. 108. 35: 110. 17. ³ Ib. 23. 59. ⁴ Ib. 105. 47-8.

Gayāsura—had a stone over his head on which Brahmā performed sacrifices; Gaya performed yāga in Śvetakalpa-vārāha; after him the name for the place; the son who goes to Gayā, he who resides at Gayā for three pakṣas

purifies seven descendants; or residence at least for 15, 7 or 3 days; one offers pūjā with tila to forefathers and to oneself, the four heinous offences are expiated with the ritual at Gayā.

Out of the navel of Viṣṇu came Brahmā who created Asuras one of whom was Gaya, 125 yojanas in length and 60 in breadth, a Vaishnava, performed tapas at Kolāhala hill for 1000 of years;¹ all gods went to Viṣṇu. Gayāsura with whom Viṣṇu was pleased was granted his request, to be the best of all, Yamapuri became vacant; all went to Brahmā and he went to Viṣṇu, on the latter's advice Brahmā went to Gayā and wanted to perform yāga on his body; a true devotee, Gaya agreed readily. But finding him unstable Brahmā ordered Dharma to place a stone on his head and the devas to stand to maintain balance; Viṣṇu was again approached who gave his mūrti and finding Gaya still unstable Gadādhara himself took his stand and made the stone motionless. Pleased, Viṣṇu gave him what he desired. It was that they should all live there and that the people who did rites there must reach Brahmaloka. See Gayā tirtham.

Vā. 105 5-13. ch. 106. (whole). 108. 8 109. 13.

Garimā—a siddhibidevi.

Br. IV. 19. 4. 36. 51.

Garīṣṭa—a Dānava.

Br. III. 6 16.

Garuda (Garutmat) (1)—a son of Tarkṣya (Kākyapa) and Vlnatā (Suparnā), and vehicle of Hari.¹ Has abode in Sālmalidvipa.² Took Kṛṣṇa to Madhuvana,³ Identified with Hari, and regarded as the embodiment of the Vedas.⁴ Attacked Asura followers of Bali, and knowing Hari's mind, he bound Bali with cords of Varuna.⁵ Serves as a watch for Kṣīroda. When he saw Bali carrying away Hari's crown-jewel, he pursued him and recovered it after a fight. When he saw on his return from Gomanta, he placed it on His

head and belauded him, requesting him for opportunities of service to Him, who ordered him to go back and come whenever He thought of him.⁶ His winning nectar is compared to Kṛṣṇa winning Vaidarbī in *svayamvara*.⁷ Kāliya, the enemy of snakes, freed from fear of; entered into an agreement with snakes of Ramaṇaka to give him *bali* every fortnight. Kāliya failed to do this, and after a fight escaped to the river Kālindi where Garuḍa could not go, as he was under a curse. It happened once that Garuḍa took a king-fish from the river against the wish of the sage Saubhari who cursed that Garuḍa's coming again there would mean the end of his life.⁸ Attacked by Mura,⁹ killed all elephants of Naraka,¹⁰ carried Kṛṣṇa to Indra's city. Defeated Varuna attacking Kṛṣṇa, flung Śiva and his bull to a distance of a hundred *dhanus*. Discomfited Airāvata of Indra, and took Kṛṣṇa and Satyabhāmā safely to Dvārakā.¹¹ Garuḍa standard of Hari.¹² Praise of Hari.¹³

Took nectar for mother's sake to Somaka hill of Plakṣa; married five daughters of Tāmra and became father of birds in all the world.¹⁴

Younger brother of Aruṇa.¹⁵ Worship of, on the Bhīmadvādaśi, and in the Lakṣa homa of Grahabali. Icon of.¹⁶ In the Tārakāmaya: in the war with Kālanemī: performed tapas at Kanakhala.¹⁷ had a number of wives, sons and grandsons; the eater of all cruel snakes—his descendants spread over largely the whole of Śālmalidvīpa, and the mountains Devakūṭa, Manimanta, Sahasraśikhara, Parnamala, Sukeśa, and Sataśruga, the five-peaked Kauraja, Hemakūṭa etc.¹⁸

- ¹ Bhā. VI. 6. 22: III. 19. 11. Br. III. 7. 29: 8. 11. M. 6. 34: 146.
- ² Vā. 49. 10; 69. 66: 70. 11: 72. 45. Vi. I. 21. 18.
- ³ Ib. IV. 9. 1. ⁴ Ib. VI. 8. 29. VIII. 3. 31. ⁵ Ib. VIII. 21. 16 and 26.
- ⁶ Ib. X. 53 (V) 10-19. ⁷ Ib. X. 52. 17. ⁸ Ib. 16. 63; 17. 1-11. Vi. V. 7. 78. ⁹ Bhā. X. 59. 7-8. ¹⁰ Ib. 59. 19. Vi. V. 29. 14.
- ¹¹ Bhā. 65 (V) 1: 66 (V) 22-25, 48; 67 (V) 11-14; 38-39, M. 150. 219 Vi. V. 30. 64-70. XI. 30. 44. ¹² Br. III. 71. 248. ¹³ Bhā. IV. 30. 6. XI. 27. 28. ¹⁴ Br. II. 19. 11-12: III. 7. 448-51: M. 122. 15.
- ¹⁵ M. 150-53. ¹⁶ M. 53. 41; 69. 26; 93. 99: 258. 11 and 12. ¹⁷ M. 152. 6-7, 36: 153. 181: 171. 50: 178. 32 and 50: 193. 70: 249.35
- ¹⁸ Vā. 69. 328-335,

Garuḍa (ii)—a son of Viśveśā.

M. 171. 50

Garudadhvaja—Viṣṇu (Kṛṣṇa).

M. 150 211· 152 21 163 106-7. Vā. 24. 90; 96. 239

Garuḍa Purāṇa—a mahāpurāṇa comprising 19000
Alokas.

Bhā. XII. 7. 23 13 8· VI. IV. 6. 23

Garutmat—see *Garuḍa*.

Bhā. III. 21. 11. Br. II. 19 11. Vā. 69 328, 335 VI. V. 30 64:
34, 13 and 23

Garutmathṛdayā—a goddess following Bhavamālinī.

M. 179. 71

Garga (i)—a son of (Bhuva) Manyu and father of
Sini, (Chini).

M. 49 36; VI. IV. 19 21-23.

Garga (ii)—the Purohita of Yādavas. Urged by Vasudeva, he went to the Vraja of Nanda who welcomed him as befitting a Guru, praising him as the great author of *Jyotiṣa* śāstra. Requested by Nanda to do *nāma samskāra* to Kṛṣṇa and Rāma without Kāṁsa's knowledge, he did so and returned to his place.¹ He held Kṛṣṇa and Rāma to be divine incarnations.² He informed Nanda that Kṛṣṇa was the son of Vasudeva and an amīṭa of Nārāyaṇa.³ He officiated at *Upanayana* samskāras of the two brothers.⁴ He had also informed Mucukunda that Nārāyaṇa was to be born on

the earth as Kṛṣṇa.⁵ He was invited for the Rājasūya of Yudhiṣṭhīra.⁶

¹ Bhā. X. 8. 1-20. Vi. II. 5. 26: V. 6. 8. 9. ² Bhā. X. 46. 23. ³ Ib. 26. 15-23. ⁴ Ib. 45. 26-29. ⁵ Ib. 51. 45. ⁶ Ib. 74. 8.

Garga (iii)—an Angirasa and a mantrakṛt.

Br. II. 32. 107: M. 145. 101.

Garga (iv)—the Purohita of Haiha.

Br. III. 28. 39.

Garga (v)—a son of Pratardana.

Br. III. 67. 69: Vā. 92. 65.

Garga (vi)—the preceptor of the seven sons of Kauśika who tended his cow, killed and made a meal of it in a famine. For this sin they were cursed to have five rebirths; no marriage alliance with Bṛhaspati.

M. 20. 3: 196. 24.

Garga (vii)—an author of architecture.

M. 252. 3.

Garga (viii)—a ṛtvik at Brahmā's sacrifice.

Vā. 106. 35.

Gargabhūmi—the son of Gārgya; of Vatsa line.

Br. III. 67. 78.

Gargeśvara—a tīrtham on the Narmadā.

M. 191. 82. 3.

Garjanam—a tīrtham near Yantreśvara on the Narmadā.

M. 190. 3.

Garjini—a Varpa sakti

Br IV 44 60

Garta—a son of Vasistha and Urjā.

Br II. 11. 41.

Gardabhas—the asses of the Tāmasa line.

VI. I. 21. 17

Gardabhakṣa—a son of Balli.

Vā. 67 83.

Gardabhis(la)—ten rulers of this line are distinguished, see Maunas.¹ Seven of them ruled for 72 years (94, M. P) after Ābhiras.²

¹Bhā. XII. I. 29 VI. IV. 24. 51 ²Br. III. 74. 172 and 4:
M. 273 18-20. Vā. 99 359

Gardabhi—a mind-born mother.

M. 179 18.

Gardabhimukha—a Pravara sage.

M. 199 16.

Garbha (i)—a son of Turvasu.

M. 48. 1.

Garbha (ii)—the child in embryo;¹ a union of Sukra—springing from mājja which is from bone which is due to medas, which again results from flesh, that is due to sōpitam, emerging from Rasa or waters, Sukra constitutes of Soma and sōpitam of Agni. The former resides in Kaphavarga and the latter in Pittavarga. The place of kapha is heart, and that of pitta is the navel region. Stages in the garbha and formation described.²

¹Bhā. III. 31. 1-10. Vā. 97. 48-57. ²Br. III. 72. 45-57. Vā. 14
18-26.

Garbha (III)—the four central parts out of 16, into which a site (of a temple to be built) is divided; measurements of its foundations, walls, doorways, etc.; likewise other parts of temple bear specific relation to the *garbha*.

M. 269. 1-8.

Garbhabhumi—a son of Gārgya.

Vā. 92. 73.

Garbhādhānam—a ceremonial connected with pregnancy ; a samskāra.

Br. III. 42. 43: M. 275. 16.

Garbhīṇī—restrictions to be observed by, laid down by Kāśyapa for Diti: Her failure to observe them gave Indra the loophole he was seeking to destroy her foetus ; see Diti, Indra.

M. 7. 37, 47: 52. 4.

Garvi—a sudharmāna god.

Br. IV. 1. 60.

Gavaya—a Vānara chief.

Br. III. 7. 232.

Gavayas—created by Brahmā from his feet.

Vi. I. 5. 49.

Gavalganya—the father of Samjaya.

Bhā. I. 13. 30.

Gavākṣa (I)—a Dānava with manusya dharma.

Br. III. 6. 16: Vā. 68. 16.

Gavākṣa (II)—a Vānara chief.

Br. III. 7. 243.

Gavdksa (iii)—a son of Sambhu.

V& 67. 81.

Gavdm vratam—a sūktam of the Sāma Veda recited in tank ritual.

M. 58. 37.

Gavishtha (i)—a Dānava, in the sabhā of Hiranya-kaśipu.

Br III. 6. 4. M. 161. 79

Gavishtha (ii)—a son of Angirasa.

M. 196. 2.

Gavishtha—an Ātreya and a sage; a mantrikṛt and gotrakara.

Br. II. 83 113 M. 145 107. 197 7-8.

Gavishthas—an Ātreya clan.

Br III. 8. 85; V& 70. 77.

Gavīṣnu—one of the ten horses of the moon's chariot.

Br. II. 23. 57.

Gaveṣana (i)—a son of Citraka and father of two sons.

Br. III. 71. 114, 259 V& 96 113

Gaveṣana (ii)—a son of Vasudeva and Śraddhadevi (M. P.) adept in citra warfare Father of Bhūri and Bhūrindrasena;¹ in a previous birth was Yama and created forests.²

¹ Br. III. 71. 184 M. 46. 19. 47. 22. V& 96. 250
96 181-2. ² V&

Gaveṣana (iii)—a son of Aśvini and Akrūra.

M. 45. 32.

Gaveṣṭhi (I)—a son of Virocana, and father of three sons.

Vā. 67. 76-77.

Gavesthi (II)—one of Danu's sons.

Vā. 68. 4.

Gaveṣṭhi (III)—a mānava with manusya dharma.

Vā. 68. 16.

Gavyūti—2000 dhanus.

Bhā. V. 29. 19; Br. I. 7. 100; Vā. 8. 106; 101. 126.

Gahana—a chief Vānara.

Br. III. 7. 235.

Gā (I)—a daughter of Kākustha, and wife of Yati.

Br. III. 68. 13; Vā. 93. 14.

Gā (II)—a name of Sarasvatī.

Vā. 23. 5, 55.

Gāṅga—a Gandharva.

Vā. 69. 26.

Gāngodadhi—a pravara of Angiras

M. 196. 17.

Gāṇapatā mantras—sacred to Ganapati.

Br. IV. 38. 5.

Gāṇapatyam—the abode of Ganapati;¹ attained by the Sūdra who is not addicted to drink.²

¹ Br. II. 27. 123; IV. 7. 59. ² Vā. 101. 354.

Gāndīva—the arrow of Arjuna,¹ the bow of Arjuna lost its power after Kṛṣṇa's departure to heaven.²

¹ Bhā. I. 7. 16 9. 15; X. 58. 13. ² VI. V. 38. 21, 23 and 45

Gātravat—a son of Kṛṣṇa and Mādri (Lakṣmanā-Vi. P.)
Bhā. X. 61. 15, VI. V. 32 4.

Gāthas—ancient popular songs; a feature of the Purāṇas; Nārada on Vāli's sacrifices, on Pitṛs, on Yayāti, on Kārtavirya, on Rāma;³ about Gayā and the Narmadā;⁴ sung by divine rāgas in Khaṭvāṅga's Yajña;⁵ by Prahlāda on Hari.⁶

¹ Br. II. 34. 21. III. 7 272 19 9. 63 182; 68. 96. 69. 19 IV. 15. 32. M. 43 23 204. 2 and 19. VI. III. 6 15. ² M. 22. 5 186. 5. 207. 38-40. ³ Va. 60 21. 73. 41. 83 10 88. 191. 83 94 94. 19 96. 13. ⁴ VI. I. 17. 29

Gāthi—an Āśeya pravara of Angiras.

M. 196 22.

Gādhi—(Kauṭika) a royal sage who knew the yoga powers of Hari;¹ the son of Kuśāmbu(a) (Kuśanābha-Vi. P.) Indra incarnate. His daughter was Satyavati whom the Brāhmaṇa Rācika wanted to marry. Gādhi thought him unsuitable and asked for a bride-fee of a thousand horses white like the moon and with one ear black. This condition was satisfied with the help of Varuṇa, and Rācika got her married. Gādhi's wife took the consecrated caru intended for her daughter and became the mother of a Brahmatit, by name Viśvāmitra.² He was desirous of more territory on the earth.³ Son of Kauṭika, wife Paurukutsi.⁴

¹ Bhā. I. 19 9 II. 7 44. Va. 91. 65-6. ² Bhā. IX. 15. 4-10. 18. 28 and 32. VI. IV. 7 11-16. ³ Bhā. XII. 3. 9. ⁴ Br. III. 65. 35. 58.

Gādhiputra—a name of Akrūra.

Va. 96. 80.

Gādheya—see *Viśvāmitra*.

M. 145. 111.

Gāndinī—a daughter of Kāśirāja, married Śvaphalka, mother of Akrūra and other sons, used to present a cow every day to a Brāhmaṇa (born after 12 years in the womb when her parents gave a gift of a cow everyday to a Brahman-Vi. P. for three years).

Bhā. IX. 24. 15; X. 41. 6; 49. 3; 57. 32; Br. III. 71. 82-110. Vā. 96. 97, 105, 109; Vi. IV. 13. 124-6; 14. 7.

Gāndharva—one of the nine divisions of Bhāratavarṣa.

Br. II. 16. 9. M. 48. 7.

Gāndharvam (i)—a form of marriage by which Kṛṣṇa married Rukmiṇī, and Duṣyanta married Śakuntalā. Princesses usually chose their husbands.

Bhā. III. 3. 3; IX. 20. 15-16; Br. IV. 15. 5; Vi. III. 10. 24.

Gāndharvam (ii)—the science of music; a vidyā; mūrchanas and their lakṣaṇas in;¹ the music displayed at the court of Brahmā; also the music played upon by Kṛṣṇa.²

¹ Vā. 86. 26, 36-69. Vi. III. 6. 28. ² Bhā. IX. 3. 30; X. 21. 5[1]; Br. III. 61. 21, 26-8.

Gāndharva loka—attained by Purūravas.

Vi. IV. 6. 93.

Gāndharva veda—music.

Bhā. III. 12. 38.

Gāndharvī (i)—a daughter of Surabhi and Kaśyapa, and a sister of Rudras; mother of horses like Uccaiśravas.

Br. III. 3. 73-7.

Gāndharvī (ii)—a daughter of Gandharvas.

Vā. 69. 10.

Gāndharvī (III)—a R. from the lake *Vishnupadam*.

Br. II. 18. 68; VA. 47. 65

Gāndhīdra (I)—the son of Aru(d)dha (Ārabdha-Bhīmī, P., Vi. P.) After him came the Gāndhāra country famous for horses. Father of Dharma.

Bhā. IX. 23. 15, Br. III. 74. 9-10; VA. 99. 9, VI. IV. 17. 4.

Gāndhāra (II) (*svara*)—an auspicious one,¹ the third of the seven notes of music.²

¹ M. 243. 21. ² VA. 21-32, 86. 37

Gāndhāra (III) (c)—a northern kingdom and tribe whose king contemporary of Kṛṣṇa was Śakuni who was an ally of Jarāsandha. Hence his subjects were enlisted by Jarāsandha against the Yadus. Śakuni himself was placed on the east of Gomanta hill during its siege. Here Bharata's sons Takṣa and Puṣkara ruled;³ noted for horses;⁴ also gāndhāra.

¹ Bhā. X. 52. 11 [6]; [50 (v) 3]. M. 114. 41, 121. 46, 144. 57
Br. II. 16. 47; 18. 47; VI. 83; III. 63. 190, 73. 108; 74. 9-10. VA. 88.
189 ² VA. 99. 10

Gāndhāra—a son of Saradvat and a grandson of Druhyu, after whom was named the country Gāndhāra; had choice horses of the Ārāḍa country.

M. 48. 6-7.

Gāndhāras—people of.

VI. 45. 116, 47. 45; 58. 82; 98. 107.

Gandhāraka—a kind of sweet rice; unfit for śrāddha
VI. III. 16. 6.

Gāndhārakāyamas—of Agastya family.

M. 202. 2.

Gāndhāragrāma—musical term.

VA. 86. 41, 50.

Gāndhāri (i)—the wife of Dhṛtarāṣṭra and mother of hundred sons—Duryodhana and others.¹ Daughter of Subala.² Met by Kṛṣṇa and Rāma after the burning of lac house.³ Heard of Kṛṣṇa's marriage from his wives and was lost in wonder.⁴ Her grief at Bhīṣma's death; was consoled by Yudhiṣṭhira.⁵ Felt keenly Kṛṣṇa's separation. Welcomed Vidura to Hastināpura.⁶ Approved of the anointing of Yudhiṣṭhira.⁷ Went with her daughter to Syamantapañcaka for solar eclipse, and there met Kṛṣṇa and Vṛṣṇis.⁸ Settled on the banks of the Ganges with Dhṛtarāṣṭra, following him to the Himalayas. As a chaste queen she ascended his funeral pyre.⁹

¹ Bhā. IX. 22. 26. M. 50. 47-8. Vā. 99. 242. Vi. IV. 20. 39.

² Bhā. X. 84. 1. ³ Ib. 57. 2. ⁴ Ib. X. 84. 1. ⁵ Ib. I. 9. 48. ⁶ Ib. 10. 9; 13. 4. ⁷ Ib. X. 80 [5]. ⁸ Ib. 82. 24. ⁹ Ib. I. 8. 3; 13. 29 and 57.

Gāndhāri (ii)—one of the wives of Dhṛṣṭi. Father of Sumitra.

Br. III. 71. 18-19.

Gāndhārī (iii)—the wife of Vṛṣṇi; gave birth to Sumitra.

M. 45. 1: Vā. 96. 17.

Gāndhārī (iv)—a queen of Kṛṣṇa.

M. 47. 13.

Gāndhāri (v)—a daughter of Surabhi and Kaśyapa.

Vā. 66. 71.

Gāyatrī—a sūktam of the Sāma Veda to be recited in tank ritual;¹ from the first face of Brahmā.²

¹ M. 58. 36; Vā. 9. 48. ² Vi. I. 5. 53.

Gāyatrī (i)—a poetic metre;¹ a sister of Aruṇa and Garuḍa; recitation;² wife of Prajāpati.³

¹ Bhā. III. 12. 45; XI. 21. 41; M. 125. 47; Br. II. 8. 50; 13. 145; Vā. 23. 65, 69; 31. 47; 50. 165; 51. 64; 55. 42; 69. 67; 106. 58; 109. 21.

² Bhā. XI. 17. 25; Br. III. 7. 30; M. 239, 9. ³ Vā. 21, 42,

Gāyatrī (ii)—one of the seven horses yoked to sun's chariot, expiation for sin; in Sandhya worship.

Br II 21. 113, 22. 72; 26. 44; IV 7. 69. VI. II 8. 5; IV. 6. 89.

Gāyatrī (iii)—a *Sakti*,¹ mind-born daughter of Brahmā, inseparable from him; a goddess enshrined in the Vedas; as the basis of dharma in the Bhāgavata P.²

¹ Br IV 44. 86 ² M. 9. 32, 4. 7, 9 and 24, 53. 20, 171. 23.

Gāyatrī (iv)—Raudrī, contemplated by Brahmā in the 21st kalpa, gauh in Lohita kalpa.³

¹ Va. 23. 13 ² Ib. 23. 69

Gāyatrīśr̥tham—in Gayā, bathing at and offering of Prātāsandhyā or morning prayers

Va. 112. 21.

Gāyana—a Bhārgava gotrakara.

M. 105. 23, Va. 83. 61.

Gāyanas—Unfit for śrāddha.

Va. 79. 69

Gāruḍakalpa—the 14th kalpa; an account of, in the Garuḍa Purāṇa.

M. 53. 53, 290. 6

Gārudam—the Purāṇa of 19000 verses narrated by Kṛṣṇa in the Gāruḍa kalpa, the origin of Garuḍa from the mundane egg; a gift of, takes one to Śiva loka, see Gāruḍa Purāṇa.

M. 53. 53-4

Gāruḍi—Sugrīva, the enemy of snakes in the Val-kārika hill

Va. 39. 40,

Gārga—a son of Bhuvamanyu.

Vā. 99. 159.

Gārgapatyapadam—in Gayā.

Vā. 111. 50.

Gārgi (I)—a contemporary of Vāsudeva-Kṛṣṇa.

Br. III. 73. 94.

Gārgi (II)—a Vīthi comprising Sravāṇa, Dhaniṣṭha and Śatabhiṣak.

Vā. 66. 51.

Gārgya (I)—a son of Śini. From Kṣatriyas, Brāhmaṇa lines came into being.

Bhā. IX. 21. 19.

Gārgya (II)—a son of Veṇuhotra and father of Gār-gabhūmi, Vaṁśa and Vatsa—cursed Janamejaya,¹ the curse led to the destruction of the chariot presented to Rudra by Yayāti; his son Lokagandha was put to trouble by the wicked king Janamejaya;² a sage.³

¹ Br. III. 67. 77-8; 68. 21. Vā. 92. 73-4. ² Vā. 93. 21. ³ Ib. 34. 63.

Gārgya (III)—an ārṣeya pravara of Bhārgavas.

M. 195. 38.

Gārgya (IV)—a mantrakṛt.

M. 196. 23 and 48. Vā. 59. 98; 65. 106.

Gārgya (V)—a son of R̥ṣabha, the avatar of the lord.

Vā. 23. 144.

Gārgya (vi)—a son of the avatar of the 28th dvāpara.
Va. 23. 223.

Gārgya (vii)—a pupil of Bhāskala; was childless and hence was ridiculed as Impotent by Syāla; was engaged in penance for Mahādeva for a son by living on iron ore; was appointed to produce a child on the Yavana queen and the son was Kālayavana.

VI. III. 4. 25, V 23. 1-5.

Gārgyas—Kṣatriya-Brahmans.

Va. 99 161. VI. IV. 19 23

Gārgyahari—a pravara.

M. 196. 31.

Gārgyāyana—a Bhārgava gotrakara.

M. 195. 23.

Gārdabhi—one of the Pañcāśreyas and a Bhārgava.

M. 195. 34.

Gārhapatya—the sacrificial fire, Dharmavrata performed austerities standing in this fire;¹ the face of the Veda.² Nirmathyā agni, father of two sons, Śamsya and Śukra.³

¹ Va. 97 25, 111. ² Ib. 104. 85, 106. 41. ³ Br. I. 12. 11,
Va. 29. 11.

Gārhayana—a Bhārgava gotrakara.

M. 195. 23

Gālava (1)—a sage of the VIIIth manvantara, a sage of Sāvarṇī epoch; a Bhārgava gotrakara and a pravara sage.

Bha. VIII. 13 15 Br. III. 56-72, IV. 1. 10 M. 9 32, 195
22, 196. 31. VI. III. 2. 17.

Gālava (ii)—a sage who came to see Kṛṣṇa at Syaman-tapañcaka.

Bhā. X. 84. 4.

Gālava (iii)—a Vājin.

Vā. 61. 25.

Gālava (iv)—a Kauśika;¹ a son of Viśvāmitra, whose wife took him on her neck (gale baddha) to sell him for 100 cows. Satyavrata (Satyavrata Triśanku-Br. P.) released him and undertook to feed both of them so as to earn the gratitude and grace of Viśvāmitra.²

¹ Vā. 100. 10. ² Br. III. 63. 89; Vā. 88. 90.

Gālavas—of Kauśika gotra.

Vā. 91. 100.

Gālavit—an Ārṣeya pravara of Angiras

M. 196. 22.

Gāva—a group of nāḍis of the sun pouring out heat.

Br. II. 24. 29. Vā. 53. 22.

Gira—a son of Sāraṇa.

Vā. 96. 165.

Giri (i)—a son of Śvaphalka.

Bhā. IX. 24. 16.

Giri (ii)—a son of Balarāma.

Br. III. 71. 167.

Giri—worship of. Instituted by Kṛṣṇa as a substitute for Indra worship among the Gopas.¹ Ety. of; precious stones and herbs in.²

¹ Bhā. X. 24. 25-32. ² Br. II. 7. 11; 19. 137, M. 10. 25-6.

Girika (i)—a son of Balarāma.

Br. III. 71. 167

Girika (ii)—a son of Sāraṇa.

Vā. 96. 185

Girikampikā—a R. sacred to Pṛīṣa.

M. 22. 39

Girikā—the wife of Cālidyoparicara (Vidyoparicara-Vd. P.).

M. 50. 26, Vā. 99. 221

Girkṣatrapa—see *Giri* and *Kṣatropakṣatra*

VL IV. 14. 9.

Grighvāra—a northern kingdom.

Br. II. 16. 47.

Griijā(*mantras*)—sacred to Umā.

Bhā. I. 15. 12. Br. IV. 33. 7.

Griijātta—represent Brahman.

Br. IV. 43. 75 and 86

Gritanayavratam—sacred to Umā—performed for twelve months with different flowers for each month—also *Amantatyavratam*.

M. 62. 39

Giritra—a name of Śiva.

Bhā. II. 1. 35.

Giridurga—the best of six hill fortresses.

M. 217. 7.

Giriprajā—the place where Kakṣivān attained Brahmanhood.

Vā. 99. 93.

Giriyajña—the cult of mountains; appropriate to the environment of cow-herds.

Vi. V. 10. 36; 37-8, 43-5.

Girirakṣa—a son of Gāndinī.

Vā. 96. 110.

Girirājaputri—surname of Umā, Pārvatī.

Br. II. 25. 40; Vā. 54. 44, 95 and 115.

Girivara—sacred to Lalitā.

Br. IV. 44. 99.

Girivraja—the capital of Jarāsandha, entered by Kṛṣṇa, Arjuna and Bhīma disguised as Brahmanas.¹ Here Gautama retired and Kakṣivat attained Brahmanhood. Here too the Bṛhadrathas ruled.² Capital of Somādhi, son of Sahadeva killed in Bhārata war; capital of Śiśunāka after Nandivardhana while his son ruled from Benares.³ Capital of the Māgadheyas.

¹ Bhā. X. 70. 24; 72. 16. ² Br. III. 74. 95, 110 and 128.

³ M. 271. 19; 272. 6. ⁴ Vā. 99. 296, 315.

Giriśa—the name of Śiva, the lord of Bhūtas and Piśācas, having the trident in his hand.

Bhā. II. 3. 7, Br. II. 27. 63. M. 47. 190. Vā. 69. 289; 70. 8.

Gitanādīta—Mt. in the Gayāstīla where Rudra sports with Pārvatī.

Vā. 108. 51.

Gitam—of apsaras and Gandharvas;¹ in connection with worship of trees and in founding new shrines.² Kinnaras famous for,³ five deities of.⁴

¹ M. 7 14, 61. 23, 82. 29; 105. 6, 120, 31. ² Ib. 232. 15; 265
7 and 51. ³ Vā. 54. 6, 69. 37 ⁴ Ib. 87. 30

Gitāyoginī—a name of Lalitā.

Br. IV. 17. 48

Gitdlankāras—description of

Vā. Ch. 87

Gitrathendra—also Gitacakrānātha, Cakraratha.

Br. IV. 19. 77; 34. 56; 36. 12.

Girvāna samiti—assemblage of gods.

Br. III. 24. 62.

Guḍa—with ghee for pinda at Gaya.

Vā. 105. 34

Guḍa dhenu—a sugar-cow gift connected with Viśoka-dvādaśīvrataṁ. Nine other dhenus are mentioned for this. Jaggery as one of the gifts, ety. guḍācala.

M. 61. 27, 82. 2-31, 83. 5; 85. 1.

Guḍakēśa—a name of Arjuna.

Bha. I. 17. 31.

Gunas—three kinds of persons according to their nature; hence Guṇatrayam, satva prakṛti, rājasa prakṛti and tāmasa prakṛti. Their different characteristics. A muni

serves satva and conquers rajas and tamas.¹ If the three states are normal it is prakṛti, pradhāna or avyakta. If in a condition of agitation, three deities Brahma, Viṣṇu and Śiva are the result.² Twelve qualities,³ twenty-six in number; yoga, sāmkhya, tapas, vidyā, vidhi, kriyā, ṛtam, satyam, ahimsā, dhyānam, sānti, avidyā, mati, dhṛti, kānti, smṛti, medha, lajjā, śuddhi, sarasvati, tuṣṭi, puṣṭi etc., all in Brahmā.⁴

¹ Bhā. XI. 25. 9-35. ² M. 3. 14-6. ³ Vā. 62. 24. ⁴ Ib. 23. 54.

Guṇa śarīra—the five senses and the five prāṇas and the mind of the *mukta* leave him; a jñānin does not take another body like the seeds burnt.

Vā. 102. 105-06.

Guṇākara—a Vānara chief; son of Śveta.

Br. III. 7. 181 and 241.

Gupta—appellation for Vaiśya.

Vi. III. 10. 9.

Guptas (I)—a group of sixteen Śaktis.

Br. IV. 19. 16 and 23.

Guptas (II)—rulers of the territory from Gayā to Prayāga.

Vi. IV. 24. 63.

Guptavamśajas—ruled over states like Prayāga, Sāketu, Magadha, etc.

Vā. 99. 383.

Guru (I)—a son of Samkṛti.

Bhā. XI. 21. 2.

Guru (II)—a son of Bhautya Manu.

Br. IV. 1. 114. Vā. 110. 51.

Guru (iii)—devotion to, praised by Kaca; his daughter cannot be married by a pupil, as she stands in relation of a sister.¹ Guru (*śufrūsa*) service of the teacher pleases Hari. Kṛṣṇa's discourse on service to guru, and his tribute to his teacher Sāndipāṇi. It is said that guru's blessings make a man rise to his full stature.²

Different kinds of guru—mahāguru, acarya, desika and others.³ Implicit obedience to Transgressing his orders leads one to be born an aerial spirit fit to be honoured like a king and a god.⁴

¹ M. 25 69, 26 6-8, 12-16 ² Bha. X. 80 28-43. ³ Br. IV 8, 3-6. ⁴ Ib. 43 37-59

Guru (iv)—the planet Brhaspati.

M. 93. 14.

Guru (v)—a sage.

M. 196 45

Gurundas—ten of them were kings;¹ rule after Tuśaras, along with Vṛṣalas. These were mlecchas for 311 years.²

¹ Bha. XII. 1. 80 ² Br. III. 74. 173 and 7, M. 273. 19, 22-3.

Gurutalpaka—defiler of the preceptor's bed; a heinous sin.

Vā. 60 75; 78. 34, 101. 153, 105. 13

Gurudakṣīṇā—the Preceptor's fee, offered by Kṛṣṇa and Rāma;¹ by Keśidhvaja to Khāṇḍikya.²

¹ VL V. 21. 24. ² Ib. VI. 6. 39, 43 and 48.

Gurudhi—a son of Mahāyāda.

M. 49 37

Gurupṛiti—a son of Samkṛti.

Vi. IV. 19. 22.

Guruvīta—a mantrakṛt.

M. 145. 102.

Guruvīrya—a son of Sāmkṛti.

Vā. 99. 160.

Gurusevi—a Vānara chief.

Br. III. 7. 236.

Gurvakaśa—a son of Bali.

M. 6. 11.

Gulika—a Nāga.

Br. IV. 20. 54.

Gulma—a son of Sārāṇa.

Vā. 96. 165.

Guha (1)—(God Subrahmanya, Senāpati) a son of Ambikā (Pārvati) was born as Sāmba, son of Kṛṣṇa. Tīrtha sacred to, in the Sarasvatī visited by Vidura.¹ Guha is said to have shot arrows at Krauñca hill.² Fought with Tāraka in the Devāsura war and with Pradyumna at Śonitapura.³ Relieved Mucukunda defending Heaven.⁴ With peacock as riding animal, defended Tripurāri's chariot; birth of, in a Śaravana, as a baby of seven days killed Asura Tāraka.⁵ Weapon Śakti.⁶

¹ Bhā. III. 1. 22. and 30. Br. III. 24. 4; IV. 30. 104; Vā. 30. 315; 39. 55, 41. 40; Vi. V. 33. 26. ² Bhā. V. 20. 19. ³ Ib. VIII. 10. 28; X. 63. 7. ⁴ Ib. 51. 16. ⁵ M. 133. 64; 140. 40; 146. 10-11; 266. 42.

⁶ Vi. III. 2. 12.

Guha (ii)—the ruler of kingdoms Kalinga, Māhiṣa, Mahendranilaya, etc.

Br. III. 74. 198; VA. 99. 386.

Guhas—rule over Kalinga, Māhiṣa, and Mahendra hill regions.

VI. IV. 24. 65.

Guhapṛtyd—a Sakti.

Br. IV. 44. 76.

Guhd—cave (golden) in Kuharipi in Meru where Vyāsa composed the four Vedas having conquered hunger, mind and Asana, after one hundred years of contemplation the Vedas came to him in their full form.

VA. 104. 67-9

Guhākya—a commander of Bhanda.

Br. IV. 21. 82.

Guhāpravēśam nagaram—on the northern side of the Niṣadha hill.

VA. 41. 55

Guhāvīśa—a rīvīk at the sacrifice of Brahma.

VA. 106. 39.

Guhāvāsi—the avatār of the Lord in the seventeenth dvāpara in the alddhakṣetra of the Himalayas; with four sons all Brahmajītas; each of the latter had a number of disciples, all engaged in Maheśvara yoga.

VA. 23. 175-7

Guhyakas—demons and followers of Kubera,¹ who reside in Himalayan valley.² Magic relating to,³ followers of Śiva;⁴ attain heaven by association with the righteous;⁵ are yakṣa-rākṣas;⁶ their habits and duties;⁷ born out of Devajanani and Maṇivara and their issue.⁸ Rākṣasas.⁹

¹ Bhā. I. 9. 3; X. 34. 28; II. 10. 37; IV. 4. 34. ² Ib. IV. 5. 26; 10. 5. ³ Ib. X. 55. 23. ⁴ Ib. 63. 10. ⁵ Ib. XI. 12. 3; 14. 5. ⁶ Br. III. 7. 167; IV. 2. 26. M. 13. 17; 121. 2. ⁷ M. 180. 9; 246. 53. ⁸ Vā. 69. 162; 101. 28. ⁹ Br. II. 8. 33; Vā. 9. 32; 30. 84.

Guhya vidyā—symbolical of Devī. .

Vi. I. 9. 20.

Gṛnjana—garlic unfit for śrāddha.

Vi. III. 16. 8.

Gṛtsa—a mantrakṛt.

Br. II. 32. 106; M. 145. 100.

Gṛtsamada (i)—a sage who called on the dying Bhiṣma. Ārṣeya pravara of Bhārgavas.

Bhā. I. 9. 7; M. 155. 44-5.

Gṛtsamada (ii)—a son of Suhotra (Sutahotra) and father of Śunaka (Saunaka),¹ a kṣatropetadvija.²

¹ Bhā. IX. 17. 3; Vā. 92. 3-4; Vi. IV. 8. 5. ² Br. III. 66. 87; 67. 4.

Gṛtsāmān—a mantrakṛt.

Vā. 59. 97.

Gṛdhra—a son of Kṛṣṇa and Mitravindā.

Bhā. X. 61. 16.

Gṛddhrakā—a daughter of Tāmrā, gave birth to vultures.

Vi. I. 21. 15, 16.

Gṛdhraṅga—in the left hand of the śilā when sages performed tapas in the form of an eagle; visit to it leads to Śivaloka;¹ in Gayā,² fit for śrāddha.³

¹ Vā. 108 61-2. ² Ib. 109 15, 111. 22, 42 ³ Ib. 77. 38, 97.

Gṛdhrī(kā)—a daughter of Tāmrā, wife of Aruna, and mother of Sampati and Jatayu.

Br. III. 7 446-8, M. 6. 30-32.

Gṛdhreśvara—the deity presiding over the Gṛdhreśvara hill.

Vā. 108 62.

Gṛhakṣeta(d)—a deity to be worshipped in house-building

M. 253 25, 268 13.

Gṛhapati (i)—the Agni where Ahibudhnya is located.

M. 12. 28, Vā. 29 24.

Gṛhapati (ii)—the yajamāna of the sacrifice.

Vā. 1. 23.

Gṛhapati (iii)—his duties;¹ to do five yajñas and 30 samskāras; by adopting a Pāṇḍava as guru, that family will be ruined;² duties of; good conduct; observance of daily duties and rituals; fasts, feasts, agnihotra, śrāddha, etc., by observing them he goes to the world of Prajāpatti.

¹ Bhā. VII. 14. (whole), M. 18 18, 40 1 and 3 ² M. 52. 16, 267, 33.

Gṛham—of mud becomes secure by mud plaster—illustrative of body being nourished by vegetables and rice.

Vā. II. 15. 29

Gṛhasthas—see *Gṛhapatis*

Br. I. 7 174, 181, II. 28. 20; 32. 24, III. 9 70; 15 16, 35; IV 6 72, Vā. Chaps. 11 and 12, 16. 11, 56. 18, 59 23

Gṛhācāryas—of Yādavas, reckoned as 38 millions in number engaged in teaching arms.

Vi. IV. 15. 45.

Gṛheśu—a son of Sāvarṇi Manu.

Vā. 100. 84.

Geyacakraratha—described.

Br. IV. 19. 62-87; 20. 87-95; 28. 15 and 24; 29. 39.

Geyamarthakas (c)—a Janapada of the east.

Vā. 45. 123.

Go (i)—the wife of Brahmadatta and mother of Viṣvakseṇa.

Bhā. IX. 21. 25.

Go (ii)—created from the belly and sides of the Lord; considered a part of Hari's body. As they supplied milk for *havis*, Kamsā resolved to kill them. Nanda gave them as gifts to Brāhmaṇas during Kṛṣṇa's jātakarmā.¹ In their stalls and in places cleaned by their dung śrāddha can be performed. Objects of worship.² Gorakṣa introduced by Pr̥thu;³ their guru was the sun.⁴ born of Surabhi, Vṛṣabha their lord; dharmas pertaining to;⁵ their stall (*goṣṭha*) as fit for śrāddha offering;⁶ their horn used for washing images, esp. of Śiva.⁷

¹ Bhā. X. 4. 39-41; 5. 3; M. 13. 58; Vi. I. 5. 48. ² Br. III. 13. 128-130; 28. 11, 57 and 60; IV. 6. 38 and 46; 40. 116. ³ Br. II. 36. 198. ⁴ Vi. V. 1. 14; 10. 26. ⁵ M. 6. 44; 8. 8; 48. 52; 52. 18. ⁶ Ib. 15. 33; 16. 22; 17. 11; 83. 10. ⁷ Ib. 56. 6; 60. 33.

Go (III)—Sūrya; see Gā.

Vi. V. 1. 14.

Gokarīṣam—dried cow dung placed on the head of afflicted children to remove evils; an ancient Yādava practice.

Vi. V. 5. 13.

Gokarna (I)—a place sacred to Śiva, in extent half a yojana on the western sea; visited by Balarāma. Sages of this place came to Dvārakā;¹ a tapovanam, called Dhūtapaṭṭa-stalam; sacred to Rudra.² Swallowed by sea, the sages left to the Sahya hill and reported of the erosion to Rāma on the Mahendra hill. Addressed by them, Rāma appealed to Varuṇa who at first did not turn up. When he grew wroth, Varuṇa promised to give back the land.³ Here Yama performed penance and became a Lokapāla and lord of Pitṛs; sacred to Pitṛs.⁴ Sacred to Bhadrakarpikā,⁵ a sacred place for the performance of śrāddha; nearby is the R. Tāmraparṇī, sacred to Sankara.⁶

¹Bhā. X. 79 19; 90 28 [4], Vā. 23. 172. ²Br. III. 13. 19, IV. 44. 96. ³Ib. III. 56. 7-56, 57 12 to the end and ch. 58, whole. ⁴M. 11. 18-20, 22. 38. ⁵M. 13. 30, 181. 25 ⁶Vā. 48 30; 77. 19-21.

Gokarna (II)—the avatar of the 16th dvāpara in the holy Gokarṇa vana with four sons.

Vā. 23 172.

Gokarna (III)—a ṛtvik at the sacrifice of Brahmā.

Vā. 106. 39

Gokarna (IV)—a measurement by the ring finger

Br. I. 7. 97; Vā. 8. 103

Gokarnikā—a mind-born mother.

M. 179 24.

Gokdmukha—a Mt. in Bhāratavarsa.

Bhā. V 19 16.

Gokula—see *Vraja*.

Bhā. II. 7. 31; VI. V. 1. 74, 5 7, 11. 13

Gokulākīrṇā—R. in Bhāratavarṣa; trembled at Hiranyaśipu's reign.

M. 163. 63.

Gokhala—a pupil of Śākalya.

Bhā. XII. 6. 57; Br. II. 35. 2.

Gogṛha—‘raid for taking cows’; death in, leads to heaven.

Vā. 105. 16.

Goghna—the slayer of cows; the other three heinous crimes are ingratitude, wine drinking and defiling of teacher's bed.

Vā. 60 74; 101. 152.

Gocapalā (i)—one of Atri's ten wives.

Br. III. 8. 75.

Gocapalā (ii)—a daughter of Ghṛtācī and Bhadrāśva.

Vā. 70. 69.

Gocarman—a measurement equal to $\frac{1}{4}$ nivartanam.

M. 283. 15.

Gonīpati—an Ātreya gotrakara

M. 197. 4.

Gotīrtham (i)—in Prayāga.

M. 110. 1.

Gotīrtham (ii)—in the Narmadā.

M. 193. 3.

Gotra—a son of Urjā and Vasistha.

VI. I. 10. 13.

Gotrapravartakas—the seven *rāis*.

Va. 61. 94.

Goda—a Gandharva.

Va. 69. 26.

Godāvari—R. from the Sahya hill, the northern part of the Sahya where the Godāvari is a charming spot. Here was founded the town Govardhana, and was planted flower trees by Bharadvāja¹. R. sacred to Pitṛs, filled with Lingas, also Jāmadagnitirtham, personified as a wife of Havyavāhana fire.²

¹ Bhā. V 19, 18, Br I 12. 15, II 18. 34-45, Va. 45. 104, 112. VI. II. 3. 12 ² M. 22. 46 and 57-8, 51. 19; 114. 29; 163. 61. Va. 29. 13.

Godāvaritata—banks of Godāvari, whence sages visited Dvāraka.

Bhā. X. 90. 28 [5]

Godāvas—a Janapada of the Ketumāla continent.

Va. 44. 15

Godārma—sacred to Trisandhyā

M. 13. 37.

Godha (c)—a kingdom of Madhyadeśa.

Br. II. 16. 42.

Godhana—a Mt. of the Bhāratavarsa.

Br. II. 16. 22, Va. 45. 91.

Godharma—(see *Dirghatamas*) law of the beasts, learnt by *Dirghatamas* from *Saurabheya* *Vṛṣa* and practised by him on his younger brother *Gautama*'s wife—*Surabhi* was pleased as a result and restored health, beauty and vision to *Dirghatams* who became *Gautama* thereafter.

M. 47. 43-55; 80-84; Br. III. 74. 47-55, 91; Vā. 48-9; 99. 47-50.

Godhāman—a *Vānara* chief.

Br. III. 7. 244.

Godhūma—fit for *śrāddha*.

Vi. I. 6. 21, 24; II. 15. 30; VI. 1. 38; III. 16. 6.

Godhvaja—*Śiva*.

Vā. 24. 60, 106.

Gonardas(c)—an eastern region.

Br. II. 16. 55; M. 114. 45.

Gonasas—a tribe that came out of the ocean of milk when churning.

M. 250. 11.

Gonāma—the daughter by wish (*Mānasi*) of *Somapā Pitṛs*, and wife of *Śukra*.

Vā. 65. 75.

Gopa—a *Tuṣita* god.

Vā. 62. 9.

Gopas—connected with *Devas*, lived in *Vraja*,¹ their joy at the birth of *Kṛṣṇa*.² *Vanacaras* with no settled home; left *Bṛhadvana* for *Brindāvana* in view of certain ominous portents. They travelled in bullock carts accompanied by music of *tūrya*. A residential construction was put up by

arranging their carts in a semi-circle.³ Their concern at Kṛṣṇa being caught by Kāliya, and their joy at his escape.⁴ Pleased at Pralamba's (s.v.) death.⁵ While Arjuna was guarding Kṛṣṇa's wives after his decease, the Gopas over-powered him.⁶ Supplied butter and ghee to Kaṁsa.⁷

¹ Bhā. X. 1. 62, 2-7 ² Ib. 5. 14 ³ Ib. 11. 30-36; VI. V. 7. 18,
10. 28, 33. ⁴ Bhā. X. 17. 14. ⁵ Ib. 18. 30 ⁶ Ib. I. 15. 20-21
⁷ VI. V. 15-22.

Gopajalā—the eighth daughter of Raudrāśva.

Vā. 90. 126

Gopati (i)—a name of the sun.

Br. III. 59. 68.

Gopati (ii)—the name of Viṣṇu in Gaya.

Vā. 108. 52.

Gopati (iii)—Māyā, the Vaiṣṇavi in Gaya worshipped by Rudra.

Vā. 108. 52.

Gopada—a Tuṣita god.

Br. II. 36. 10

Gopanas—Ātreya gotrakaras.

M. 197. 3

Gopadṛthīva—an eastern kingdom.

Br. II. 16. 54.

Gopāla—a name of Kṛṣṇa.

Br. III. 33. 8, VI. V. 20. 49

Gopālas (*Gopas*)—Ābhiras and Dasyus,¹ chief weapons of, staves and cudgels.²

¹ Vi. V. 38, 24 and 49. ² Ib. 38. 50-5.

Gopāli—one of the five Šveta Parāśaras.

M. 201. 33.

Gopi—(girls) see Kātyāyani vrata. The gopi women were enchanted by the music of Kṛṣṇa, took to Brindāvana, and worshipped him. By singing his glories and through *Kāma* they became one with Him.¹ On another occasion they were so much moved by his music that they left their household work, children and male members and came to Brindāvan. Though they were asked to go back they refused, and desired to attain His feet. While they were enjoying his presence, Kṛṣṇa suddenly disappeared. They wandered all the forest in search of Him, addressing all trees and plants as to his whereabouts. During all this time each thought that every one of them was Kṛṣṇa and imitated his boyish exploits. After vain search they came to the very place wherfrom they started and meditated on his greatness. They praised him in the form of *gītam* looking forward to his arrival. Soon he was in their midst and consoled them. They took part in the *rāsa krīda* where was seen a Kṛṣṇa between every two women. They sang and danced unconscious of the loosening of their jewels, braid or clothes. When they sweated in fatigue, Kṛṣṇa wiped off their sweat. They then enjoyed water-sports, and sports on the river-banks in the *upavana*. By dawn they repaired to their homes.² When some gopis were forcibly taken by Śankha Cūḍa, Kṛṣṇa released them and killed him.³ When Kṛṣṇa was away in the woods, the gopis who were at homes sang in praise of his *venu gītā*.⁴ Gopis heard of Kṛṣṇa going to Mathrā with Akrūra and characterised Akrūra to be only a Krūra as he brought about Kṛṣṇa's separation from them. They turned their minds on the past deeds of Kṛṣṇa, and stood motionless as pictures at his leav-

ing them. Kṛṣṇa assured them of his return soon.⁵ Uddhava was sent by Kṛṣṇa with a message to gopis and gopas. The gopis mistook his chariot for that of Akrūra. They all surrounded him and enquired of Kṛṣṇa and his attitude towards them. Uddhava brought relief to them by delivering Kṛṣṇa's message while they recounted to him his deeds at Brindāvan. Pleased at their attachment to the Lord, Uddhava took leave of them after spending some time there.⁶ They went to Syamantapaficaka and met Kṛṣṇa who took them aside and consoled them so much so that they were all in contemplation of Him. Left for Mathurā⁷ and attained salvation by *satsanga*.⁸

¹ Bhā. X. 21. 7-20 ² Ib. chaps. 29-33 ³ Ib. 34. 24-32 ⁴ Ib. 35 (whole) ⁵ Ib. 39. 13-32. ⁶ Ib. 46. 48, and ch. 47 whole. ⁷ Ib. 82. 40-49, 84. 69 ⁸ Ib. XI. 12. 6, VII. 1. 30

Gopigitam—what gopis sang in honour of Kṛṣṇa.

Bhā. X. 31 (whole)

Gopīśa—a name of Kṛṣṇa—also Gopīvara.

Br. III. 33. 3 and 10, 34. 42, 35. 29, 42. 19

Gopuechabhrīmanam—waving of cow's tail over children to remove fear from their minds, an ancient Yādava practice.

VI. V. 5. 12

Gobhānu (i)—a son of Vanhi, and father of Trisānu.

Br. III. 74. 1; VI. 99. 1.

Gobhānu (ii)—a son of Garbha.

M. 48. 1.

Gobhīla (i)—a Pravara sage.

M. 109. 16

Gobhila (ii)—a ṛtvik at the yajña of Brahmā.

Vā. 106. 37.

Goma(t) (i)—a son of Śambhu.

Br. III. 5. 40; Vā. 67. 81.

Gomat (ii)—a Mauneya Gandharva.

Br. III. 7. 2.

Gomati (i)—a R. in Bhāratavarṣa from the Himalayas visited by Balarāma; in the Naisameya region.

Bhā. V. 19. 18; X. 79. 11; Br. I. 2. 9; II. 16. 26. M. 114. 22; 163. 63. Vā. 2. 9; 45. 95; Vi. III. 14. 18.

Gomatī (ii)—the capital of Divodāsa when Kāśi was destroyed by Kṣemaka.

Br. III. 67. 29; Vā. 92. 26.

Gomatī (iii)—a goddess enshrined at Gomanta.

M. 13. 28.

Gomatī (iv)—a tīrtham sacred to Pitṛs; the birth-place of Yajñavarāha.

M. 22. 13 and 31.

Gomatīputra (i)—(Gomatin-Br. P.) a king; son of Arindama and father of Pūrimat.

Bhā. XII. 1. 26.

Gomatīputra (ii)—a son of Śivasvāti and father of Alimat.

Vi. IV. 24. 47.

Gomanta—the hill fortress far south of Mathurā. Kṛṣṇa and Rāma went on a visit to it. At its foot lay Karavīrapura. Its crest was Pravarṣaṇa. Besieged by Jarāsandha

on all four sides, Rāma and Kṛṣṇa ascended it and leapt off the hill into the plain to gain Dvārakā unknown to the enemy.¹ Sacred to Gomatī.²

¹Bhā. X. [52 (v) 16], [28 and 32]; [53 (v) 1-5]; 52. 11. [1 and 4], 12-13 ²M. 13. 28

Gomaya—cowdung as disinfectant.

Br. III. 7. 491, 13. 130

Gomayānas—Kaśyapa gotrakaras.

M. 199. 4.

Gomukha (i)—city of, in Sutalam.

Br. II. 20. 22.

Gomukha (ii)—second Tala; Asura in.

Vā. 50. 21.

Gomukha (iii)—a son of Sambhu.

Vā. 67. 87

Gomukha (iv)—a pupil of Vedamitra—Sākalya.

VI. III. 4. 22.

Gomukhi—a Svara sakti.

Br. IV. 44. 56

Gomedaka—Mt. one of the seven hills of Plakṣadvipa; gives its name to *Gomedavarṣa*.

Br. II. 19. 7, 138, M. 123. 28, Vā. 49. 6, VI. II. 4. 7

Gomedagandhika—a pravara of Angiras.

M. 196. 16.

Gomedam—another name for the country Śāntabha-yam in the Plakṣadvīpa;¹ surrounding the sea of wine and surrounded by sugar-cane juice sea;² encircles the Kumuda hill.³

¹ Br. II. 19. 15. ² M. 123. 1-4; 124. 50. ³ Ib. 123. 7.

Gomedavarṣa—in Plakṣadvīpa; see *Gomedam*.

Br. II. 19. 7.

Goyajñam—the cult of cattle appropriate to the profession of a pastoral tribe;¹ circumambulating of cows and bulls.²

¹ Vi. V. 10. 36, 37-8. ² Ib. V. 10. 46.

Gorakṣyam—introduced by Pṛthu.

Vi. I. 13. 84.

Gorathas—sages.

M. 200. 10.

Golaka—a disciple of Śākalya.

Vā. 60. 64.

Golāngūla—a Vānara chief.

Br. III. 7. 244.

Golāngūlas—born of Pulaha—a Vānara tribe.

Br. III. 7. 175.

Goloka—the residence of Surabhi;¹ bathers in Soma tīrtham and givers of presents of a cow with calf go to this region.²

¹ Bhā. X. 27. 1; Br. III. 32. 40; 41. 55; 42. 19; 43. 29; IV. 1. 156; Vā. 100. 159; 104. 53-55. ² M. 191. 99; 205. 8.

Golokanātha—surname of Kṛṣṇa.

Br III. 33. 22.

Govardhana (i)—Mt. a hill in Bhāratavarṣa, near Brindāvan,¹ held by Kṛṣṇa for a week warding off rain;² sacred to Bharadvāja who brought down heavenly trees and plants on behalf of Rāma;³ worship of, with prayers and viands, sacrifice of goats to.⁴

¹Bhā. V 19. 16, X 11. 36, 13. 29 ²X. 25. 18, 27. 1; VI
V 11. 18-25, 12. 1, 13. 1 and 4, 28, 15. 1 ³M. 114. 38. ⁴VI
V 10. 8, 38.

Govardhana (ii)—a city founded on the Godāvari by Rāma;¹ a tīrtham sacred to Pitrīs;² established by Indra for Rāma's sake, Bharadvāja took his birth at.³

¹Br II. 16. 44. ²M. 22-52. ³Va. 45. 113.

Govinda (i)—the name given to Kṛṣṇa by Indra the lord of Gokula;¹ the Yādava king; went in search of mani by tracing the steps of Prasenajit when he was supposed to have killed him for the sake of the jewel, and came upon a place where Presena and his horses were dead; proceeding he saw a dead lion and further a cave of a bear in the Vindhyaś and heard the talk of a muse fondling the son of the bear; overhearing he heard. "don't cry,, Syamantaka is yours". Then he entered the mouth of the cave and saw Jāmbavān, the king of bears; had hand-to-hand fight for 21 days, the followers of Kṛṣṇa returned to Dvāravatī and spread the news that Kṛṣṇa was dead; defeating the bear he got the hand of his daughter Jāmbavatī with the mani and returned home; gave it to Śakrajīt in an assembly.²

¹Bhā. X. 27, 23, 28, Br III. 33. 8 ²Va. 96. 32-50

Govinda (ii)—an epithet of Viṣṇu.

VL I. 4. 43, 14. 15; 19. 37, V 5. 18; 12. 12; 13. 23, 16. 3, 18. 1;
20. 11; 23. 12, 29. 20; 30. 55, 31. 17, 33. 24, 37. 68, 38. 46; VI. 8. 36.

Govinda (iii)—a hill of the Krauñcadvīpa.

M. 122. 80.

Govīthi—the residence of the constellations—*hastam*, *citra*, *svāti*; one in the Madhya mārga.

Br. III. 3. 50; M. 124. 57; Vā. 66. 49.

Govṛṣa—the overlord of humped animals (quadrupeds).

Br. III. 8. 11; Vā. 70. 10.

Govṛṣāṅka—the Bull, the riding animal of Śiva.

Vā. 54. 45; 101. 237, 246.

Goṣṭha—not a place for committing nuisance;¹ the residential quarters of cowherds;² of Kāśi's king.³

¹ Vi. III. 11. 122. ² Ib. V. 10. 49; 11. 14; 14. 1. ³ Ib. V. 34. 42.

Goṣṭhāyana—a Bhārgava gotrakara.

M. 195. 24.

Gosava—a sacrifice performed by Nanda at the suggestion of Kṛṣṇa; one produced by Brahmā.

Bhā. III. 2. 32; 12. 40.

Gosavam—the seventh Gāndhāra grāmikā.

Vā. 86. 43.

Gosahasram—a gift of cows, a thousand in number properly adorned with bronze milking vessels and a bull in the midst, leads one to Śiva's abode.

M. 274. 7; 278. 1-29.

Gau (i)—the mind-born daughter of Pitṛs and wife of Sukra.

Br. III. 1. 77; M. 15. 15; Vā. 73. 36.

Gau (ii)—technical name of the Earth first milked by Pṛthu, and then by others to get the essence each wanted.

M. 10. 2-28.

Gau (iii)—another name for Kṛtvi, a daughter of Sula.

M. 15. 10

Gaudadeśa—noted for Sravasti.

M. 12. 30

Gaudīnī—an Ekārṣeya sage.

M. 200. 5.

Gautama (i)—came to see Bhīṣma in his death-bed and called on Parikṣit engaged in Prāyopavēṣa.

Bhā. I. 9. 7, 10. 9, 19. 10

Gautama (ii)—a siddha; his wife was Ahalyā and son Satānanda (Gotama-Br. P.); cursed Indra.

Bhā. IX. 21. 34, Br. II. 27. 23.

Gautama (iii)—a sage of the Vaivasvata epoch, present at Ambarīṣa's śvāmedha.

Bhā. VIII. 13. 5, IX. 4. 22, M. 9. 27.

Gautama (iv)—a name of Kṛpa—invited for Yudhiṣṭhīra's rājasūya. Came to Syamantapaficaka to see Kṛṣṇa on the occasion of a solar eclipse.

Bhā. X. 49. 2, 74. 7, 84. 3

Gautama (v)—the sage who presides over the month tapas.

Bhā. XII. 11. 39; Br. II. 23. 12. VI 52. 12, 61. 44.

Gautama (vi)—a son of Utathya; also known as Śaradvat; a pupil of Kṛta.

Br. II. 35. 52; 38. 28.

Gautama (vii)—the 20th Vedavyāsa.

Br. II. 35. 121; Vi. I. 9. 21; III. 1. 32; 3. 16.

Gautama (viii)—officiated at Paraśurāma's sacrifice;¹ āśrama near the town Jayanta;² after him was named a forest region.³

¹ Br. III. 36. 5; 47. 48. ² Br. III. 64. 2; Vā. 59. 2. ³ Vā. 23. 163.

Gautama (ix)—originally Dirghatamas, became Gautama rid of the curse of Bṛhaspati by Surabhi's favour. Heard the *Vāyu Purāṇa* from Bharadvāja and narrated it to Niryantra.

Br. III. 74. 94. IV. 4. 63. Vā. 99. 92; 103. 63; 106. 38.

Gautama (x)—the *avatār* of the Lord in the 14th dvāpara of the family of Angiras in the Gautamavana with four sons at the end of the yuga.

Vā. 23. 163.

Gautama (xi)—a son of Uṣija and brother of Dirghatamas, (s.v.) Praised Tripurāri.

M. 48. 53; 126. 13; 133. 67.

Gautama (xii)—a mind-born son of Brahmā.

M. 171. 27; 192. 10.

Gautama (xiii)—a son of Surūpā and a gotrakara.

M. 196. 4-5.

Gautama (xiv)—(Śaradvat) a son of Angiras by Svarāt.

Vā. 64. 26; 65. 97 and 100.

Gautama (xv)—in the sun's chariot in the month of Āśvayuja.

Vl. II. 10. 11.

Gautama (xvi)—officiated as *hota* in Nimi's sacrifice.

Vl. IV. 5. 6

Gautamas (i)—a collective name of the sons of Kākāśivat.

M. 48. 88.

Gautamas (ii)—a clan of Angirases.

Vl. 85. 97

Gautamānvaya—Śāradvatas or R̥itathyas.

Va. 99. 205

Gautami—a daughter of Satyadhṛti found in a bed of kuśa grass;¹ the mother of Aśvatthāma; called also Kṛpi; one among the party that welcomed Vīdura in Hastināpura.²

¹ Vl. 99. 204. ² Bhā. I. 7. 33 and 45-47; 13. 4.

Gautamiputra—an Andhra king; ruled for 21 years.

Br. III. 74. 167, M. 273. 12, Va. 99. 355

Gautameśvara—a firðam sacred to Pitṛs, in the Narmada, bath there leads one to Brahmalokam in a golden vimāna.

M. 22. 68, 193. 60

Gautuprastha—Mt. a hill of the Bhāratavarsa.

Vl. 45. 91.

Gaupdyana—an Ekārṇeya.

M. 200. 3.

Gaura (I)—a Vaikunṭha god.

Br. II. 36. 51.

Gaura (II)—a son of Śuka and Pivari.

Br. III. 8. 93; 10. 81; M. 15. 10; Vā. 70. 85; 73. 30.

Gaura (III)—a Mt. of gold to the north of the Kailāsa; with *haritāla* trees; celebrated for golden crests; at its foot was lake Bindusaras where Bhagīratha was engaged in austerities. Here Indra performed a number of sacrifices.

Br. II. 18. 24-8; M. 121. 24; Vā. 47. 23-5.

Gauras—a Pāraśara branch.

Vā. 70. 87.

Gauragrīvas—Ātreya gotrakaras.

M. 197. 2.

Gaurajinas—Ātreya gotrakaras.

M. 197. 2.

Gauravīti—a sage not to have marriage alliances with Angiras and Samkṛti.

M. 196. 32.

Gaurika—a son of Gaurī and an emperor also called Māndhātā (s.v.).

Vā. 88. 66.

Gaurī (I)—is Pārvatī,¹ a śakti;² the goddess enshrined at Kañya-kubja; Icon of, in a palace.³

¹ Bhā. X. 53. 25; Br. II. 25. 18; Vā. 43. 38; 106. 58; Vi. V. 32. 12.
² Br. IV. 44. 58. ³ M. 13. 29; 60. 17; 155. 30; 193. 24; 269. 54-5; 285. 7.

Gaurī (ii)—a daughter of Antinara; the wife of Yuvanāśva; cursed by her husband, became the river Bābulī; mother of Gaurika Māndhātr.

Br. III. 63. 67; M. 49. 8; Vā. 83. 65-6.

Gaurī (iii)—the wife of Virāja;¹ son, Sudhāma.²

¹ Vā. 28. 12. ² Br. II. 11. 14.

Gaurī (iv)—good to marry; for a son of such marriage would purify twenty-one generations of his and six on his mother's side.

Vā. 83. 12, 44.

Gaurī (v)—a daughter of Rapti and mother of Min-dhāta.

Vā. 99. 130

Gaurī (vi)—a R. in Krauñcadvipa.

Br. II. 19. 75, M. 122. 88; Vā. 49. 69, VI. II. 4. 55.

Gaurikalpa—the 28th kalpa is so called.

M. 290. 10

Gaurīratham—sacred to Pitṛs.

M. 22. 81.

Gaurilokam—Śivalokam sacred to Pārvatī.

Br. III. 32. 3, M. 63. 28, 101. 18.

Gaurivratam—a vow in honour of Gaurī.

M. 101. 8

Gaurīśa—a place sacred to Lalitā.

Br. IV. 44. 88.

Gaurīśikharam—a tīrtham sacred to Pitṛs.

M. 22. 76.

Gratadvoca—(Pratadvoca; Venkateswara, Ed.) a place in the yajñaśāla where Nabha-agni is located.

Vā. 29. 21.

Granthānukramanī—the details of topical heads furnished.

M. 291. 28.

Grasana—the commander-in-chief of Tāraka's army; fought with Yama, Jambha and others; his head cut off by Viṣṇu's cakra.

M. 148. 38; 150. 1-43; 151. 26-36.

Graha (i)—a Parā god.

Br. IV. 1. 57.

Graha (ii)—planets, seven in number excluding Rāhu and Ketu; known as Vaimānikas in the current epoch (Vai-vasvata)—Rāhu and Ketu are planets which tease the sun and moon;¹ each *graha* has three *sthānas*, dākṣiṇa, uttara and madhyama.²

¹ Vā. 3. 14; 7. 16; 30. 146; 31. 35; 51. 8; 53. 29, 109.

Grahanyāsam—for Śakti worship, described.

Br. IV. 44. 76-9.

Grahabali—(also *graha* śānti)—propitiation to planets. Three kinds of, all distinguished—ayuta homa, lakṣa homa and koṭi homa. Ritual is like the shield against bows and arrows; to be performed for attaining wealth, longevity and prosperity, as also to get rid of troubles. Even the possession of a copy containing the three forms of *grahabali* frees

the members of the household from all diseases. Also known as *graha yajña*.

M. 17 56, 24. 46, 93 2. to the end, 94. 1-2, 239. 1 and 4-5.

Graharāja—the sun so-called.

VA. 53. 29.

Graha homa—burnt offering to the nine planets:

Sun to be located in the centre; presiding deity is Siva, red colour, food pleasing to, is rice cooked with sugar.

Moon in the south-east, presiding deity Párvati; white rice with ghee and sugar pleasing to:

Mars to be located in the south, presiding deity is Skanda, red, Yava pleasing to

Mercury to be located in north-east, presiding deity is Hari, yellow, food pleasing to, is milk and rice.

Jupiter in the north, presiding deity is Brahmā, yellow rice and curds pleasing to:

Venus in the east; presiding deity is Indra; white; food pleasing to, is coarse sugar and rice.

Saturn in the west; presiding deity is Yama; black; rice, sesamum and pulses cooked in milk pleasing to:

Rāhu south-west; presiding deity is Kāla, black; mutton food to.

Ketu in north-west; presiding deity is Citragupta; smoke colour, coloured rice as food to.¹ Homa detailed;² Icons of.³

¹ M. 93 5-20 ² M. 93 21-84 ³ M. ch. 94.

Grahantaram—Interplanetary distances described.

Br. IV 2. 131-4.

Graheśu—a son of the third Sāvarṇa Manu.

Br. IV 1. 81.

Grāma (I)—a village; outside the *kheṭa*; between the village and *kheṭa* is $\frac{1}{2}$ yojana; the limits of boundary are two krośas and of kṣetra (fields) four *dhanus*; the roads of twenty *dhanus* leading to twenty directions and also roads to grāmas and roads on the limits, 10 *dhanus*; also rājapatha; four *dhanus* for branch streets; two *dhanus* between the houses.

Br. II 7. 94 and 105; Vā. 8. 100; 62. 171; 78. 57; 87. 28; 94. 40; 98. 119; 106. 73-75; Vi 2. 13; 36. 6.

Grāma (II)—as a present to learned men, as distinct from towns at the time of Pṛthu. Grāma behind the forest and the forest behind the grāma explained by Yayāti to Aṣṭaka; reference to ascetics and sages who, as residents of village should not use forest produce, and as residents of forests should not use village produce; deserted during the time of anarchy.

¹ Br. II. 34. 39; 36. 197; III. 7. 308; M. 143. 3; 246. 45. ² M. 10. 32; 40. 9-13; 41. 2; 47. 257.

Grāmaka—the kingdom to which Puramjana went by the Āsuri entrance of his city with his companion Durmada.

Bhā. IV. 25. 52.

Grāmanī (I)—a name of Vighneśvara.

Br. IV. 44. 69.

Grāmanī (II)—Brahmā as; in the Tārakāmaya.

M. 171. 6; 174. 3; 274. 41.

Grāmanī (III)—a class of celestial beings in attendance in pairs on the sun God in each of the six seasons.

Vā. 52. 1.

Grāmanī (rv)—resides in the sun's chariot in the months of Caitra and Madhu.

VI II. 10 3

Grāmanis—a class of Yakṣas.

Bhā. XII 11. 48, Br I. 1. 83; II. 23. 1 and 14.

Grāmapresya—the village messenger, unfit for *pankti bhojana*.

Br III. 19 30, Va. 83 61.

Grāmya paśu—cows, goats, men, sheep, horses, mules and horses at the commencement of Tretā yuga; Āranyakas, dogs, two-hoofed elephants, monkeys, birds, undakas and snakes, *sapta grāmya paśava*, *sapta arṇyakas* (Tait. Samh.).

Br II. 8. 47-49; Va. 9 48-8.

Grāmyd—a mind-born mother.

M. 179 15

Grāmyāyanī—a Bhārgava.

M. 195 33.

Grāmyāranyakas—14 kinds of corn; vṛitri, yava, māṣa, godhumā, apu, tila, priyangu, kulatthikā, syāmaka, nivāraṇa, jartila, gavedhuka, kuruvinda, venuyava (bamboo corn) and markataṭaka. They originally grew unploughed and unsown, but in the Tretāyuga they were raised by the plough and by seeds.

Br. I. 7. 138, 143ff.; Va. 8. 144 14, 153-55.

Grāvastuta—from the feet of Nārāyaṇa; one of the 16 Ritviks for a yajña.

M. 167. 10.

Graiṣmika—Summer; Mitra and Varuṇa, Atri and Vasiṣṭha, Takṣaka and Rambha, Menakā and Sahajanyā, Hahā and Hahū, Rathasvana and Rathacitra, Pauruṣeya and Vadha, all reside with the sun.

Vā. 52. 6.

Ghaṭāsyā—an Asura in the sabhā of Hiranyakasipu.

M. 161. 81.

Ghaṭikā—a measurement of time.

Bhā. V. 21. 4.

Ghaṭotkaca—a son of Bhīmasena by Hiḍimbā (Hiḍambā, Haiḍimbī).

Bhā. IX. 22. 30-31; M. 50. 54; Vā. 99. 247; Vi. IV. 20. 45.

Ghaṭodara (I)—a member of Śiva gaṇa.

Br. III. 41. 27.

Ghaṭodara (II)—a commander of Bhandā.

Br. IV. 21. 88.

Ghaṭodara (III)—an Asura in the sabhā of Hiranyakasipu.

M. 161. 80.

Ghaṭodarī—a mind-born mother.

M. 179. 15.

Ghṛṭadhara—a region noted for horses

Br. IV. 16. 17

Ghāṇḍikarna—a Ganeśvara.

M. 183. 65.

Ghāṇḍdhārī—a Sakti.

Br. IV. 44. 86

Ghāṇḍrava—a mind-born mother

M. 179. 23

Ghāṇṭeśvara—a tirtham sacred to Pitṛs.

M. 22. 70.

Ghana—three kinds described.

VA. 51. 28-33.

Ghanodadhi—the sea of clouds surrounding the *anda*, supported by the ever-blazing energy (fire) of clouds (ghana-tejas) like the burning iron rod, outside is a vast region supported by *Ghana vāta*, which rests again on *Alakṣa*. The last is supported by *mahat*, *pradhāna* being a prop to *mahat*.

Br. II. 21. 24-7; VA. 49. 153-55; 50. 82-4.

Gharghārd—sacred to Pitṛs.

M. 22. 35

Gharmātman—a son of Dhṛṣṭa.

VA. 95. 89.

Ghūrṇikā—a servant-maid of Devayānī.

M. 27. 24-7.

Ghūrṇitānanā—a śakti.

Br. IV. 44. 73.

Ghrṇi (I)—a son of Vaidya (s.v.).

Br. III. 59. 7; Vā. 84. 7.

Ghrṇi (II)—a sage of the XI epoch of Manu.

Vi. III. 2. 31.

Ghrṇin—in previous birth, son of Marīci and Urṇa, now born as a son of Devakī and killed by Kamsā. Kṛṣṇa recovered him from Sutalam, took him to Dvārakā to be seen by his parents. Afterwards he went to heaven.

Bhā. X. 85. 47-56.

Ghṛta—a son of Dharma and father of Durdama.

M. 48-8; Vi IV. 17. 4.

Ghṛtakulyā—in Gayā.

Vā. 112. 30.

Ghṛtadhenu—fit for a gift during the Viśokadvādaśi-vratam.

M. 82. 18.

Ghṛtaprāśa—taking of ghee, as purification for sin of killing worms in food, oil, fruits and flowers.

M. 227. 38.

Ghṛtaprsthā—a son of Priyavrata, appointed Lord of Krauñcadvīpa.

Bhā. V. 1. 25 and 33; 20. 20.

Gṛtam—an ocean of, surrounding Krauñcadvipa.

Br. II. 16. 12, IV. 31. 18; M. 13. 7

Gṛtavratam—leads to the world of Brahmā.

M. 101. 68.

Gṛtañjala—mountain of ghee, as a gift.

M. 83. 6, 89. 1-2.

Gṛtañthalā—an Apsaras

Va. 69. 49

Gṛtāci—an Apsaras, mother of ten sons through Raudrāśva, (Bhadrāśva-M P), presiding over the month of Tapas,¹ in the sun's chariot in the Āsvayuja month;² with the Sarat Sun.³

¹ Bhā. IX. 20. 5, XII. 11. 39, VI. I. 9. 103, Br. II. 23. 13,
Br. III. 7. 15, M. 49. 4, Va. 69. 49, 70. 68 ² VI. II. 10. 11.
³ Br. IV. 33. 19; Va. 52. 13

Gṛtācyuta—a R. in Kuśadvipa.

Bhā. V. 20. 15

Gṛtārci—a sage moving with the sun.

Br. II. 21. 115.

Gṛtāyu—a son of Purūravas and Urvaśi.

Br. III. 68. 23.

Gṛteyu—one of the ten sons of Raudrāśva.

Va. 99. 124.

Gṛtoda—sea surrounding the Kuśadvipa (see *Gṛtam*).

Bhā. V. 1. 33, 20. 13, Br. II. 19. 63-5, VI. II. 4. 45.

Ghora—the 25th kalpa.

M. 290. 9.

Ghorakolāhala—the twelfth and last *avatār* of Viṣṇu in Varāhakalpa.

Vā. 97. 76.

Ghoṣa (I)—a son of Pulinda and father of Vajramitra; a Śunga king; ruled for three years.

Bhā. XII. 1. 17. Br. III. 74. 153.

Ghoṣa (II)—a son of Lambā (Langhā-Vi. P.) and Dharmā.

Br. III. 3. 33; M. 5. 18; 203. 8. Vā. 66. 33; 80. 31. Vi. I. 15. 107.

Ghoṣa (III)—a small village hamlet.

Br. III. 69. 40; 70. 10. Vā. 94. 40.

Ghoṣavasu—a son of Pulindaka and father of Vajramitra.

Vi. IV. 24. 35.

Ghrāṇam—a Tuṣita god.

Br. III. 3. 19.

C

Cakdrdkṣa (also *Cakordkṣa*)—a son and commander of Bhanda.

Br IV 21. 80, 26. 47.

Cakora—(*Svātikarṇa*) Andhra king ruled for 6 months, son of Sunandana. His son was Bahava?

M. 273 II. Bhā. XII. 1. 26

Cakra (i)—a son of Satyabhāmā and Kṛṣṇa.

M. 47 17

Cakra (ii)—the Discus of Hari (*Trailokyamohana*)¹ filed off from the *tejas* of the sun by Vīśvakarman; cut off Rāhu's head.²

¹ Bhā. I. 8 4, VI. 8 23, VII. 1. 45, IX. 5 1. Br. III. 72. 11; IV. 44. 116, Vā. 51. 38, 55. 12, 84. 83. ² M. 11. 29; 45 15-18, 129 35; 149 8, 150 73, 151 8, 152. 2, 153. 198, 177. 9; 178 13, 217. 32; 215. 14. VI. III. 2. 11, IV. 15 13; V. 17. 29

Cakra (iii)—Mt. a hill of Kuṭadvipa.

Bhā. V. 20. 15

Cakra (iv)—a tirtha visited by Balarāma.

Bhā. X. 78. 19

Cakra (v)—a Mt. that entered the sea from fear of Indra—also *Cakravat*.

Br II. 18. 78, M. 121. 72.

Cakra (vi)—the wheel of nakṣatras, and planets

Vā. 50 83, 58. 23, VI. IV. 13 85 and 98.

Cakragiri—a Mt. in Angadvipam.

Vā. 48 17

Cakravyoti—a Marut of the first *gana*.

Br. III. 5. 91.

Cakradṛk—took part in the Devāsura war between Bali and Indra.

Bhā. VIII. 10. 21.

Cakranadī (Gandakī)—R. near Pulaha's hermitage.

Bhā. V. VII. 10.

Cakranāthā—a name of Lalitā.

Br. IV. 18. 15.

Cakrapāṇi—declared the law re. ekoddiṣṭa; was asked to give up sleep for the churning of the ocean.

M. 18. 1; 20. 38; 249. 14.

Cakram—one of the seven *ratnas* of a king.

Vā. 57. 68.

Cakramatsyau—symbols of cakra and matsya on the feet of a cakravartin.

Vā. 57. 79.

Cakraratha—see *Cakrarājarathendra*.

Br. IV. 19. 28.

Cakrarājarathendra—Śrīcakra? Nine sections are distinguished. In the ninth *parva* (section) are ten presiding deities—the siddhi devis. In a part of this *parva* were stationed the eight Śaktis. Above them were the ten Mudā-devis or Prakaṭaśaktis. In the eighth *parva* there were sixteen Śaktis named Guptas. In the seventh *parva* were six guptatarās with sugarcane bow, flower dart and flower balls. In the sixth *parva* were the twelve ājñāśaktis. In the fifth were ten Kulottirṇa śaktis. In the fourth were ten Nigar-

bhayogini saktis In the third were the eight Rahasya-yogini saktis In the second were her favourites three in number Where this was, there was Geyarātha and where the latter was, there was kṛicakra These three looked like the three worlds or like the three mountains namely the Meru, Mandara and the Vindhya Lalitā was cakrarāja. There were six charioteers. Ten yojanas in length, covered by an umbrella of that height as indication of Lalitā's sāmrājyam. In the other two, rather ordinary umbrellas were seen Viṣṇga came from rear in disguise, protected by Kāmeśvari, the Nityas, Animes and other deities in its ninth parva. Kutilākṣa attacked in front. The Nityas killed all the 15 commanders of Viṣṇga who fled for life. This was directed towards the Mahendra hill, itself in the middle, on its left and right sides the chariots of Dandīpi and Śyāmala, rear Sarupadevi and front Hayasana at the gate were stationed 20 akṣauhiṇis with Stambhini alias Vighnadevi, one hundred akṣauhiṇis to guard the chariot, all the nine parva deities shook with fear seeing the great army following Bhaṇḍa; on its front was geyacakra and behind was kṛicakra; there were other saktis riding on different animals—lion, camel, deer, elephant, etc. at the entrance was Jvalāmūlinika; the fight began on the fourth day and ended in complete success, in the neighbourhood of Cintāmanigraha.

Br IV 19 (whole), 25 54 to 104, 26. 4 and 37, 28. 17; 29 35. 145; 31. 3, 35 7

Cakravartins—came into being in Treta and partook the amta of Hari to protect Dharma. Their seven ratnas—cakra, ratha, mani, sword, carma, Ketu, and nidhi (some include wife, horse and elephant and leave out sword and Ketu) and seven creatures wife, purohita, senāni, rathakrit, mantri, asva and kalabha, had the attributes of Viṣṇu; they enjoyed trivarga, fame and success, alsvarya like Anima and Prabhu sakti, learned and pure, entertained with their prowess sages, gods, devils, men, etc.; bodily character-

ristics of; legs with the symbol of wheel and fish, hands with conch and lotus.¹ Reigned for a long time with dāṇḍanīti.² Vāli was a cakravartī. Arjuna (Kārtavīrya) was another.³

¹ Br. I. 1. 98; II. 29. 71 ff.; M. 142. 64-75; Vā. 57. 66-80.
² Br. III. 7. 275. ³ Ib. 69. 23.

Cakravartī—a name of Lalitā.

Br. IV. 18. 16.

Cakravartī—an Angirasa and mantrakṛt.

Br. II. 32. 110.

Cakravarman—a son of Bala (Bali-Vā. P.) who was Karna in his previous birth.

Br. III. 6. 33; Vā. 68. 32.

Cakravākas—birds noted for their staunch love;¹ the seven sons of Kauśika took their form in Mānasa; on the Airāvadi.²

¹ Br. II. 15. 79; III. 7. 458; 50. 41; Vā. 45. 19; 54. 31. ² M. 20. 17; 21. 9 and 28; 113. 76; 116. 11.

Cakravākam—a tīrtham sacred to Pitṛs.

M. 22. 42.

Cakravāta—killed by Kṛṣṇa.

Bhā. X. 43. 25.

Cakrasuvarṇakam — the sixth Gāndhāra grāma (music).

Vā. 86. 42.

Cakraḥṛdayā—a goddess from the back of Nṛsimha; a follower of Vāgīśī.

M. 179. 68.

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Cakrū—a R. of the Bhadra continent.

V& 43 25.

Cakrākṣa—a Rākṣasa.

V& 69 168

Cakrīnī—a name of Lalitā, a devī.

Br IV. 18. 15, 26. 47, 36 90.

Cakri (i)—an Arṣeya pravara of Angiras.

M. 196 23

Cakri (ii)—a name of Kṛṣṇa.

VL IV 13 85

Cakreśvari—a name of Lalitā.

Br. IV 17 19; 18. 15

Cakroda—a sage.

M. 200 17

Cakṣu (*Manu*) (i)—a son of Vyuṣṭa and Puṣkarīṇī, wife Ākūti (*Viripl.-M. P.*) and son Manu.

Bhā. IV. 13 15, VIII. 5 7, M. 4. 40

Cakṣu (ii)—a son of Anu.

Bhā. IX. 23 1; VI. IV 18. 1

Cakṣu (iii)—a Tuṣita.

Br III. 3 19, V& 66 18

Cakṣu (iv)—a son of Siṣṭa.

M. 4. 39

Cakṣu (v)—a Marut gaṇa.

M. 171. 52.

Cakṣu (vi)—a R. from the Himālayas.

Br. II. 16. 27; 18. 22.

Cakṣu (vii)—a branch of the Gangā, descending Malyavatī and traversing the continent of Ketumāla, enters the western sea; flows through the countries of Cinamaru, Tālā, Masamūlika, Bhadra, Tuśāras, Lāmyaka, Bāhlava, Pāraṭa and Khaśa.

Bhā. V. 17. 5 and 7; Br. II. 18. 41, 46-7; M. 121. 40; Vā. 47. 39, 44; Vi. II. 2. 34, 37; 8. 113.

Cakṣuṣa (i)—a son of Ripu and Bṛhati; his son was the great Manu born to his wife Vārunī.

Br. II. 36. 102.

Cakṣuṣa (ii)—a son of Bali's slave girl through Dīrghatamas;¹ attained Brahmanhood with his brother Kakṣivat.²

¹ Br. III. 74. 71; Vā. 99. 70. ² Vā. 99. 94.

Cakṣuṣa (iii)—a son of Khanitra, and father of Vīṁśa.

V. IV. 1. 25.

Cakṣuṣmatī—a consort of Mārtāṇḍa Bhairava.

Br. IV. 35. 47; 36. 15.

Cañcalā—a R. from Rṣyavat.

M. 114. 26.

Cancu (*Hārīta*)—a son of Harita and father of Vijaya and Sudeva (Vasudeva-Vi. P.).

Br. III. 63. 117; Vā. 88. 119, 120; Vi. IV. 3. 25.

Canda (i)—a son of Bāskala.

Br III. 5. 38, IV 29. 75

Canda (ii)—a head of a Śivagapa.

Br III. 41. 28.

Canda (iii)—a Bhairava on the sixth *parva* of Geya-cakra, followed the army of Lalitā.

Br IV. 19. 78, 17. 4.

Canda (iv)—a Rudra.

M. 153. 19.

Canda (v)—a Nāgapati.

Va. 41. 78.

Canda (vi)—one of the seven *pralaya* clouds.

M. 2. 8.

Canda (vii)—one of the two piśācas who met yakṣa, the son of Khatā.

Va. 69. 113

Candakālī—killed Kolāṭa.

Br IV. 28. 42

Candaghanta—a Ganeshvara.

M. 183. 64.

Candadharma—a commander of Bhaṇḍa.

Br IV. 21. 82.

Candabāhu—a commander of Bhanda to aid Viṣaṅga; was killed by Kulasundarikā.

Br. IV. 21. 79; 25. 28, 79.

Candamanā—one of the ten horses of the moon's chariot.

Br. II. 23. 56.

Candavega—the Lord of the Gandharvas, who had 360 followers. These entered Puramjana's city and harassed the people. The superintendent of the city defended it. Allegorically 360 stands for the year, while the Gandharvas represent the day time and their women the night.

Bhā. IV. 27. 13-16.

Candavegā—R. sacred to Pitṛs, to be remembered on the occasion of a śāddha.

M. 22. 28.

Canda Śrī—śāntikarna; Andhra king, the son of Vijaya, ruled for ten years.

M. 273. 15.

Candā—a mind-born mother.

M. 179. 16.

Candālas—redeemed of their sins at Benares;¹ prohibited from seeing food offered at the Śrāddha.² Satyavrata became a Candāla.³

¹ M. 184. 67; 227. 54. ² Vi. III. 16. 12. ³ Ib. IV. 3. 23.

Candi—prayers to.

Vā. 112. 58.

Candikā (I)—a name of Yogamāyā.¹ Diti during the course of pregnancy was forbidden to take the remainder of offerings to the goddess.² Her shrine was known *Candikā-*
gr̥ha,³ a mother-goddess,⁴ enshrined at Makarandaka, an epithet of Umā.⁵

¹ Bhā. X. 2. 12. ² Ib. VI. 18. 49. ³ Ib. V. 9. 14. ⁴ Br. IV.
7. 72, 19. 70. ⁵ M. 13. 43, 158. 16.

Candikā (II)—a servant-maid of Pārvati.

Br. IV. 40. 25.

Candīna—a Parāśara clan.

Br. III. 8. 95.

Candīta (I)—an attendant on Rudra. Laid his hands on Pūṣan at the destruction of Dakṣa's sacrifice.

Bhā. IV. 5. 17.

Candīta (II)—a Bhautika, a Varamūrti.

Br. IV. 44. 50.

Caturanga—the son of R(L)omapāda—Daśaratha (Citra-ratha-Vi. P.), and father of Pr̥thulikṣa (Pr̥thulikṣa-Vā. P.) through the grace of R̥ṣyaśr̥ngā.

Bhā. IX. 23. 10, M. 48. 95, Vā. 99. 104-5 VI. IV. 18. 18-19.

Caturangabala—the fourfold forces, of Sūra; see *Caturangini*.

Br. III. 26. 7, 45. 1, 46. 18, M. 240. 19-21.

Caturangini—fourfold forces sent by Yudhiṣṭhīra to escort Kṛṣṇa en route to Dvārakā.

Bhā. I. 10. 32.

Caturgupta—a commander of Bhanda

Br. IV. 21. 80.

Caturdaśamanvantaras—Vaimānika devas, etc., in.

Vā. 7. 17, 19.

Caturdaśamahāratneśa—was Śaśabindu.

Vi. IV. 12. 3.

Caturdaśavidyas—four Vedas, six Angas, Mīmāmsa, Nyāya, Dharmasāstra and Purāṇas.

Vā. 61. 78.

Caturdaśī tithi mayī—a name of Jvālāmālinikā.

Br. IV. 26. 33.

Caturbāhu—a son and commander of Bhaṇḍa.

Br. IV. 21. 80; 26. 47, 72.

Caturmukha—Brahmā (s.v.) as Vedarāśi with Gāyatri and Sāvitri; acted as Udgāta for Soma's Rājasūya and officiated as priest for Umā's marriage;¹ three *avastas* of: as Brahman, Kāla and Puruṣa, creating, destroying and as being indifferent; hence three gunas, three agnis, three Vedas and three worlds.²

¹ M. 4. 7-12; 6. 25; 23. 20; 53. 7; 154. 483. ² Vā. 5. 15-17.

Caturmūrti—a name of Vighneśvara.

Br. IV. 44. 67.

Caturyugam—Kṛtam, Treta, Dvāparam and Kali. The section deals with the differences between them under the heads *yugadharma*, *yugasandhi*, *amśaka* and *yugasan-dhāna*. These are in Bhāratavarṣa;¹ According to the *yugams* the height of men, birds, beasts and plants decreases

or increases;² Manu's height is *astatāla* and one whose height is *navatāla* is praised even by Gods.³

Kṛta	4000	years	sandhya	400	sandhyāmā	400
Tretra	3000	"	"	300	"	300
Dvāpara	2000	"	"	200	"	200
Kali						
(Tīsyam)	1000	"	"	100	"	100

Thus on the whole the *yugas* comprise 12000 divine years,⁴ described.⁵

¹ Br. II. 29 1 ff. M. 142. 2 and 17. 23. ² Br. 32 8 ff. ³ Ib. 35. 172. ⁴ Vā. 23. 105; 24. 1, 32. 65, 67; 45. 137; 57. 5 and 21-8. ⁵ Vā. VI. 1. 5-7, 3. 11-40

Catuṣaktra—a name of Brahmā.

Br. IV. 9. 23.

Catuṣāṇas—the four stages of all creatures in the world; *svedajam*, *anḍajam*, *udbijjam* and *jārdyujam*

Br. IV. 8. 23

Caturvyūha—the Puruṣa divided into four.

Vā. 5. 34.

Catuṣśālam—also Sarvatobhadram, description of. M. 253. 51; 254. 1-4.

Catuṣṭinga—Mt. a hill of Kuṭadvipa.

Bhā. V. 20. 15.

Catuhśiras—a son and commander of Bhaṇḍa.

Br. IV. 21. 80; 26. 47.

Catuhsana—an avatār of Hari who imparted the lost knowledge of Ātman to Brahmā.

Bhā. II. 7. 5.

Candanas—a group of nāḍis of fire (with sun) emitting rain.

Br. II. 24. 27.

Candanā—a R. of the Bhāratavarṣa; a mahānadi.

Vā. 45. 97; 108. 79.

Candanodakadundubhi—son of Revata and a friend of Tumburu.

Vā. 96. 117.

Candra (i) (personified)—pointed out, in the Amṛtamathanā, to Hari, Rāhu drinking nectar in the guise of a deva. Hence Rāhu is said to chase the moon in *parvas*. Fought with Rāhu in a Devāsura war.

Bhā. VIII. 9. 24-26; 10. 31.

Candra (ii)—the son of Viśvasandhi and father of Yuvanāśva.

Bhā. IX. 6. 20.

Candra (iii)—a son of Kṛṣṇa and Satyā.

Bhā. X. 61. 13.

Candra (iv)—a son of Bali.

M. 6. 11.

Candra (v)—one of Danu's sons.

VI. 68. 8.

Candra (vi)—the son of Nara and father of Kevala.

VI. IV. 1. 41-2.

Candra (vii)—the son of Hemacandra, and father of Dhūmrakṣa.

VI. IV. 1. 51-2.

Candra (viii)—the moon who completes in two fortnights the circuit which the sun makes in a year. He is the life of all living beings and occupies each of the twenty-eight constellations for thirty muhūrtas (a day).¹ Lord of plants, yajñas, vratas and tapas, not going near Rohini, a bad omen;² the whitish dark spot in it appears like a sara;³ its mandalam made of clouds and waters as of Sūrya; here is the sthāna of all deities, planets, etc., the size of the moon is twice that of the sun; is reckoned as Vasu in the Vaivasvata epoch;⁴ grows through the effulgence of the sun and is known as Idvatvara, has 15 kalas and not 16.⁵

¹ Bh. II. 10. 30, V. 22. 8-10. ² M. 8. 2, 163. 41, 246. 57
³ V. 47. 77. ⁴ Ib. 53. 55-62, 80. ⁵ Ib. 56. 30-31.

Candra (ix)—a Mt. one of the seven mountains of Plakṣadvipa touching the sea and medicinal plants gathered by the Asvins for nectar.

Br. II. 18. 76, 19. 8, V. 49. 7, VI. II. 4. 7

Candras—a group of nāḍis of sun (fire) with enough light.

Br. II. 24. 29.

Candralokita—Mt. a kula-parvata of the Uttarakuru country,¹ entered the sea from fear of Indra.²

¹ V. 45. 25. ² M. 121. 73.

Candrakāntā (i)—a Śakti.

Br. IV. 44. 75.

Candrakāntā (ii)—a Janapada of the Bhadra country.

Vā. 43. 19.

Candraketu (i)—a son of Lakṣmaṇa; capital, Candra-cakra (*Candravaktra-Vā. P.*).

Br. III. 63. 188; Vā. 88. 187-8; Vi. IV. 4. 104.

Candraketu (ii)—a Gandharva.

Vā. 69. 26.

Candragati—the month reckoned from the new moon day to the new moon day; in some parts the month reckoned from the full moon day to the full moon day.

Vā. 100. 217.

Candragiri—a son of Tārāpiḍa.

M. 12. 55.

Candragupta (i)—anointed first king of the Mauryas by the Brāhmaṇa Kauṭalya who brought about the fall of Nandas; ruled for 24 years.

Bhā. XII. 1. 13; Br. III. 74. 144; Vā. 99. 331; Vi. IV. 24. 28.

Candragupta (ii)—the unrighteous minister of Hai-haya who advised the king to get by peace or force the cow of Jamadagni so that he could ever have plenty. The king agreed and sent him to fetch the cow. Jamadagni argued that it was intended for religious purposes. The minister, without listening to those words had the animal bound. Jamadagni tied himself to the cow, and being beaten fell down dead. The cow kicked off her fetters and flew into

heaven. The minister reported the matter to the king who returned to his city greatly dejected.

Br. III. 28. 31-7, 29 8 ff.

Candragupta (III)—a commander to aid Viṣṭaga; was killed by Duḥśilā.

Br. IV. 24. 29.

Candracakrū—the capital of *Candraketu*, son of *Lakṣmaṇa*.

Br. III. 63. 189

Candratiṛtha—sages of this locality near Cape Comorin visited Dvārakā, fit for *trāḍha* offerings.¹ Bath here on the full moon day takes one to *Candaloka*.²

¹Bhā. X. 90. 28 [4], Br. III. 13. 28, Vā. 77. 28; ²M. 193
75-6.

Candradruma—a Kinnara with human face.

Vā. 69. 35.

Candradvīpa—south of *Uttarakuru* where Gods live; 1000 yojanas in circumference; in the midst is a hill containing precious mines from which *Candravartha* takes its rise; it is the place of the moon God; people in it are righteous and live to an age of 10,000 years.

Vā. 45. 52-60.

Candrapādam—a sacred spot at *Gayā*.

Br. III. 47. 18.

Candrapuṣkaram—sacred to Lalita

Br. IV. 44. 95.

Candraprabha (I)—a son of *Manibhadra*.

Vā. 69. 155.

Candraprabha (II)—Mt. north-west of Kailāsa; here are lake Svacchoda, river Svacchoda, forest Caitraratham, residence of Manibhadra, commander-in-chief of the Yaksas.

Br. II. 18. 5-8; M. 121. 6; Vā. 47. 5.

Candraprabha (III)—a lake on the slopes of Meru Mt.

Br. II. 18. 68; Vā. 47. 65.

Candraprabha (IV)—the name of Ila's horse which became a mare in the Śaravana forest.

M. 12. 3.

Candraprastha—a Mt.

M. 163. 87.

Candrabimbaśālā—adjoining the Sūryabimbaśāla. Here the moon born of Atri's eyes got his lustre. The presiding deity is called Śrī Somanātha surrounded by 27 stars, all śaktis. Other śaktis like Tāra live there besides the Aśvins.

Br. IV. 35. 51-58.

Candrabha—an Yaksā; a son of Puṇyajani.

Br. III. 7. 124.

Candrabhā—same as Hlādīnī.

M. 112. 72.

Candrabhāgā (I)—R. a mahānadī near Mānasasaras in Bhāratavarṣa, from the Himalayas; falls into western ocean;¹ sacred to Kāla; one of the 16 wives of Havyavāhana fire; in the chariot of Tripurāri.²

¹ Bhā. V. 19. 18; Br. V. 12. 15; II. 16. 25; III. 13. 121; Vā. 45. 95; 77. 113; 108. 78. ² M. 13. 49; 51. 13; 114. 21; 133. 23; 191. 64. Vā. 29. 13; Vi. II. 3. 10.

Chandrabhāgā (II)—the regions of, fell into the hands of Vṛātyas and Mlechhas.

BhA. XII. 1. 39, VI. IV 24. 69.

Candrabhānu—a son of Kṛṣṇa and Satyabhāmā.

BhA. X. 61. 60

Candramandalam—contains the essence of the dharma of Vedas, progresses and degresses with Śukla and Kṛṣṇa pakṣas.

M. 23. 14.

Candramaduāram—the path of the Pitrs.

Vā. 8. 198.

Candramā (I)—see Soma; the eighth tanu of Mahādeva; wife Rohinī and son Budha.

Br. II. 10. 83.

Candramā (II)—a Dānava.

Br. III. 8. 8.

Candramaul,—see Śiva.

Br. III. 48. 9

Candraloka—attained by those who observe Rohini-Candraśayana vratam.

M. 57. 26; 193. 76.

Candravaktd—the capital of Candraketu, son of Laksmana.

Vā. 88. 188.

Candravati—a R. born of Marīcī.

M. 4. 50.

Candramiśa—a Kinnara with human face.

Vā. 69. 36.

Candravāsā (also *Candravaśā*)—R. in Bhāratavarṣa, belonging to Kulācala hill.

Bhā. IV. 28. 35; V. 19. 18.

Candravijña—the son of Vijaya and father of Salomadhi.

Bhā. XII. 1. 27.

Candravratam—leads to Candaloka.

M. 101. 75.

Candraśukla—an upadvīpa to Jambūdvīpa.

Bhā. V. 19. 30.

Candraśekhara—see Śiva.

Br. III. 24. 60; 25. 2, 44; 32. 18; IV. 30. 71; 34. 91.

Candraśrī—the son of Dviyajña and father of Puloma.

Vi. IV. 24. 48-9.

Candrasūryagraha—the eclipse of the sun and moon fit for śrāddha.

Vā. 105. 19, 48.

Candrasena—a mind-born mother.

M. 179. 26.

Candrā (i)—a R. in Śālmalidvīpa.

Br. II. 19. 46; Vā. 49. 42; Vi. II. 4. 28.

Candrā (ii)—a daughter of Vṛṣaparvan.

M. 6. 22.

Candrāṁśu—the king after Sadācandra.

Br III. 74. 181.

Candrāṁśutāpana—a son of Bali.

M. 6. 11.

Candrārka—a Rākṣasa.

Vā. 69. 166.

Candrārkabhūkara—a son of Khaṭa and a Rākṣasa.

Br III. 7. 134.

Candrāvati—a R. of the Ketumāla.

Vā. 44. 19

Candrītartā—a R. of the Candravipa, the sthāna of the moon God.

Vā. 45. 56

Candrāvaloka—a son of Sahasrāvva.

M. 12. 54.

Candrāvpa—a son of Dundumāra

VI. IV. 2. 42.

Candrikā (i)—a kala of the moon.

Br IV. 35. 32.

Candrikā (ii)—a mother goddess, enshrined at Harīcandra.

M. 13. 40, 179. 28.

Candrikā (iii)—a R. sacred to Pitṛs.

M. 22. 63

Capala—a son of *mrga* elephant.

Br. III. 7. 333.

Capalā—a *śakti*.

Br. IV. 44. 75.

Camasa—a son of *Rśabha*, and a *bhāgavata*; a sage who described to Nimi the nature of those who are not devoted to Hari.

Bhā. V. 4. 11; XI. 2. 21; 5. 2-18.

Camasādhvaryus—were ten *Viśvedevas* in Soma's *Rājasūya*.

M. 23. 22.

Campa (i)—a son of Harita; he built *Campāpurā*.

Bhā. IX. 8. 1.

Campa (ii)—the son of *Pṛthulākṣa* (*Pṛthulāśva*-*Vā. P.*) Under him the ancient city *Mālinī* became *Campā*; father of Haryanga through the grace of *Pūrṇabhadra*; lived for 60,000 years with the four *varṇas*.

M. 48-97; *Vā. 99. 105-7*; Vi. IV. 18. 20-21.

Campakavanam—between *Vikaṅka* and *Maniśaila* hills; consists of fruit and flower trees; the *āśrama* of *Kaśyapa Prajāpati*.

Vā. 37. 16-22.

Campā(puri) (i)—built by Campa; a beautiful city;¹ the new name of the ancient *Mālinī*.²

¹ Bhā. IX. 8. 1; Br. III. 74. 197; Vi. IV. 18. 20. ² M. 48. 97.

Campā (ii)—R. sacred to *Pitṛs*.

M. 22. 41.

Campā (iii)—a name of Campāvati,¹ a Janapada.²

¹ *Vā.* 99. 106 ² *Ib.* 99. 385.

Campāvati (i)—the capital of the Nāgas,¹ of Campā.²

¹ *Br.* III. 74. 194. ² *Vā.* 99. 106, 382.

Campāvati (ii)—a R. of the Ketumāla country.

Vā. 44. 20.

Cara—a son of Devajani, a Yakṣa

Br. III. 7. 128.

Caraka—a Paulaha and one of the seven sages of the period of Tāmasa Manu.

Br. II. 36. 48.

Carakas (i)—see *Carakādhvaryus*.

Br. II. 35. 13, *Vā.* 61. 10.

Carakas (ii)—disciples of Vajina.

Vā. 61. 23.

Carakas (iii)—disciples of Yājñavalkya.

Vā. 61. 24.

Carakatvam—Brahmavadya practised by pupils of *Vaiśampāyana*; the origin of the name, explained by Sūta.

Vā. 61. 10, 12-22.

Carakddhvaryus—pupils of *Vaiśampāyana*, known also as *Carakas*. They observed a vow on behalf of their *guru* in expiation of the sin of brahmicide.

Bhā. XII. 6. 61, *Br.* II. 33. 7 and 12, 35. 14, 26-7. *Vā.* 61. 10

Caranta—the son of Ārṣṭiṣēṇa.

Vā. 92. 5.

Cariṣṇa—the fifth Manu.

Vā. 62. 44.

Cariṣṇava—Manu representing Ūkāra,¹ father of five sons.²

¹ Vā. 26. 37. ² Ib. 62. 55.

Cariṣṇu (I)—a son of Kīrtimān and Dhenukā.

Br. II. 11. 21; Vā. 28. 17.

Cariṣṇu (II)—one of the nine sons of Sāvarnī Manu.

M. 9. 33; Vā. 100. 22.

Cariṣṇu (III)—the father of Haraya devas.

Vā. 67. 40.

Caru—by a manipulation of Raudra-Vaiṣṇava offerings of Rāka, Jamadagni was born from Vaiṣṇavāgni;¹ a ceremonial oblation.²

¹ Br. III. 1. 96-7. ² M. 16. 23 and 32.

Caruparyāsa—interchange of sacrificial cakes leading to birth of Jamadagni (s.v.).

Vā. 65. 93.

Carubhadra—a son of Rukmini.

Vā. 96. 237.

Carmakoṭam—a tīrtham sacred to Pitṛs.

M. 22. 42.

Carmanvati—R. a mahānadi in Bhāratavarṣa, from the Pāriyātra hill; sacred to Pitṛs.

Bhā. V 19 18, Br. II. 16. 28, M. 22 30, 163. 62, Vā. 45 98, 108. 81.

Carmamandala—(c.) a northern kingdom.

Br. II. 16. 46

Carmaratnam—a jewel of the king.

Br. II. 29 75

Carmavarmabharti—a son of Citraka.

Vā. 96, 114.

Carya—a Yoganātha.

Br. IV 37 29

Carṣeni—the wife of Varuna.

Bhā. VI. 18 4.

Carṣenis—sons of Aryaman and Maṭrkā. They were the originators of human race.

Bhā. VI. 6. 42.

Cala—a son of Madira.

Vā. 96. 169

Calakundala—one of the Bhārgava gotrakaras.

M. 195. 27.

Calacchikha—a mind-born mother.

M. 179 11.

Calajñāla—a mother Goddess

M. 179. 32.

Calā—a name of Lakṣmi.

Vi. I. 7. 28.

Cali—an ārṣeya pravara of the Bhārgavas.

M. 195. 37.

Cākṣuṣa (I)—the sixth Manu (s.v.) and son of Cakṣuṣa. Pūrū and others were his sons. In his epoch Mantradruma (Manojava-Vi. P.) was Indra. Haviṣmat and others were sages. Hari manifested himself as Ajita.¹ There was a deluge in this Manvantara.² After him came Vaivasvata.³

¹ Bhā. VIII. 5. 7-9; Br. I. 1. 105; Vā. 30. 37; 62. 3; 101. 33.

² Bhā. I. 3. 15; IV. 30. 49; VI. 6. 15; Vi. III. 1. 6, 26-9. ³ Br. II. 36. 3. 66, 107, 202; 37. 19 and 46; III. 2. 1; 60. 1; IV. 1. 26 and 50.

Cākṣuṣa (II)—the son of Khanitra, and father of Vīvīṁśati.

Bhā. IX. 2. 24.

Cākṣuṣa (III)—a son of Anu.

M. 48. 10.

Cākṣuṣa (IV)—a son of Viśveśa.

M. 171. 48.

Cākṣuṣa (V)—the king of Cākṣuṣe antara, son of Pracetasa and grandson of Prācīnabarhis; he will give birth to Dakṣa from Māṛṣā, the daughter of Śākhins.

Vā. 30. 60-61, 74-5.

Cākṣuṣa (VI)—the son of Bṛhati and Ripu; wife Vāruni (Puskarini) and father of Cākṣuṣa Manu.

Vā. 62. 88-9; 100. 26; Vi. I. 13. 2. 3.

Cākṣusas—one of the five Devagapas of the epoch of the 14th Manu (Bhautya);¹ seven among them are distinguished.²

¹ Bhā. VIII. 13. 34, Br IV 1. 106-7, Vā. 111. 100, VI. III. 2.
43 ² Vā. 100. 112.

Cākṣuse antaram—(the sixth): five Devagapas, the first, past, future, pṛthukas, and lekhas; each gapa subdivided into eight.¹ Dakṣa became son of Pracetas by the curse of Śiva.²

¹ Vā. 62. 57. ² Br II. 13. 68.

Cātuhāsa—a ṛtvik at Brahmā's sacrifice.

Vā. 106. 38

Cānakya—a Rājarshi who attained siddhi in śukla tūrtham of the Narmadā.

M. 182. 14.

Cānūra—an Asura friend of Kamsā, and a wrestler. Ready for a match with Kṛṣṇa and Rāma, he took his seat in the arena and invited the brothers for a match. Kṛṣṇa's challenge, and the concern of the citizens at the unequal match between a child and a trained athlete. After a prolonged fight, Cānūra fainted and fell dead like Indradhvaja.

Bhā. X. 2. 1, 36. 21-24, 37. 15; 42. 37, Chaps. 43 and 44,
VI. V. 15. 7 and 16, 20. 18, 58-76.

Cānuramalla—a Dānava king.

Br IV 29. 123.

Cātaki—a Bhārgava gotrakara.

M. 195. 23

Cātuśīvā—a Brahmanādīnī.

Br II. 33. 18.

Cāturmāsyā (i)—sacrifice, performed by Bharata.
Bhā. V. 7. 5.

Cāturmāsyā (ii)—(personified) born of Savitā.
Bha. VI. 18. 1.

Cāturvarṇa—the four castes; Viṣṇu, their creator and protector;¹ originated by the four sons of Suvaratā, daughter of Dakṣa;² people observe *svadharma* in Kṛta, attain change in Treta, become weak in Dvāpara and lose all character in the Kali age;³ fresh impetus by Śaunaka and by Bhārgabhūmi.⁴

¹ Br. II. 37. 5; III. 72. 35; Vi. I. 6. 5-6, 8. ² Vā. 30. 67; 97. 36; 100. 44; Br. II. 13. 65. ³ M. 168. 8-12. ⁴ Vi. IV. 8. 6, 20.

Cāturvidyas—the four Vedas;¹ Viṣṇu as knowing them.²

¹ Br. II. 32. 62; Vā. 97. 37. ² Br. III. 72. 36.

Cāturhotram—from the Yajurveda;¹ the four orders of priests in an *yajña*.²

¹ Vā. 60. 17. ² Vi. III. 4. 11.

Caturhotravidhi—a sacrifice, description of;¹ followed by Bharata in his rites.

¹ Br. II. 32. 62-6; 34. 17. ² Bhā. V. 7. 5.

Cāndramasam lokam—the region of moon to which Soma sacrificers go; see *Candraloka*.

Bhā. III. 32. 3.

Cāndramasa sāma—were born elephants Kumuda and Kumudadyutī.

Br. III. 7. 345.

Cāndramasi—a Bhārgava gotrakara.

M. 195. 26.

Cāndra-Yuvanāśva—the son of Viṣṭrāśva and father of Śāvasta.

VI. IV. 2. 36-7.

Cāndravas—of Kauñika gotra.

Br. III. 66. 70.

Cāndrāyanam—a ritual lasting for a month to be practised once, twice, thrice or four times according to one's capacity;¹ an expiatory ceremony for a Brahmana taking liquor in Mohā;² very efficacious if performed in Somatirtha, penance for certain thefts, incestuous unions, etc.³

¹ VI. 16. 16-7, 18 13 ² Br. IV. 7. 69, 79, M. 7. 4, 101. 75,
188 88. ³ M. 189 18, 191. 96, 227 42-56

Cāpayoga—the science of arms.

VI. IV. 15. 45

Cāpmi—a name of Lalitā.

Br. IV. 18. 14.

Cāmunda (I)—a Śakti on the 9th parva of Cakrarājaratha.

Br. IV. 19. 7, 36 58, 44. 87 and 111.

Cāmunda (II)—a mind-born mother; image of, clothed in elephant skin.

M. 179 10; 261. 87.

Cāra—the spy in different disguises to be sent over his kingdom and that of the enemy; king not to act on the report of a single Cāra; the source of the kingdom; Cāracakṣu is the king

Br. IV. 21. 51 and 64; 25. 12. M. 215. 90-6, 226. 12.

Cāraṇa—spies employed by Pr̥thu, also Cāras (s.v.).

Bhā. IV. 16. 12.

Cāraṇas—divine songsters.

Bhā. II. 1. 36; 6. 14; IV. 20. 35; V. 1. 8; VI. 7. 3; VII. 8. 38; X. 3. 6; 4. 11; 25-31; 62. 19. Br. II. 15. 10, 23; III. 5. 16; 10. 37; IV. 33. 11. Vā. 23. 191; 34. 21; 35. 19 and 58. 47. 46; 72. 35.

Cāritra—a Marut gaṇa.

M. 171. 54.

Cāru—a son of Rukmiṇī. Went out to play and saw a huge lizard with his brothers and reported to Kṛṣṇa.

Bhā. X. 61. 9; 64. 1-4; Br. III. 71. 246. Vā. 96. 237. Vi. V. 28. 2.

Cāruka—got killed in the Yādava disturbance at Pra-bhāsa.

Vi. V. 37. 47.

Cārukeśī—an Apsaras in the sabhā of Hiranyakāśipu.

M. 161. 75.

Cārugupta—a son of Rukmiṇī and Kṛṣṇa.

Bhā. X. 61. 8; M. 47. 16; Vi. V. 28. 1.

Cārucandra—a son of Rukmiṇī.

Bhā. X. 61. 8.

Cārunāvatī—a R. of the Bhadra.

Vā. 43. 29.

Cārudēṣṇa (i)—welcomed Kṛṣṇa to Dvārakā. A son of Rukmini and votary of Kṛṣṇa.¹ Took part in defending Dvārakā against Śālva;² went with Kṛṣṇa's sacrificial horse.³

¹Bhā. I. 11. 17, 14. 31, III. 1. 35, X. 61. 8, Br. III. 71. 191 and 245 M. 47. 15 Vā. 96. 237 VI. V. 28. 1. ²Bhā. X. 76. 14.
³Ib. 89. 22[2]

Cārudēṣṇa(ii) (ii)—a son of Jāmbavati and Kṛṣṇa;¹ a good archer, given to Gaṇḍūṣa.²

¹M. 46. 26, VI. IV. 15. 37 ²Vā. 96. 188

Cārudēha—a son of Kṛṣṇa and Rukmini.

Bhā. X. 61. 8, VI. V. 28. 1.

Cārupada—the son of Namasyu and father of Sudyu.

Bhā. IX. 20. 2-3.

Cārubhadra—a son of Rukmini and Kṛṣṇa.

Br. III. 71. 246; M. 47. 16.

Cārumati(hī)—a daughter of Rukmini and Kṛṣṇa; wife of Balin, son of Kṛtavarman.

Bhā. X. 61. 24, Br. III. 71. 246; M. 47. 16, VI. 96. 238, VI. V. 28. 2.

Citrumukhī—a daughter of the Gandharvas.

Vā. 69. 10

Cāruṇīpa—a monkey chief.

Br. III. 7. 237

Cārvaverman—an important Yādava, got killed in the disturbance at Prabhāsa after Kṛṣṇa's departure to Heaven.

VI. V. 37. 47.

Cāruvidya—a son of Rukmini and Kṛṣṇa.

Br. III. 71. 246.

Cāruvindhya—(*Cāruvinda-Vi. P.*); a son of Rukmini.

Vā. 96. 238. Vi. V. 28. 2.

Cāruhāsa—a son of Rukmini and Kṛṣṇa.

M. 47. 16.

Cāruhāsavān—a monkey chief.

Br. III. 7. 238.

Cāruhāsinī—one of Kṛṣṇa's wives.

Vi. V. 15. 35.

Cārvarivān—a son of Sāvaraṇa Manu.

Br. IV. 1. 22.

Cikitvān—a Tuṣita God.

Br. II. 36. 11.

Cikṣubha—a Rākṣasa killed by Lalitā.

Br. IV. 29. 76.

Citi (i)—a Jayadeva.

Br. III. 4. 2.

Citi (ii)—(ety.) he who gathers the means for enjoyment.

Vā. 4. 38.

Citi (iii)—the twins of Prajāpati in the 23rd kalpa; Cinta came out of contemplation.

Vā. 21. 53.

Cittakarṣapāṇikā—also Cittakarṣapāṇī (nitya); a Gupta Śakti.

Br. IV. 19. 19; 36 70, 44 119

Cittajalā—a mother-goddess

M. 179 28.

Cittahārya—a Sādhya.

M. 203 11.

Cittā—a mother-goddess.

M. 179 28.

Citti (i)—another name for Sānti (s.v.).

Ehā. IV 1. 42

Citti (ii)—a Jayādeva.

Vā. 66. 6.

Citti (iii)—a Sādhya.

Vā. 66. 16.

Citpānd—Kāmākṣi the first cause, called also Antā, then became Śuddhaparā with two hands with *yogamudra* and book in them; the next was Parāpara with lotus in her right hand and the left placed on the left thigh. This is at Kāñci.

Br. IV 39 9-14.

Citra (i)—a son of Vasudeva and Madirū.

Br. III. 71. 172.

Citra (ii)—a son of Agnivata.

Br. III. 71. 257.

Citra (iii)—a commander of Bhaṇḍa killed by Citrā.
Br. IV. 25. 99.

Citra (iv)—a son of Citrasena.
Vā. 96. 248.

Citra (v)—a Nakṣatra.
Vā. 66. 49.

Citras—of different kinds on the walls and pillars of the houses erected by Jamadagni's cow.

Br. III. 26. 60.

Citraka—a son of Vṛṣṇi; (Pṛśṇi-Vā. P.); father of a number of sons and daughters; brother of Svaphalka.

Br. III. 71. 102, 114; Vā. 96. 101, 113-14; Vi. IV. 14. 5-6, 11.

Citrakarma—a Gaṇeśa; a sculptor created a beautiful form out of the ashes left by Madana's body burnt down by Śiva. Thus having been restored to life he was asked to meditate Śatarudriya in honour of Rudra. This was Bhaṇḍa who was blessed by Śiva to rule for 6000 years.

Br. IV. 11. 30.

Citrakūṭa (i)—a hill in Bhāratavarṣa; sacred to Sītā and to Pitṛs.

Bhā. V. 19. 16; Br. II. 16. 23; III. 13. 38. M. 13. 39; 52. 65.

Citrakūṭa (ii)—a hill in Kuśadvīpa.
Bhā. V. 20. 15.

Citrakūṭa (iii)—R. from Rkṣa (Rṣyavanta-M. P.) in Bhāratavarṣa.

Br. II. 16. 30; M. 114. 25; Vā. 45. 99.
P. 76

Citraketu (i)—one of the seven sons of Vasiṣṭha.
Bhā. IV. 1. 40-41.

Citraketu (ii)—a son of Lakṣmaṇa.
Bhā. IX. 11. 12.

Citraketu (iii)—a son of Devabhāgā and Kamśū.
Bhā. IX. 24. 40

Citraketu (iv)—a son of Jāmbavatī.
Bhā. X. 61. 12.

Citraketu (v)—a Sārvabhauma and king of Sūrasenās. His queen was Kṛtādyuti; though he had a number of wives he had no children. When he was brooding over this, there came the sage Angiras, getting to know his mind he performed a ritual in honour of Tvaṣṭṛ and the remnant of offering was given to his eldest queen, Kṛtādyuti, who brought forth a son. Though the king was glad, his wives grew jealous and poisoned the child to death. The king, queen and others ceaselessly lamented. On this Angiras and Nārada came on the scene and consoled them. Angiras addressed him on the instability of life, illustrating it by the story of Bhoja. Nārada instructed him into a *mantrapaniṣad*. By meditating on this for seven nights, he was told, that he would see Sankarṣana and get over the illusion relating to duality. So he had his purificatory bath at the Jamunā and was initiated into the *vidyā* by Nārada. By meditating for seven days, the king became the lord of Vidyādharaś. He then praised Hari in the form of Ananta and had a *darśan* of the Lord.

Once he flew in the air and saw Śiva sitting with Pārvatī on his lap in the presence of his attendants and others. He laughed at this, which enraged Pārvatī who cursed him to be born an Asura. Citraketu alighted from his aerial car and begged for pardon. After he went away, Śiva told Pār-

vatī that Citraketu was a devotee of Hari, and hence his devotee also. Therefore he deserved pardon. Pārvatī was appeased, and Citraketu was born as Vṛtra.

Bhā. VI. Chaps. 14-17.

Citraketu (vi)—a Vāleya Gandharva.

Vā. 69. 20.

Citragu—a son of Kṛṣṇa and Satyā.

Bhā. X. 61. 13.

Citragupta—an Adhidevatā of the planet Ketu; Icon of, near Yama.

M. 93. 15; 102. 23; 261. 14.

Citrāngada—a Vāleya Gandharva.

Vā. 69. 19.

Citrajyoti—a Marut of the first gana.

Br. III. 5. 92.

Citranātha—a son of Dhṛṣṭa.

M. 12. 21.

Citrabāhu—a son of Kṛṣṇa.

Bhā. X, 90. 34.

Citrabhānu (i)—a warrior son of Kṛṣṇa.

Bhā. X. 90. 33.

Citrabhānu (ii)—a name of the sun; moves in the north of Śākadvīpa in Śravaṇa and Uttarāśāḍha;¹ begged of Kārtaviryārjuna, the seven islands as bhikṣā and burnt them all; father of Varuṇa (Vasiṣṭha) famous as Āpava who cursed the king; the sun-god in the guise of a Brahmana asked for

food all the immovable property of the king to which he agreed, Aditya was pleased with him and gave him resplendent and useful arrows, he ate all the eastern parts of the kingdom including the tapovana.¹

¹ Br. II. 21. 73, 136, Va. 50 128. ² Br III. 69 38-47, Va. 94. 39; 95. 3-13

Citrayuddha—Kuranda as expert in,¹ Asvins and Janardana experts in.²

¹ Br IV 22. 74, III. 71. 184. ² M. 150 201, 152. 3 and 27.

Citrayodhi (i)—a monkey.

Br III. 7 234.

Citrayodhi (ii)—one who does not fight a straight battle.

Va. 96. 181.

Citraratha (i)—a son of Gaya, and father of Samrat, wife Urupi.

Bhā. V 15. 14.

Citraratha (ii)—a Gandharva who crossed the place where the bones of a certain Kaushika lay dropped down to the earth. After collecting and throwing them into the Sarasvati, he went to his home.¹ He was seen sporting at the Ganges with apsaras by Repukā.²

¹ Bhā. VI. 8 39-40 ² Ib. IX. 16. 2-3.

Citraratha (iii)—the son of Suparśvaka and father of Kṣemādhi. He was king of Mithilā.

Bhā. IX. 13. 23

Citraratha (iv)—the son of Uktā and father of Kaviratha.

Bhā. IX. 22. 40.

Citraratha (v)—the son of Dharmaratha, well known as Romapāda. A friend of Daśaratha. As he had no children, he adopted Śāntā, daughter of Daśaratha. Rṣyaśrṅga married her. Then he had a son Caturanga.

Bhā. IX. 23. 7-10; M. 48. 94; Vā. 93. 103; Vi. IV. 18. 16-18.

Citraratha (vi)—the son of Ruṣeku (Ruṣ(ś)anku-M. P., Vi. P.) and father of Saśabindu.

Bhā. IX. 23. 31; Br. III. 70. 18; M. 44. 17; Vi. IV. 12. 2-3.

Citraratha (vii)—a son of Vṛṣṇi and a grandson of Anamitra. Father of Pr̥thu and other sons.

Bhā. IX. 24. 15 and 18.

Citraratha (viii)—a Mauneya Gandharva; overlord of the Gandharvas, Kinnaras and Vidyādhara;¹ served as the calf when the Gandharvas milked the earth in the lotus vessel along with the Apsaras.²

¹ Br. III. 7. 3; 8. 10; IV. 20. 50; M. 8. 6; Vā. 69. 2; 70. 9.

² Br. II. 36. 221.

Citraratha (ix)—a son of Agāvaha.

Br. III. 71. 257.

Citraratha (x)—a son of Bhūri.

M. 50. 80.

Citraratha (xi)—the son of Raśādu; performed several sacrifices; became later known as Saśabindu; had 10,000 sons of whom six were famous with names beginning in Pr̥thu.

Vā. 95. 17-18, 20-21.

Citraratha (xii)—a son of Uṣṇa.

Vā. 99. 272; 108. 49.

Citrarāśī—a Marut gāya.

M. 171. 53

Citrarūpīnī—a mother-goddess.

M. 179. 20

Citrarepha—a son of Medhātithi of Śākadvīpa.

Bhā. V. 20. 25

Citra(r)lekha (i)—a companion of Bāṇa's daughter, Uṣā, daughter of Kumbhāṇḍa minister to Bāṇa; heard from Uṣā of her dream about a certain prince, and being an artist drew pictures of gods and men. Uṣā identified Aniruddha as her lover. Citralekha travelled by air to Dvārakā and carried Aniruddha to Uṣā's harem at Śonitapura unnoticed by any.

Bhā. X. 61. 23[9], 62. 14-23, VL V. 32. 17-30, 33. 5

Citralekhā (ii)—an Apsaras in the sabhā of Hiranyakasipu, rescued along with Urvaśi from the Asura Keśin by Pururavas.

M. 161. 75, 24. 23

Citravati (i)—a daughter of Agāvaha.

Br. III. 71. 257

Citravati (ii)—the daughter of Citrasena.

Vā. 96. 248.

Citravara—a son of Citrasena.

Vā. 96. 248

Citravarma—a Vāleya Gandharva.

Vā. 69. 20

Citraśāla—painting and pictures in Tripuram.

M. 130. 16.

Citrasānu—a Mt. in east half of Puṣkaradvīpa.

Br. II. 19. 110; M. 123. 13; Vā. 49. 107.

Citrasena (i)—a son of Manu Devasāvarnī.

Bhā. VIII. 13. 30.

Citrasena (ii)—the son of Nariṣyanta and father of Dakṣa.

Bhā. IX. 2. 19.

Citrasena (iii)—a Gandharva with the Hemanta sun.

Br. II. 23. 17; Vā. 52. 17. 96. 248.

Citrasena (iv)—a son of Agāvaha.

Br. III. 71. 257.

Citrasena (v)—a son of the fourth Sāvarnī Manu.

Br. IV. 1. 94.

Citrasena (vi)—a son of Ruci XIII Manu.

Br. IV. 1. 104; Vā. 100. 108; Vi. III. 2. 41.

Citrasena (vii)—a Mauneya Gandharva king in Kailasa;¹ resides in sun's chariot² during Mārgaśīrṣa month.

¹ Vā. 41. 21; 69. 1. ² Vi. II. 10. 13.

Citrasvana—the Rākṣasa presiding over the month of Śuci.

Bhā. XII. 11. 36.

Citrā (i)—a rock on the Himalayas near the river Puspabhadrā; sacred to Lallītā.

Bhā. XII. 8. 17, Br. IV. 44. 97.

Citrā (ii)—a daughter of Vasudeva and Rohinī; came to see Kṛṣṇa and Satyabhāma returning from Indra's court.

¹ Br. III. 71. 165, VA. 96. 163 ² Bhā. X. [67 (v) 50], M. 46. 12.

Citra (iii)—a name of a constellation;¹ frāddham on that day gets good children.²

¹ VA. 82. 8. ² Br. III. 18. 7

Citra (iv)—a daughter of Madirā.

VA. 96. 170

Citrāngada (i)—a Kṣatriya son of Santanu and a fisher-woman Satyavatī; was killed in a battle by a Gandharva by name Citrāngada.

Bhā. IX. 22. 20-21, Br. III. 10. 70, M. 14. 17, VA. 73. 19; VI. IV. 20. 34-5.

Citrāngada (ii)—a Gandharva who killed Citrāngada, a son of Santanu.

Bhā. IX. 22. 20; VI. IV. 20. 35

Citrāngī—one of the four queens of Bhanda.

Br. IV. 12. 13

Citrotpalā—a R. from the Rkṣa (Rgyavat).

Br. II. 18. 91, M. 114. 25.

Cidi—a son of Kauñika after whom came the famous line, the Caidyas.

Br. III. 70. 39, VA. 95. 38.

Cidvanhi—the Agni dug of Cintāmaṇi gr̥ha; it burns with no fuel; the hotā and hotri are Kāmeśvara and Mahādevī.

Br. IV. 36. 24.

Cintaka—the twenty-third kalpa.

Vā. 21. 53.

Cintā—came out when Brahmā was in contemplation.

Vā. 21. 54.

Cintāmaṇigr̥ha—of Lalitā; by its side was one built by the architects to Mantrinī when she visited Lalitā; here the mātaṅgakanyakās sport and dance.¹ The abode of Cakrarāja and lying at a distance of seven yojanas to Śringāraśāla; surmounted by gopuras in hundreds on all sides.² On its different sides were Cidvanhi, Cakrarājaratha, Geyacakra, Kircakra, Hari, Gaṇapati, Śiva, Sarasvatī, Mahādevis, the residences of Mantrinātha and Dañḍanātha. In its midst was Binducakra with a number of Śaktis. There was also what is known as Sarvajña yantarā. This Cintāmaṇigr̥ha was located in the middle of Śripaṭṭana. Its walls and pillars, all of Cintāmaṇi.³

¹ Br. IV. 31. 86. ² Ib. 35. 70, 104. ³ Ib. 36. 1, 33.

Cibilaka—the son of Lambodara and father of Meghavatī.

Bhā. XII. 1. 24.

Cibunikā—a queen of Varṣaṛṭu.

Br. IV. 32. 29.

Cirava—a monkey chief.

Br. III. 7. 234.

Caitra (i)—one of the nine sons of Svārocīsa-Manu.

Br. II. 36. 19; VI. III. 1. 12.

Caitra (ii)—a Paulastya and a sage of the Tāmasa Manvantara.

Br. II. 36. 48

Caitrakam—a tīrtham.

M. 110. 2.

Caitramda—a Manvantarādi for śraddha, and good for vratas like the *Madanadvādaśi*; best for military expedition.

M. 7. 10. 17. 6. 54. 8. 56. 3. 60. 33. 240. 5

Caitraratha (i)—a pleasure garden of Devas and Indra to which went Kardama and Devahūti.¹ In the Candra-prabha hill. Here Urvaśi met Alla.² In the Mandara hill,³ in the east⁴ of Ilāvṛta.

¹ Bhi. III. 23. 40; V. 16. 14; IX. 14. 24, M. 27. 4, VI. IV. 6. 48.

² Br. II. 18. 7, III. 7. 102, 66. 6. ³ M. 83. 31, 121. 8, 131. 48. ⁴ VI. 36. 11, 42. 15; 47. 6, 69. 137; 91. 6. VI. II. 2. 25.

Caitraratha (ii)—acted as calf when the Gandharvas and Apsaras milked the earth.

M. 10. 24.

Caitraratha (iii)—a tīrtham sacred to Madotkāṭa.

M. 13. 28.

Caitrarathi (also *Bindumati*)—the daughter of Satabindu and wife of Māndhāṭa; had 10,000 younger brothers, righteous, fair and chaste; mother of three sons Purukutsu, Ambarīṣa and Mucukunda.

Br. III. 63. 70; VA. 88. 70-2.

Caitrā—the wife of Jyāmagha; gave birth to Vidarbha.
M. 44. 32 and 36.

Caitrāyanas—Ātreya gotrakaras.
M. 197. 2.

Caitrogni—a sage of the Tāmasa epoch.
Vi. III. 1. 18.

Caidya (I)—a son of Yudhiṣṭhīra's aunt and Dama-
ghoṣa and brother of Dantavaktra. Both were once attend-
ants on Hari and born on earth by the curse of Brahmanas.
It happened thus. Once Sananda and other sons of Brahmā
went to Viṣṇuloka and were prevented by them, as door-
keepers, from entering Vaikuṇṭha. Hence they were cursed
to be born as Asuras. They were born as Hiranyakāśipu and
Hiranyakṣa, then as Rāvaṇa and Kumbhakarṇa, and now as
Caidya and Dantavaktra.¹ Hated Kṛṣṇa, beaten by him in
svyamvara. An ally of Jarāsandha, he was stationed at the
eastern gate of Mathurā. Kṛṣṇa directed his attack against
Caidya. The fight and end of Caidya.²

His name was proposed by Rukmiṇī's elder brother for
marriage. Went to Kuṇḍina ready to marry Rukmiṇī; dis-
tressed at her being taken away by Kṛṣṇa and his friend
Rukmi's defeat; he was consoled by Jarāsandha and returned
to his city.³ An enemy of Kṛṣṇa, he attained *yoga* at the
Rājasūya. He attained Hariloka through hatred. (See
Śiśupāla).⁴ Married Śrutasravas who gave birth to Sunita.⁵

¹ Bhā. VII. 10. 35-46. ² Ib. I. 10. 29; X. 50. 11 [2], 20-24.
[1-15]. ³ Ib. ch. 52. (whole); 53. 14-16; 54. 10-17. ⁴ Ib. III.
2. 19; VII. 1. 13-15 and 30. ⁵ M. 46. 6.

Caidya (II)—is Śiśupāla.
Vā. 96. 157.

Caidyavara—a son of Maitreya.
M. 50. 14.

Caidyoparicara—a son of Kṛṣṇa Known also as Vasu.
His wife was Girikā, mother of seven sons.

M. 50. 26.

Catridava—Arṣeya pravara of Angiras.

M. 196. 7

Caila—a disciple of Śringiputra.

Vā. 61. 40

Caṇikas—of the Dakṣināpatha.

Vā. 45. 126.

Cola (i)—a son of Andira after whom was named the
the Cōladeśa.

Br. III. 74. 6, M. 48. 5

Cola (ii)—one of the four sons of Janāpida; his
kingdom Colāḥ.

Vā. 99. 6.

Colas (i)—a degraded Kṣatriya clan.

Br. III. 63. 140, M. 114. 46

Colas (ii)—(c) a southern country.

Br. II. 16. 58.

Colaka—the dress covering the image of Sun god
M. 261. 4.

Colabhadra—(c) an eastern country.

Br. II. 16. 51.

Cauli—an Ekiṛṣeya.

M. 200. 6.

Caulya—of the Dakṣināpatha.

Vā. 45. 124.

Cyavana (I)—a sage¹ who was invited for Yudhiṣṭhīra's Rājasūya.² Came to see Kṛṣṇa at Syamantapañcaka.³ Went with him to Mithilā.⁴ Came to see Parikṣit practising prāyopaveśa.⁵

18. ¹ Bhā. VI. 15. 14. ² Ib. X. 74. 7. ³ Ib. 84. 3. ⁴ Ib. 86. 18. ⁵ Ib. I. 19. 9.

Cyavana (II)—a son of Śukra and Paulomi;¹ when he was engaged in *tapas* he was covered by an anthill. His eyes were seen through two holes therein. Once Sukanyā who came there with her father saw two luminous objects in the anthill and pierced them with a thorn. This resulted in blood flowing from the eyes. The king asked the sage's pardon and offered his daughter in marriage to him. Having married a princess, the sage requested Aśvins who were on a visit to him, to make him a youth. They advised him to bathe in a *siddha* lake nearby. He thus found himself thoroughly changed. With him Sukanyā enjoyed life. Her father came there some time after and was not aware of the change in the sage's form. He took him to be a paramour and scolded his daughter. When he came to know the fact he was much pleased. In the *yajña* performed Cyavana offered *soma* to Aśvins who were so far denied a share, being physicians. Indra resented this and wanted to kill Cyavana. But the latter's act was accepted by all as a precedent.² Father of Āpravānam and Dadhica.³

¹ Br. III. 1. 92; Vā. 86. 2, 23. ² Bhā. IX. 3. 2-26; Br. II. 32. 98; III. 8. 31; 21-36; 61. 2. ³ Br. III. 1. 93.

Cyavana (III)—the son of Mitreyu and father of Sudāsa.

Bhā. IX. 22. 1. Vā. 99. 207. Vi. IV. 19. 70-71.

Cyavana (iv)—the son of Suhotra the righteous and father of Kṛtin (Kṛtaka-Vi. P.)

Bhā. IX. 22. 5; Vā. 99 217, VI. IV. 19 79

Cyavana (v)—a Rākṣasa residing in the third talam (Vitalalam-Vā. P.).

Br. II. 20 28, Vā. 50 27

Cyavana (vi)—a Ṛṣi and mantrakṛt, cursed that the hundred sons of Kṛtavirya would meet with death.

M. 68. 9, 145 82 and 99

Cyavana (vii)—a son of Bhṛgu, a gotrakara, and a Pravara.

M. 195 15 and 28, 29

Cyavana (viii)—a son of Sudhanvan

M. 50 24.

Cyavana (ix)—a son of Gokarṇa, an avatār of the 16th dvāpara.

Vā. 23 173

Cyavana (x)—the father of Sumedhas.

Vā. 70 26.

Cyavana (xi)—a son of Devāpi.

Vā. 99 237.

Cyavanaśrama—in Gayā where are Valkuntha, Loka-danḍa, Grūhrakūṭa and Sopaka.

Vā. 103. 73.

Ch

Chagala (I)—(Chagalas); one of the sixteen classes of Piśācas.

Br. III. 7. 376.

Chagala (II)—a son of Muṇḍiśara *avatār* of the Lord. Vā. 23. 211.

Chatra (I)—the seven worlds, white in colour, are one above the other umbrella-like.

Br. II. 21. 19; III. 49. 23; 55. 15; IV. 37. 35.

Chatra (II)—the white umbrella as insignia of royalty given to Kāmeśvara by Viṣṇu; lofty as the sky.¹ Kauravas threatened Ugrasena to deprive him of that.²

¹ Br. IV. 15. 23; 17. 1; Vi. II. 13. 96. ² Vi. V. 35. 14.

Chatrikā—a Śakti.

Br. IV. 44. 87.

Chandas—Vedic metres as steeds of the sun's chariot;¹ as part of Viṣṇu.² Seven in number—names given.

¹ Bhā. II. 6. 1; Vi. II. 8. 5. ² Vi. V. 1. 37; Br. I. 5. 19.

Chandaka—a kind of temple with a number of towers. M. 269. 32 and 49.

Chandajas (I)—are 33 Devas, constituting three ganas, Yāma, Ajitas and Śaktas with their chief Indra;¹ drink the nectar of the moon until the Caturdaśi, and on the Pañcadaśi the Pitṛs drink of the rest.²

¹ Br. II. 13. 91. ² Vā. 56. 25.

Chandajas (II)—the gods of the Cāksuṣa epoch; also known as Sādhyas.

Br. III. 3. 9.

Candanas—a group of 33 Devas who drink the moon's *kalas* in the dark half of the month

Br. II. 28. 26.

Chandāmsti—the Vedas—Rg, Yajus and Sāma;¹ Gāyatri and others, sons of Vinata;² created by Vāmadeva;³ served as vessel for sages milking the earth.⁴

¹ V&L 3. 16 ² Br. II. 7. 30. ³ M. 247. 7 ⁴ Br. II. 36. 104.

Chandoga—a Sāmaga, Sāmans in connection with the rituals in founding a new temple.

BhA. XII. 6. 53, M. 83. 133; 285.28; V&L 83. 54.

Chandogas—a Devagana; 33 are distinguished among them.

V&L 81. 5

Chandogeya—an Ātreyā gotrakara.

M. 197. 5

Chando(u)gha—the chanting of the Vedas, being practised in a hermitage.

Br. III. 21. 46.

Chāga—the goat, as the riding animal of Agni; its flesh pleasing to Pitṛs.

M. 148, 83, 17. 32.

Chāgala—a peak on the top of the Himalayas where Sveta the sage-lord appeared with four disciples in the Vārsha kalpa.

V&L 23. 116

Chāgalāndam—a firtham sacred to Pracandā and to Pitṛs.

M. 13. 43, 22. 72.

Chāyd (1)—a daughter of Viśvakarman,¹ a servant-maid of Samjñā engaged by the latter for her husband. Hence

wife of the sun God without his knowledge and mother of Śanaiścara and Tapatī during the absence of Samjñā as a horse. Her sons were Śrutasrava and Śrutakarma or Sāvarṇi Manu and Saturn respectively; illtreated Samjñā's children. Yama protested and was cursed to lose his legs. He reported to his father who said that they would be restored after some time. Then he asked Chāyā why she showed difference between her sons and she spoke the truth. The sun God flew into a rage and demanded Tvaṣṭā to give up his daughter. He showed the place where Sarvajñā was and Tvaṣṭā reduced his *tejas*. On seeing her, Śukra came through his nostrils from which were born the Aśvins or Nāsatya and Dasra.²

¹ Bhā. VIII. 13. 8 and 10. M. 11. 5-9; 248. 73; Vā. 84. 39-77.

² Br. III. 59. 32-77; IV. 35. 47; Bhā. VI. 6. 41.

Chāyā (II)—the mind-born wife of Śrṣṭi and mother of five sons.

Bhā. II. 36. 97-98.

Chāyā (III)—the wife of Puṣṭi and mother of five sons, Prācīnagarbha, Vṛṣaka, Vṛkka, Vṛkala and Dhṛti.

Vā. 62. 83.

Chāyākṣetram—sacred to Lalitāpiṭha.

Br. IV. 44. 100.

Chidradarśi—a son of Kauśika in previous birth, born as Cakravāka in Mānasa.

M. 20. 18.

Chini—a son of Anamitra.

Vā. 96. 99.

Chinnakarṇa—a commander of Bhaṇḍa.

Br. IV. 21. 87.

J to Jna

Jagat—the universe as issuing from the mind and body of Brahmā;¹ Agniṣomātmakam² born of Viṣṇu and abides in Viṣṇu.³ Spatial description of, its relation to Iśvara and other creations.⁴

¹ Bhā. III. 12. 27 ² Br. III. 72. 50; Vā. 97. 51. ³ VI. L. 1. 4, 31. ⁴ Vā. 49. 156-86

Jagat-syṣṭi—Evolution of Tattvas, etc. When the Śaktis did not attend to their function of creation, the Lord with Śaktikālā entered into twenty-three tattvas by dividing himself into three parts—adhyātma, ādhidaivta, and ādhībhauta with tenfold prāṇa, Agni as his mouth, Varuna as tongue, Aśvins as nostrils, etc. Then came the four varnas. At first five varieties of Ajñāna were created, viz., andhatāmisa, tāmisa, mahāmoha, moha, and tamas. Ashamed of these sinful creations, Brahmā created seers like Sanaka, Sananda, etc. They also did not proceed with the work of creation as was desired. So Brahmā grew angry and down came Rudra from the midst of his eye-brows. He was assigned places and women. Finding his creation intolerable, Brahmā sent him away for penance, and produced ten mind-born sons, Marici, Atri and others, and a daughter Sarasvatī. Then came the Vedas and other literature. Further the Creator's body got into two halves—one Svāyambhuva and the other Satarūpa. These were parents of two sons and three daughters. Their descendants filled up the whole of the earth. Another account of creation.

Bhā. III. 5. 27-36, 6. (whole); 12 (whole), 20. 12 ff.

Jagati—a metre;¹ a horse of sun's chariot;² with Gāyatrī Trishub;³ from the face of Brahmā.⁴

¹ Bhā. III. 12. 45, XI. 21. 41; M. 125. 47, Vā. 9. 50, 31. 47
² Br. II. 22. 72, VI. II. 8. 5 ³ Vā. 51. 64. ⁴ Br. II. 8. 52, 13. 145

Jagadambikā—a Devi.

Br. IV. 12. 59; 30. 4 and 44.

Jagaddhātrī—see *Lalitā*.

Br. IV. 13. 17, 63.

Jagannātha—an attribute of Viṣṇu.

Vi. V. 33. 41.

Jangas—(c) a Janapada of the Ketumāla country.

Vā. 44. 14.

Jaṭāmāli—the *avatār* of the Lord of the 19th dvāpara in the *Jaṭāyu* hill of the Himālayas with four sons, all engaged in Maheśvara *yoga*.

Vā. 23. 186-8.

Jaṭāyu (I)—a son of Aruṇa and Gr̥dhri (*Syeni-Vā. P.*)¹ brought forth sons Kaka, Gr̥dhra and Aśvakarnī; king of vultures and younger brother of Sampāti;² father of Karnī-kāra and Śatagāmi;³ Dahanakriya of, done by Rāma; attained release by *satsanga*.³

¹ Br. III. 7. 447-48. ² M. 6. 35-6. ³ Bhā. IX. 10. 12; XI. 12. 6; Vā. 69. 326-7.

Jaṭāyu (II)—Mt. a hill in Himālayas, the birth-place of *Jaṭāmāli* of the 19th dvāpara.

Vā. 23. 186.

Jaṭī (I)—a group of heretics.

Br. III. 14. 40.

Jafī (II)—a name of Vighneśvara.

Br. IV 44. 70.

Jāṭhara—a Mt. on the East of Meru;¹ connects Nīla and Naiṣadha hills.²

¹ Bhā. V 16. 27, Vā. 35 8, 42, 20 ² VI. II. 2. 41.

Jatu—a son of Sudhanvan (Jantu).

VI. IV 19 82.

Jatugṛham—the house of lac arranged by Duryodhana to burn down the Pāṇḍavas.

VI. IV 13 70

Jatunābha—the son of a Yakṣa and father of Maṇivara.

VĀ. 62. 183

Jatyna—a Trayārṣeya.

M. 196 89

Jāṭabharata—see Bharata.

Jana—the fifth loka from where are born people, from root *janana*,¹ two crores of yojanas from Maharloka.²

¹ Br. II. 19 155, 21. 22, 35. 153 and 206, III. 1. 15-16, M. 61. 1, 184. 23, VĀ. 100. 127, 101. 17. ² VĀ. 101. 140, 208.

Janaka (I)—(king of Mithilā) one of the twelve sages who knew the nature of the dharma ordained by Hari. Son of Nimi, born by churning his dead body and hence known Mithila. He was Valdeha, born of a videha. He founded the city of Mithilā. His son was Udāvasu. Father of Sītā.¹ In his sacrifice Yājñavalkya won a prize for learning while Śākalya was humbled for pretended superiority. Father-in-law of Rāma.² In the Aśvamedha Yajña of his, Śākalya was

ruined on account of his conceit by taking part in a disputation; Janaka wanted to know the best among the learned assembled and set apart 11,000 crores, much gold, villages and servants to be given as present to him; in the disputation each took part but Yājñavalkya ultimately threw out the challenge. Sākalya questioned this and put to him a number of questions which were all answered. Yājñavalkya in his turn put him a single question, a wrong reply to it inviting instantaneous death; Sākalya agreed, and unable to answer his question, was gathered to his ancestors;³ told by the sage Asita what the Earth narrated to him about the ignorance of kings who without subduing themselves, try to subdue others.⁴

¹ Bhā. VI. 3. 20; IX. 13. 13-14; X. 71. 9; Vā. 89. 2; Vi. IV. 5. 22-4; 13. 103. ² Br. II. 34. 33-68; III. 37. 22; 64. 2; ³ Vā. 60. 32-62; 89. 5; Vi. III. 18. 85-90. ⁴ Vi. IV. 24. 127-136.

Janaka (II)—king of Videhas, and an ally of Balarāma. Welcomed Balarāma to his capital.

Bhā. X. 57. 24-26.

Janaka (III)—a son of Viśākhayūpa and father of Nandivardhana.

Vi. IV. 24. 5-6.

Janapadas (I)—get deserted and desolate in Kali;¹ are left in a state of *arājaka*.²

¹ Vā. 88. 187. ² Br. II. 31. 50, 97; III. 50. 5; IV. 5. 4.

Janapadas (II)—the seven of Krauñcadvīpa viz., Uṣṇa, Pivara, Andhakāra, Muni, Dundubhi, Kuśala and Manuja.

Vā. 33. 23.

Janamejaya (I)—the first of the four sons of Parīkṣit and Irāvatī.¹ Father of Śatānika.² Finding that the death of his father was predicted to be by the snake Taksaka, he performed a *sarpa yāga* to destroy all snakes. All except Tak-

ṣaka came, the latter being sheltered by Indra. At this Takṣaka and Indra were invoked together. Advised by Bṛhaspati to refrain from the cruel *yāga*, Janamejaya agreed; with the aid of Tura, the priest, he performed Aśvamedha and other sacrifices;² cursed by Vaiśampāyana he made Yājñavalkya his Brahman in a sacrifice.⁴ Introduced Vājasaneyaka and became known as Trikharvi.⁵ Put to trouble Lohagandha, the son of Gārgya out for mischief and was cursed by Gārgya.⁶ King of Sudeśa and a Kaurava; highly righteous. After anointing his son on the throne he went into the woods for penance.⁷

¹ Bhā. I. 16. 2, Br. III. 63. 20 ² VI. IV. 20. 1; 21. 2-3.
³ Bhā. IX. 22. 35-38, XII. 6. 16-28, M. 6. 42. ⁴ M. 50. 57-60
⁵ Vā. 99. 229, 250-4 ⁶ Ib. 93. 21 ⁷ M. 50. 61-5

Janamejaya (II)—the son of Sumati, with him ended the Vaishāla line

Bhā. IX. 2. 36.

Janamejaya (III)—a son of Puru and father of Pracinvat.

Bhā. IX. 20. 2, M. 49. 1, Vā. 99. 120 VI. IV. 19. 1.

Janamejaya (IV)—the son of Śrījaya, and father of Mahāmanas (Mahāśila-B. P.).

Bhā. IX. 23. 2.

Janamejaya (V)—the son of Somadatta, and father of Sumati (Prumati-Br. P.).

Br. III. 61. 16; VI. IV. 1. 57-8.

Janamejaya (VI)—a son of Puramjaya and a Rājanya;¹ father of Mahāśila.²

¹ M. 48. 12-3, Vā. 99. 15. ² VI. IV. 18. 5-6.

Janamejaya (vii)—a son of Br̥hadratha, entitled Viśvajit.

M. 48. 102.

Janamejaya (viii)—a son of Bhallāṭa; served Ugrāyudha in his *tapas*; saved Nīpas when they were led by Yama at the behest of Ugrāyudha by fighting Yama, and earned his appreciation and *muktijñāna* from him as a result. Wife Dhūminī and son Yavīnara.

M. 49. 59-70; Vā. 99. 182.

Janamejayas—100 in number; according to the M. P. and Vā. P. 80 in number.

Br. III. 68. 20- 26; 74. 267; M. 273. 71-3; Vā. 99. 454.

Jana(loka)—a divine world,¹ the world of Varuṇā^{1a} as the face of Virāṭ,² and a part of Puruṣ.³ Its inhabitants.⁴ Here was in ancient times a discussion about *brahmavāda*, on the occasion of a sacrifice performed by Brahmā;⁵ at a distance of 2 crores of yojanas from Maharlokam;⁶ during Pralaya the Devas go from Maharloka to this.⁷ (See also Jana).

¹ Bhā. VIII. 20. 34. ^{1a} Vā. 7. 28; 23. 84; 24. 3; 49. 149; 61. 129;

65. 17. ² Bhā. II. 1. 28. ³ Ib. 5. 39. ⁴ Ib. III. 11. 29. ⁵ X. 87. 8-9. ⁶ Br. IV. I. 123; 2. 13-15, 139. Vi. II. 7. 13-14. ⁷ Br. I. 6. 28. Vi. VI. 3. 29.

Janastambha (i)—the son of Śāntidevā and Vasudeva.

Br. III. 71. 180.

Janastambha (ii)—a son of Tumba.

Vā. 96. 249.

Janasthāna—here Rāma vanquished a host of Rākṣasas;¹ and performed the work of gods.²

¹ Br. III. 63. 195. ² Vā. 88. 194.

Janāpiḍa—a son of Śarūṭha, had four sons, Pāṇḍya, Keraṭa, Coṭa, and Kulya.

Vā. 99. 5-6.

Janārdana—a name of Vāsudeva,¹ Viṣṇu who took the form of Hayagrīva and appeared before Agastya at Kāñcī,² as brother of Devī put down the Hiranyakas in the Bhaṇḍa-Lalitā war,³ as Kalkī put down the Hūpas, Yavanas, etc.,⁴ in the form of Piṭṛis in Gayā,⁵ became black due to poison,⁶ becomes Brahmā, Viṣṇu and Śiva affected by the qualities of *satva*, *rajas* and *tamas*,⁷ manifestation and forms described.⁸

¹ Vā. 96. 51; 106. 54. ² Br. II. 19. 180; 25. 56-7; III. 71. 78
and 93, 73. 87, IV. 5. 8, 14, 9. 28, 47, 64, 12. 21, 15. 14 ³ Br. II.
29. 103, 133 ⁴ Br. II. 39. 49 ⁵ Vā. 108. 85, 89, 109. 24 and 34.
⁶ Vā. 54. 59 ⁷ VL I. 2. 61-7 ⁸ VI. 1. 22. 23-72, III. 8. 11, 18. 35

Janimā—a Deva

Br. II. 13. 95.

Janu—one of the two Piśācas, who met Yakṣa, the son of Khaṭṭa.

Vā. 69. 113.

Jantu (I)—a son of Purudvat and Bhadrasenā, the Val-darbhi. Wife of Alikṣvāki, and son Sātvata.

M. 44. 45-6.

Jantu (II)—a son of Somaka; was killed (before he got an heir ? Ajamīḍha and Dhūmini had to start the line again).

M. 50. 18-19; Vā. 99. 209

Jantudhānī—a daughter of Yātudhāna,¹ married by Aja ? (Yakṣ-Vā. P.), one of the sons of Khaṭṭa; originator of Yātudhāna clan; hairy in every part.²

¹ Br. III. 7. 85 ² Vā. 69. 124.

Janma—a *Danāyuṣa*.

Vā. 68. 30.

Janmadinam—birthday as, fit for *Gayāpiṇḍa*.

Vā. 105. 18.

Janmeśvaram—a *tīrtham* sacred to *Pitrs*.

M. 22. 42.

Janhu (I)—a great king, son of Hotraka, (Suhotra-Vā. P.) and Keśinī (Kauśikā-Vā. P.); while he was performing a sacrifice the Gangā flowed through his *yajñavāṭa*; enraged at it he drank the waters; so Gangā became his daughter and came to be known as Jāhnavī; married Kāvērī, the grand-daughter of Yuvanāśva; and had a son Sunaha (Suhotra-Vā. P.) by her; father Puru, Sumantu-Vi. P.).

Bhā. IX. 15. 3; Br. III. 66. 25-30; Vā. 1. 142; 91. 54-60; Vi. IV. 7. 3-7.

Janhu (II)—eldest son of Somaka.

Bhā. IX. 22. 1; Vi. IV. 19. 72.

Janhu (III)—a son (descendant?) of Kuru, and father of Suratha.

Bhā. IX. 22. 4 and 9; Vā. 99. 217, 230; Vi. IV. 19. 78; 20.2.

Janhugāṇa—originated from the son of Aṣṭaka, son of Viśvāmitra.

Vā. 91. 103.

Japas—a group of gods of Uttama epoch.

Vi. III. 1. 4.

Japayajñas—for Brahmans only;¹ for the wise.²

¹ Vā. 57. 50. ² Ib. 16. 22.

Japātaya—Krṣṇa Parāśaras.

M. 201. 35

Jamadagni (1)—a sage of the Vaivasvata epoch, (Bhārgava); a son of Rcika and Satyavati, to attain a son for himself and for Gādhi, he made a caru to be taken both by his wife and mother-in-law, the latter to get a Kṣatriya and the former a Brāhmaṇa, then he entered the forest for penance, by mistake the caru intended for the mother was taken by the daughter and vice-versa; Rcika understood the mistake and told his wife that a cruel son would be born to her, she implored him to give her a good son; Jamadagni, born to her; produced by eating (jama) the Vaiśnavāgni.¹ Entertained Arjuna (Haihaya) with the help of his Kāmadhenu. The king desired to own her; but on being refused, he took her away by force. She was recovered by his son Parāśurāma who killed Arjuna. Regretted his son's action in killing the king and found fault with Repukā his wife who saw Citraratha. He asked his other sons to kill their mother but they declined. Parāśurāma killed them and his mother to please his father but he requested that they might come back to life to which the sage agreed. But the sons of Arjuna took vengeance and slew the sage in the presence of Repukā. Through the prowess of his son, Jamadagni got back his body and became the seventh in the Rajmāndala.² Married Repukā, daughter of Repu the youngest son was Rāma. According to the Vidyu Purāṇa Renuka is also known as Kāmali and is said to be the daughter of the Ikṣvāku, Suveṇu. Vasumat and others were elders to Rāma.³ Officiated in Brahmā's place in the sacrifice of Harīcandra;⁴ a mantrakṛt,⁵ a Bhārgava gotrakara.⁶

¹ Bha. VIII. 13. 5, Br. II. 32. 105; 38. 27; M. 9 28, 126 21, Vā. 32 46, 65. 93, 91. 67 and 85-88 VI. IV 7 32-6. ² Bha IX. chh. 15 and 16 ³ Ib. IX. 15 11-13, Vā. 91. 86 ⁴ Bha. IX. 7 23 ⁵ Br. III. 21 1, M. 145 99 ⁶ M. 195 15 and 29.

Jamadagni (II)—a mantrakṛt and a sage; with the sun in Māgha and Phālguna.⁷

¹ Vā. 59 96. ² Ib. 52. 20, VI. II. 10 16, III. 1. 32.

Jamadagni (III)—a son of Üru and of Bhṛgu gotra;¹
Jamadagni Bhārgava, one of the seven sages.²

¹ Vā. 64. 25. ² Ib. 100. 10.

Jamkārīni—a Śakti.

Br. IV. 44. 87.

Jamba—a Sudharmāna God.

Br. IV. 1. 60.

Jambu—the tree at Ilāvṛtam in the Himālayas.

Br. II. 17. 12; 19. 29; III. 22. 37; 27. 17; IV. 43. 17.

Jambuka—a son of Āpa.

Vā. 69. 30.

Jambukākṣa—a commander of Bhaṇḍa to aid Viṣāṅga;
 was killed by Nilapatākā.

Br. IV. 21. 80; 25. 29, 98.

Jambulā—a R. of the Bhāratavarṣa.

Vā. 45. 100.

Jambū—(Jāmbūnadam) a river of juice of celestial
 roseapple tree flowing from the top of Merumandara into
 Ilāvṛta. The earth on its two banks yields fine gold jāmbū-
 nada from which jewels are made in heaven; source of
jambu,¹ R. from Candraprabha² in colour like a butterfly.³

¹ Bhā. V. 16. 19-20; Vā. 35. 26-30. ² Br. II. 18. 69. ³ Vā. 46. 30.

Jambū (*Jambūdvīpa*)—occupies the central position of
 the globe in the form of a lotus leaf, in extent a 100,000
 yojanas. There are nine continents demarcated by moun-
 tain ranges. In the middle is situated Ilāvṛta, at whose
 middle portion stands Meru. Some say that eight extra

countries were attached to it by the sons of Sagara who dug into the earth on all sides in search of sacrificial borse. This dvīpa is surrounded by salt sea.¹ Contains many janapadas, cities, mountains, rivers, nine bhūvanas, salt ocean, six varṣaparvatas and two oceans—east and west. Divided into nine parts among the sons of Agnīdhra;² from the jambu tree.³

¹Bhā. I. 12. 5, V. 1. 32, 16 5-7, 19. 29-30; 20. 2, M. 83. 32; 113. 7, 122. 2, 284. 2, Vā. 11. 84, 33 11 and 45, ch. 34. VI. II. 3. 28. ²Br. II. 17. 24, 30; 15 8 to the end, 14. 11, 43 and 52, VI. II. 1. 12, 2. 23-25. ³Vā. 46. 25.

Jambūdvīpa—people of, described. See *Jambū*.
Vā. 46. 25-37

Jambūnadi—R. of honey, containing gold.
Vā. 35. 29, 47. 66.

Jambūmṛga—a śrīha with forest near Cītrakūṭa,¹ sacred to Pitrī,² fit for śrāddha,³ here was born Bharata.⁴

¹Br. III. 13. 38. ²M. 22. 21. ³Vā. 77. 38. ⁴VI. II. 13. 33.

Jambūrasavati—R. in Ilavṛtam. (perhaps *Jambū*, s.v.).
Br. II. 17. 22.

Jambha(ka) (1)—father of Kayādhū, and chief of Asuras. Took part in the 6th Devāsura war between Bali and Indra. Fought with Vṛṣṇi-Kapi. Hearing that Bali had fallen dead Jambha riding on a lion attacked Indra and disabled his elephant. He then turned towards Mātali who brought a chariot to Indra's aid. But his bead was cut off by Indra's vajra.¹ Led Tāraka's army in a chariot of 100 lions; fought with Yama, Kubera, Janārdana and others but was finally killed.²

¹Bhā. VI. 18. 12, VIII. 10. 21-32, 11. 13-18, Br. III. 6. 10; 72. 81 and 105; Vā. 97. 103. ²M. 47. 72; 148. 42-54; chh 150-53, 245. 12. VI. IV. 6. 14, V. 14. 14.

Jambha (ii)—a son of Bhāskala.

Br. III. 5. 38.

Jambha (iii)—a son of Virocana, and father of four sons.

Vā. 67. 76.

Jambha (iv)—a Nāga.

Vā. 69. 69.

Jambhana—also Jṛmbhaṇa; a commander to aid Viṣaṅga was killed by Vijayā.

Br. IV. 25. 29.

Jaya (i)—an attendant in Vaikuṇṭha cursed by Sanaka and others to be born as an Asura. The curse was confirmed by Hari, who, however, consoled him and Vijaya (s.v.). His fall.¹ In the Devāsura war with Bali, he attacked Bali's followers.²

¹ Bhā. III. 16. 2, 26-37. ² Ib. VIII. 21. 16.

Jaya (ii)—a son of Vatsara and Svarvīthi.

Bhā. IV. 13. 12.

Jaya (iii)—a sage of the epoch of the tenth Manu.

Bhā. VIII. 13. 22; 21. 16.

Jaya (iv)—a son of Śruta (Suśruta-Br. P. and Vā. P.), and father of Vijaya.

Bhā. IX. 13. 25; Br. III. 64. 22; Vā. 89. 21; Vi. IV. 5. 31.

Jaya (v)—a son of Purūravas and Ūrvāśi, and father of Amita.

Bhā. IX. 15. 1-2.

Jaya (vi)—a son of Viśvāmitra.

Bhā. IX. 16 36.

Jaya (vii)—a son of Sañjaya and father of Kṛta.

Bhā. IX. 17 16-17, Vā. 93 8 VI. IV 9 26

Jaya (viii)—a son of Samkṛti and a great warrior. With him came to an end the Kṣatravṛddha line. (Burnouf makes Kṣatradharman his son. The term is only an epithet of Jaya).

Bhā. IX. 17 18

Jaya (ix)—a son of Manyu

Bhā. IX. 21. 1.

Jaya (x)—a son of Yuyudhāna and father of Kunī.

Bhā. IX. 24. 14

Jaya (xi)—a son of Kanka and Karnikā.

Bhā. IX. 24. 44.

Jaya (xii)—a son of Bhadrā.

Bhā. X. 61. 17

Jaya (xiii)—a name of Arjuna (Pāṇḍava)

Bhā. X. 72 47.

Jaya (xiv)—a nāga of the fifth or Mahātalam.

Br. II. 20 37, Vā. 50. 38.

Jaya (xv)—a Viśvavṛtha God.

Br. II. 38 57.

Jaya (xvi)—a son of Jāmbavān.

Br. III 7 302.

Jaya (xvii)—a son of Kali and grandson of Varuṇa.

Br. III. 59. 7; Vā. 84. 7.

Jaya (xviii)—a son of Vijaya; father of Haryāsvaka.

Br. III. 68. 9; Vā. 93. 9.

Jaya (xix)—a son of Śrñjaya, and father of Vijaya.

Br. III. 68. 8.

Jaya (xx)—a son of Śiṣṭa.

M. 4. 39.

Jaya (xxi)—a son of Bhadrāśva.

M. 50. 3.

Jaya (xxii)—the Vedavyāsa of the 18th dvāpara.

Vi. III. 3. 15.

Jayas—Jayadevas in the guise of Hṛadas;¹ lakes in the Kuru country;² in the Svāyambhuva epoch.³ See Jayadevas.

¹ Vā. 67. 32. ² Br. II. 18. 72-73. ³ Ib. III. 3. 65.

Jayakārī—a name of Lalitā.

Br. IV. 13. 2.

Jayatsena (i)—the son of Ahina, father of Samkṛti.

Br. III. 68. 10.

Jayatsena (ii)—a son of Sārvabhauma¹ and father of Ārādhita.²

¹ M. 50. 36; Vā. 99. 231. ² Vi. IV. 20. 4.

Jayatsena (III)—a son of Adīna and father of Samkr̄ta
V& 93 10, VI. IV 9 27

Jayada—a son of Manasyu.
V& 99. 121.

Jayadevas—are twelve in number created by Brahmā, bodies of mantra used in *yajñas*, these are *Darśa*, *Paurṇamāsa*, *Bṛhadgṛya*, *Rathantaram*, *vitti*, *vivitti*, *ākūti*, *kūti*, *vijñāsā*, *vijñāta*, *manas* and *yajña*. These were again born as Jitas in the Svayambhuva epoch. Brahmā asked them to observe household duties and *yajñas*, but they took to *jñāna*. The enraged creator cursed them to undergo seven *vṛttis*. They were born in turn as Ajitas, Tuṣitas, Satyas, Haraya, Vaikunṭhas, Sādyas, and Ādityas.

Br. III 3 5-7, 4 (whole)

Jayadratha (I)—the son of Bṛhadkāya and father of Vlāda.

Bhā. IX. 21. 22-23.

Jayadratha (II)—the son of Bṛhanmanas and father of Vijaya. His wife was Sambhūti.

Bhā. IX. 23 11-12; V& 99 111; VI. IV. 18. 22-23

Jayadratha (III)—the king of Sindhu and an ally of Jarāsandha; was stationed at the north gate of Mathurā, and on the east during the siege of Gomanta; served Duryodhana's army.

Bhā. X. 52. 11[6], 50 11[7], 78. [85(v)16], VI. V. 38. 16.

Jayadratha (IV)—a son of the second Sāvarṇa Manu.
Br. IV 1. 72

Jayadratha (V)—a son of Bṛhadbhānu.
M. 48. 101.

Jayadratha (vi)—a son of Bṛhadiṣu.

M. 49. 49.

Jayadratha (vii)—a son of Bṛhadkarman and father of Viśvajit.

Vi. IV. 19. 34.

Jayadhvaja—a son of Kārtavīrya Arjuna and father of Tālajangha;¹ a Mahāratha who reigned at Avanti;² known also as Vaikarta.³

¹ Bhā. IX. 23. 27-28; Vā. 94. 50; Vi. IV. 11. 21-22. ² Br. III. 41. 13; 47. 66; 69. 50. ³ M. 43. 46.

Jayanta (i)—a son of Marutvati and Dharma; an *amśa* of Vāsudeva, otherwise known as Upendra.

Bhā. VI. 6. 8.

Jayanta (ii)—a son of Indra and Śaci; attacked Asura followers of Bali. Identified with Hari.

Bhā. VI. 18. 7; VIII. 21. 17; XI. 5. 26; Br. III. 6. 24; Vā. 68. 24.

Jayanta (iii) son of Jāmbavān.

Br. III. 7. 302.

Jayanta (iv)—the city founded by Nimi near the āśrama of Gautama.

Br. III. 64. 1-2; Vā. 89. 2.

Jayanta (v)—one of the eleven Rudras.

M. 5. 30.

Jayanta (vi)—a consort of Kirti and who left him for Soma (s.v.).

M. 23. 25.

Jayanta (vii)—a son of Vṛśabha and Jayanti; father of Akrūra.

M. 45. 26, Bhā. I. 14. 28.

Jayanta (viii)—a Vināyaka, to be worshipped in house-building

M. 183. 83, 253. 23 and 40, 255. 8, 266. 43

Jayanta (ix)—Mt. a *kulaparvata* of the Ketumāla.

Vā. 44. 4.

Jayantam—a tīrtham sacred to Pīta.

M. 22. 78

Jayantika—sacred to Lalitā-piṭha.

Br. IV. 44. 97

Jayanti (i)—Bestowed by Indra in marriage to Rāshba
Mother of a hundred sons among whom was Bharata.

Bhā. V. 4. 8-9

Jayanti (ii)—the night on which Kṛṣṇa was born.

Br. III. 71. 205; Vā. 96. 201.

Jayanti (iii)—daughter of Indra, sent by her father
for the service of Śukra during his Dhūmravrata for
1000 years; rendered him services; pleased with her Śukra
lived with her for ten years, as her husband;¹ the result of
this was the birth of Devayānl.²

¹ Br. III. 72. 150, 158, 73. 3, Vā. 97. 149, 98. 3 ² M. 47. 114-88,
Br. III. 1. 86.

Jayanti (iv)—a goddess enshrined at Hastināpura; a
mother-goddess.

M. 13. 28, 179. 13, Vā. 1. 153

Jayantī (v)—the wife of Vṛṣabharāga and daughter of Kāśi.

M. 45. 26.

Jayavighnam mahāyantram—made by Viśukra to outwit the hosts of Lalitā; its effect was the stupefication of all the Śaktis and making them speak irrelevantly of the leaders and minister for war; destroyed by Gaṇanātha Gajānana.

Br. IV. 27. 24 and 54.

Jayasena (i)—a son of Hina (Ahīna B), and father of Samkr̥ti.

Bhā. IX. 17. 17-18.

Jayasena (ii)—the son of Sārvabhauma and father of Rādhika.

Bhā. IX. 22. 10.

Jayasena (iii)—married Rājadhīdevī who became the mother of two sons, Āvanyas.

Bhā. IX. 24. 39.

Jayā (i)—a mind-born mother.

M. 179. 13.

Jayā (ii)—a moat equal to 12 oceans.

Vā. 47. 70.

Jayā (iii)—a companion of Pārvatī.

Br. IV. 40. 33.

Jayā (iv)—a Varṇa śakti.

Br. IV. 44. 60.

Jayā (v)—a goddess enshrined at Varāhaśaila; a mother-goddess; Icon of, to be propitiated before building palaces.

* M. 13. 32, 179 13 and 71. * Ib. 260 19, 268 10 and 21

Jayavāha—an Yakṣa; a son of Devayāni.

Br. III. 7 128.

Jayatirtham—a lake in the Kuru country; sacred to Pitṛs.

M. 22. 49, 121. 70

Jara (i)—a Deva.

Br. II. 13 95

Jara (ii)—a son of Vasudeva.

Br. III. 71. 187. M. 46. 22.

Jara (iii)—a son of Mrtyu.

VII. 10 41.

Jara (iv)—a Gandharva in Kailāsa

VII. 41. 21.

Jara (v)—a hunter who aimed a shaft at Kṛṣṇa in ignorance. He was awarded heaven.

Bhā. XL. 30 33-38, VI. V. 37. 68-73

Jaradgavam sthānam—a vīthī in the Madhya mārga.

M. 124. 52 and 57.

Jarandhamā—a daughter of Satyabhāmā.

Vā. 96. 240.

Jaramdhamā—a son of Satyabhāmā.

Vā. 96. 239.

Jaramdhara—a son of Kṛṣṇa and Satyabhāmā.

Br. III. 71. 247.

Jaramdharā—a daughter of Satyabhāmā.

Br. III. 71. 248.

Jarā (1)—a Rākṣasi who picked up the two parts of Bṛhadratha's son and gave them life—the future Jarāsandha (s.v.).

Bhā. IX. 22. 8; X. 50. 21; 71. 3; 72. 42.

Jarāndhaka—a son of Satyabhāmā.

Vā. 96. 239.

Jarāsandha (1)—born to Bṛhadratha in two parts and cast away by the mother. Jarā (s.v.) joined them together, saying in sport 'Live, Live'. It was Jarāsandha. He was father of Sahadeva.¹ King of Magadha and father-in-law of Kamśā who married his daughters Asti and Prāpti; acted as Kamśā's guru in his wicked plans. Heard of Kamśā's death from his widowed daughters and resolved to destroy all the Yādavas. He besieged Mathurā with twenty-three akṣauhinis, stationing at the four gates king of Kalinga and others. Drums were sounded as a call to arms. Told Kṛṣṇa that he was a boy unfit to fight him and asked Rāma to meet him in battle. Rāma challenged him on the western gate. Finding all his army followers killed, Jarāsandha attacked Rāma. When the latter was about to bind him with ropes, Kṛṣṇa asked that he be set free. Jarāsandha went home greatly distressed. Three months after, Jarāsandha collected

another huge army of twenty-three *akṣauhinis*, encamped at Yamunā banks and slept that night. Kṛṣṇa divided his army into three divisions and attacked the enemy on all sides by surprise. All Jarāsandha's followers took to flight leaving all their belongings which were presented to Ugrasena.

Then he called on Bāpa at his city Sopitapura soliciting his help against the Yadus. Bāpa's welcome and offer to help; with this force he again besieged Mathurā. Fight between him and Rāma. Defeat of Kumhhāṅda and retreat of Kūpaka and other soldiers of Bāpa to their city. Jarāsandha's return to the city.¹

Felt angry at Śrīgāla's end and led another expedition to Mathurā. Defeat and return. In this way he led seventeen expeditions. During the eighteenth expedition a certain Yavana sent by Nārada besieged the city.² Jarāsandha attacked the Yadus going to Dvārakā after vanquishing the mlecchas by the formation of Makaravyūha when Kṛṣṇa destroyed it by throwing a big tree on it. Rāma also gave them mighty blows. Then he turned upon two brothers who were unarmed and who ran to Pravarṣanya hill. Jarāsandha followed them and burnt the hill by besieging it from all sides. The brothers leaped into the plains and regained Dvārakā, but were taken by their enemies to be burnt dead. His defeat at Kṛṣṇa's hands during the *svayamvara* of Rukmini³ is mentioned. Arrival at Kundina; went to Śikupāla and comforted him that all was due to fate, and returned to his city.⁴ His defeats were recalled by Kṛtavarman.⁵ He had his capital at Girivraja, where thousands of kings were kept imprisoned.⁶ A preliminary to Yudhiṣṭhira's rājasūya was to kill Jarāsandha. Finding him unconquered and also devoted to Brahmanas, Kṛṣṇa, Bhīma and Arjuna went to him in Brahmana's guise and asked for meals. Jarāsandha understood them to be Kṣatriyas and still recalled Bali giving the earth to Hari in a Brahmana's guise. So he offered to give his head. Then Kṛṣṇa and his two friends revealed themselves and invited him to battle. He refused to fight;

coward who left Mathurā for a sea-girt-city, nor with unequal Arjuna. But he agreed to fight with Bhīma. Then battle continued for 27 days and Bhīma felt despondent. Kṛṣṇa gave him a hint by tearing a twig behind. So Bhīma pulled him down and tore him to two pieces from head to foot.⁷ One of those who failed to hit the fish in the *svayamvara* of Lakṣmaṇā.⁸

¹ Bhā. I. 15. 9; IX. 22. 7-8; M. 50. 31-32; 271. 18; Vi. IV. 19. 83-4; 23. 2-3. ² Bhā. X. 36. 35; 50 (whole); also ch. 50 Vijaya (whole); chaps. 51-52 (V) Vi. V. 48 (whole). ³ Bhā. X. [53(v) 22-24]; 50. 42-44; Vi. V. ch. 22. ⁴ Bhā. X. 52 (whole); 53. 17 and [34], 57; 54. 9-17; [56(v) 6]; Vi. 26. 3 and 7; 37. 26. ⁵ Bhā. X. 57. 13. ⁶ Ib. X. 60. 18; 70. 23-24, 29. ⁷ Ib. 71. 2[1], 3-4; 72. 15-47; 73. 31; 76. 2; Vā. 93. 27. ⁸ Bhā. X. 83. 23; Br. III. 68. 28; 74. 108.

Jarāsandha (II)—a son of Nabhasa; a powerful conqueror of all Kṣatriyas.

Vā. 99. 226-7.

Jarāsamda (III)—of the family of Sahadeva, the Bṛhadrathas known as Māgadheyas.

Vā. 99. 294.

Jaromdhaka—a son of Kṛṣṇa and Satyabhāmā.

Br. III. 71. 247.

Jalada (I)—a son of Havya, after whom came Jaladarvaraṇa.

Br. II. 14. 17-18; Vā. 33. 16.

Jalada (II)—an Ātreya gotrakara.

M. 197. 4.

Jalada (III)—a son of Bhavya of Śākadvīpa.

Vi. II. 4. 60.

Jalada(*varṣa*)—after the name of Jaladā,¹ centring round the Udaya hill in Śākadvīpam.²

¹ Br. II. 14. 17-18. Vā. 33. 17. ² Br. II. 19. 91, Vā. 49. 85

Jaladhāra (I)—a Mt. of Śākadvīpa from Vāsava; draws water always from rain.

Br. II. 19. 85-86, M. 122. 9; Vā. 49. 79

Jaladhāra (II)—a continent of Udaya hill.

M. 122. 20

Jaladhāra—see Varuna, who gave garland to Devi on the eve of her war campaign.

Br. IV. 29. 84.

Jalapraṣṭha—a Māgadha measure of 13 palas; four of these water measures equal to one *ndlikoccaya* or *ghaṭa*, peculiar to the Māgadha country.

Br. IV. 1. 217, Vā. 100. 220, VI. VI. 3. 8.

Jalapṛtyūḍ—a goddess enshrined at Śivalinga.

M. 13. 33

Jalam—as a deity with its *adhīdevata* Bhava; worshipped in founding a new temple.

M. 285. 39 and 41.

Jalamdhama—a son of Kṛṣṇa and Satyabhāmā. See *Jarandhama*.

M. 47. 17

Jalamdhara—a Pravara sage.

M. 199. 15.

Jalatāḍyi—an epithet of Hari.

M. 285. 5.

Jalasandhi—a sage.

M. 196. 26.

Jalādhāra—a Mt. of Śākadvīpa; perhaps Jaladhāra (s.v.).

Vi. II. 4. 62.

Jalādhipa—see Jalam; to be worshipped in house-building.

M. 253. 26.

Jalāpā—was Mānavī.

Br. II. 33. 17.

Jalāśin—a son of Svāhā.

Vi. I. 10. 15.

Jaleyu—one of the ten sons of Raudrāśva.

Bhā. IX. 20. 4; Vā. 99. 124.

Jaleśa—is Varuṇa.

Vi. II. 8-9.

Jaleśvara—a tīrtham in the Amarakanṭaka hill of Kalinga, fit for *pīṇḍatarpanam*. When Śiva was burning Tripura ruthlessly, Bāṇa appeared with a *linga* on his head when the Lord blessed him with life. Hence the sanctity of the place.

M. 186. 15-38; 187. 3-52; Ch. 188 (whole).

Jaleśu—a son of Raudrāśva.

Vi. IV. 19. 2.

Jalpa—a sage of the Tāmasa epoch.

M. 9. 16.

Javasena—a monkey chief.

Br. III. 7. 42.

Javīna—a Bhārgava gotrakara.

M. 185. 20

Javīṣṭa—a Deva.

Br. II. 13. 95.

Javīnara—a son of Bhadrāśva.

M. 50. 3

Jaṣadhvaja—the God of Love with fish standard; also *Jaṣaketu*, *Makaradhvaja*.

M. 154. 209 and 283

Jahu—a son of Puṣpavat.

Bhā. IX. 22. 7

Jahnu—a son of Kuru.

M. 50. 23.

Jāngalas—(c) a kingdom of Madhyadeśa and a tribe.

Br. II. 16. 40, Vā. 45. 109, M. 114. 34.

Jājali (1)—a disciple of Pathya. He is said to have attained *siddhi* at a certain place on the western sea. This spot the Pracetases chose for their *siddhi*;¹ a Srutareś;²

¹ Bhā. XII. 7. 2, IV. 31. 2, Vā. 61. 52. ² Br. II. 33. 2, 35. 59, III. 36. 5.

Jājali—a monkey chief.

Br. III. 7. 239

Jāji—one of the eight Saubhāgyams.

M. 60. 8.

Jāñjili—a R̄tvik at Brahmā's *yāga*.

Vā. 106. 34.

Jāṭhara—the fire originating in waters; this exists in the men's bellies and cannot be put out by waters; burns without fuel; it has no *jvāla* or glow.¹ Father of Vidvān-agni.²

¹ Br. II. 24. 12; Vā. 53. 8, 10. ² Br. II. 12. 34.

Jātakakovidās—astrologers foretold the future of Parīkṣit at his birth.

Bhā. I. 12. 19-29.

Jātakarmā—birth-ceremonial, done by Nanda to Kṛṣṇa;¹ Buda's birth-ritual, as also of Vāmana-Kṛṣṇa;² of Sagara.³

¹ Bhā. X. 5. 1-16; Br. III. 42, 43; 50. 24; 63. 133; Vi. III. 10. 4-15; 13. 2. ² M. 24. 5-7; 245. 66; 275. 18. ³ Vi. IV. 3. 36.

Jātambi—a Kaśyapa and a Trayārṣeya.

M. 199. 13.

Jātarūpa—the region of *adharma*, and of Kali.

Bhā. I. 17. 38.

Jātavedas—the Agni born of *aranis*, as son to Pūrū-ravas.

Bhā. V. 20. 16-17; IX. 14. 46.

Jātavedaśilā—near Vṛṣakūpa; a holy fire taking people to heaven.

Vā. 77. 43.

Jātavedasam—a *sūktam* of the Yajurvedins to be recited in tank ritual.

M. 58. 35.

Jātismara—the sage who narrated the dialogue between Yama and his servant to the Kālingaka Brahmana.

VL III. 7 9 and 13

Jātūkarna (i)—the Vedavyāsa of the 28th dvāpara.¹
Heard the Viśṇupurāṇa from Pramati (Parāśara-Vd. P.).²

¹ VL III. 3 19 ² Vd. 103 66, VL VI. 8 49

Jātūkarna (ii) the purohita when Veda-Vyāsa was born.

Vd. 98 93

Jātūkarna (iii)—the grandson's son of Vasishtha.

Vd. 1. 10

Jātūkarni—a siddha

Bhā. VL 15 13

Jātūkarnya (i)—the name of Vyāsa of the 27th dvāpara; Somakarma, the avatār of the Lord. (See Jātukarpi).

Vd. 23 214.

Jātūkarni(ya) (ii)—learnt the Br. Purāṇa from Parāśara and in his turn taught it to Dvalpāyana;¹ a Vedavyāsa;² a contemporary of Vedvyāsa;³ exclusion of mutual alliances among Jātukarpi, Vasishtha and Atri.⁴

¹ Br. II. 1. 10-11; 35 124. ² Bhā. III. 73 83; Vd. 23. 214.
³ Br. IV. 4. 66. ⁴ M. 47 246, 200. 19.

Jātūkarnya (iii)—(Jātūkarpa-Br. P.); see Kānlina; a disciple of Śākalya. Imparted the Samhitā with nirukta to Balāka, Paija and others.

Bhā. IX. 2. 21; XII. 6. 58.

Jātudhi—Mt. a divine mountain in the Uttaradeśa; the residence of *siddhas* and *sādhus*.

Vā. 41. 66; 42. 71.

Jānakī—is Sītā (s.v.).

Vi. IV. 4. 100; 15. 9.

Jānapadas—country people; treated with love by Pṛthu;¹ were provided with seats in the wrestling enclosure of Kamsā.²

¹ Bhā. IV. 17. 2; 21. 6; M. 220. 15. ² Bhā. X. 36. 24.

Jānujangha—a son of Tāmasa Manu.

Br. II. 30. 49. Vi. III. 1. 19.

Jānhavī—Gangā, as the daughter of Janhu, the royal sage;¹ wife of Śamtanu.²

¹ M. 104. 13; 110. 7; 183. 73; Vā. 91. 58. ² Vā. 99. 239.; Vi. IV. 20. 33; VI. 2. 4.

Jābāla(i) (i)—a pupil of Yājñavalkya;¹ of Pathya.²

¹ Br. II. 35. 29; M. 198. 4. ² Vi. III. 6. 11.

Jābāli (ii)—visited Paraśurāma, performing penance.

Br. III. 23. 4.

Jābāli (iii)—an Arṣeya pravara of Angiras.

M. 195. 38.

Jāmadagni (i)—the sixth human incarnation of Viṣṇu with Viśvāmitra as *purohita* in the 19th Tretāyuga;¹ with the Śiśira sun;² served the Godāvarī *tīrtham*.³

¹ Br. III. 73. 91; M. 47. 244; Vā. 88. 135. ² Br. II. 23. 20.

³ M. 22. 58.

Jāmadagni (II)—the Bhārgava, who slew the Salmhi-keya gāṇa.

Vā. 68. 22.

Jāmadagnyam—a tīrtham on the Narmada. Here Indra became lord of gods

M. 194. 35-6.

Jāmalajā—one of the ten daughters of Raudrāśva

Vā. 99. 125.

Jāmd—a daughter of Dakṣa married to Dhama; her sons were Navavithis on the three paths.

Br. III. 3. 2, 33

Jāmi—a daughter of Dakṣa, and one of the wives of Dhama. Mother of Svarga (nāgavithi-Vā. P.).

Bhā. VI. 6. 4 and 6, Vā. 60. 34, VI. II. 15. 105-7

Jāmitra—a Tuṣita God.

Br. II. 38. 10

Jāmdhi—a Mt. on the base of Meru; north of the Mahā-bhadra lake.

Bhā. V. 16. 26, Vā. 36. 32, VI. II. 2. 29, 44.

Jāmbavati—the daughter of Jāmbavān given in marriage to Kṛṣṇa (Vāsudeva). She claimed Syamantaka as her ūlka.¹ Mother of Sāmba and three sons and a daughter.² Welcomed by Draupadi to Indraprastha, she narrated to her how she married Kṛṣṇa.³ Mother of the daughters Bhadravati and Sambodhinī.⁴

¹ Bhā. X. 56. 32, 57. 41[3], I. 11. 17 Br. III. 7. 301, 71. 49, 242-50; Vā. 96. 47, 233, VI. IV. 13. 53, 63, 15. 85, V. 28. 4, 30. 35

² Bhā. III. 1. 30; X. 61. 12, 63. 1; M. 46. 26, 47. 14, 18; VI. V. 32. 2.

³ Bhā. X. 71. 42, 83. 10 ⁴ Vā. 96. 241.

Jāmbavān (*Rkṣa*)—the son of Raksā and Prajāpati (also Jāmbavat)—The Lord of Rkṣas who celebrated Vāmana's victory over Bali.¹ The same person is said to have been an ally of Rāma.² Killed the lion that killed Prasena (s.v.) and took the *Syamantaka* (s.v.) to his child. Kṛṣṇa and his citizens traced the footsteps of Prasena, which led them to the cave of Jāmbavān. Kṛṣṇa fought with the latter for twenty-eight days Jāmbavān acknowledged his defeat and praised Hari. He bestowed his daughter Jāmbavatī and the jewel on Kṛṣṇa.³ Attained salvation by *satsanga*;⁴ present at Rāma's *abhiṣeka*.⁵

¹ Bhā. VIII. 21. 8; Br. III. 7. 300-4; Vi. IV. 13. 32-58. ² Bhā. IX. 10. 19 and 44. ³ Bhā. X. 56. 14-32; Br. III. 71. 35; M. 45. 7-8, 12-6; Vā. 96. 34. ⁴ Bhā. XI. 12. 6. ⁵ Vi. IV. 4. 100.

Jāmbūnadam—gold formed from the earth on the banks of the river Jambū largely used by celestials.

Bhā. V. 16. 20-21; Br. II. 17. 30-31; Vi. II. 2. 23.

Jāmbūnadī—a R. in Jambūdvīpa famous for gold.

Vi. II. 2. 21.

Jāradgavāvīthi—consists of Jyeṣṭha, Viśākha and Anurādhā in the middle path.

Br. III. 3. 50; Vā. 66. 50.

Jāladhi—a Bhārgavagotrakara.

M. 195. 22.

Jālamdh(a)ra—a *tīrtham* sacred to Lalitā;¹ sacred to Viśvamukhī and the Pitṛs.²

¹ Br. IV. 44. 95. ² M. 13. 46; 22. 64.

Jālamdharam Piṭham—in the breasts of the personified Veda.

Vā. 104. 80.

Jālavāsnī—a Devi and wife of Kṛṣṇa.

Vā. 96. 234.

Jāleśvaram—one of the eight places sacred to Śiva in Benares.

M. 181. 28.

Jāhnavi—the wife of Saṅtanu, mother of Devavṛta.

M. 50. 44-5.

Jāhnavīsutā—see *Gangā*

Br. III. 10. 35; 56. 48, 68. 28

Jigīṣu—a Pṛthuka god.

Br. II. 36. 73

Jīta (I)—one of the five sons of Yadu.

Vā. 94. 2

Jīta (II)—a sage of the XII epoch of Manu.

Vl. III. 2. 44.

Jītas—the Jayadevas of the Svāyambhuva epoch,¹ sons of Brahmā.²

¹ Br. III. 3. 8; Vā. 66. 8. ² Vā. 31. 4.

Jītavrata—a son of Havirdhāna.

Bhā. IV. 24. 8.

Jīdajitas—Brahmā's sons.

Vā. 31. 4.

Jīllakas—(c) an eastern country.

Br. II. 16. 52.

Jiṣṭa—one of the ten branches of the Sukarma devas.
Vā. 100. 94.

Jaśnu—a name of Arjuna.

Bhā. I. 16. 1 ff.; Vā. 25. 39; 30. 99; 62, 49; 97. 3.

Jihvaka—a Bhārgava gotrakara.

M. 195. 27.

Jinadharma—alien to Veda; of Hetuvāda; induced by Br̥haspati Indra overcame Raji's sons.

M. 24. 47-8.

Jimūta (I)—a son of Vyoma and father of Vikṛti (Vimala-M. P.).

Bhā. IX. 24. 4; Br. III. 70. 41; M. 44. 40-41; Vā. 95. 40;
Vi. IV. 12. 41.

Jimūta (II)a son of Vapuṣmān after whom came a kingdom.

Br. II. 14. 32, 33; Vā. 33. 28, 29; Vi. II. 4. 23, 29.

Jimūta (III)—a monkey chief.

Br. III. 7. 240.

Jimūta (IV)—a Mt. that entered the sea from fear of Indra.

M. 121. 75.

Jimūtam—a region of Śālmalidvīpa adjoining the Balā-haka hill.

Br. II. 19. 44; Vā. 49. 40.

Jimūtas—clouds of the Agneya type without lightning; under the control of Pravāha air.

Br. II. 22 36, Va. 51, 5, 31.

Jitakam—one of the eight Saubhāgyams.

M. 60 27

Jīva (i)—is Guru planet.

M. 93 10 and 16, Va. 111. 5

Jīva (ii)—the vital prāna; Lord lives in every creature like the ākāśa, all-pervading in respective pots.

Va. 102 101

Jīvan—months of Nabha and Nabhasya.

Br. L 13 9; Va. 30 8

Jīvanti—a Bhārgava gotrakara.

M. 195 18.

Jīvas—four classes born of *sveda*, *anda*, *udbhija* and *jarāyu*; and *Jīvātma* subject to *Iśvara* is one view.

M. 1 31; 3 28

Jīvinī—a Rahasyayogini Śakti.

Br. IV. 19 48.

Jyimbhana—a commander of Bhanda.

Br. IV. 21. 80

Jyimbhini—a Śakti on the second *parva* of the Kiri-cakra, in one of the eight quarters of the sixth *parva*.

Br. IV 20 6, 38, 57, 84, 34. 62.

Jetā—one of the 20 Amitābha gaṇa.

Br. IV. 1. 16; Vā. 100. 16.

Jaigīṣavya (I)—Taught *yoga* to Viṣvaksena; wife Aparnā, a daughter of Menā; got his *siddhi* at Benares.

Bhā. IX. 21. 26; M. 13. 9; 180. 57.

Jaigīṣavya (II)—the son of Śatśalāka (Śataśilaka) married Ekapāṭala, a daughter of Himavān; mind-born sons Śankha and Likhita.

Br. III. 10. 20-21; Vā. 72. 18-19.

Jaigīṣavya (III)—the *avatār* of the Lord in the 7th dvāpara with four sons.

Vā. 23. 138.

Jaigīṣavya (IV)—a R̥tvik at the sacrifice of Brahmā.

Vā. 106. 36.

Jaityadrauṇi—a Pravara of Angiras.

M. 196. 17.

Jaitra (I)—a servant of Kṛṣṇa.

Bhā. X. 71. 12.

Jaitra (II)—the chariot of Kṛṣṇa, that entered the sea before he left for Heaven.

Vi. V. 37. 51.

Jaimini (I)—a pupil of Vyāsa in charge of Sāma Veda (Chandogasamhitā). Was invited for Yudhiṣṭhira's Rājasūya. His disciple was Hiranyañābha;¹ a Śrutarṣi who taught his son Sumantu;² an authority on Yoga.³

¹ Bhā. I. 4. 21; IX. 12. 3; X. 74. 8; XII. 6. 53 and 75. Vā. 60. 13, 18; 61. 26; Vi. III. 4. 9. ² Br. II. 1. 13; 34. 4 and 13; 35. 48; III. 33. 7; 35. 3; Vi. III. 6. 1-2. ³ Vā. 88. 207; Vi. IV. 4. 107.

Jaimini (II)—a Lāngala.

Vā. 61. 42.

Jairavatyāyani—an Arṣeya pravara of Bhārgavas.

M. 195 37.

Jauhmapa—Śveta Parśaras.

M. 201. 33.

Jaihvalāyani—a Pravara of Angiras.

M. 196. 17

Jyāmagha (1)—a son of Rucaka (Puravṛt-Vi. P.) banished out of the land by his elder brothers who were kings, surrounded by Brahmans he lived in a fearful forest in peace, soon he set out with a chariot and a flag towards the kingdom on the Narmadā single-handed and reached the hill Rkṣavān; his wife was Saivya, but they had no son. In the battle he won victory, and soon got a daughter, whom he called Śnuṣā, (deughter-in-law) adding to his wife that the son to be born would be her husband, the son was Vaīta, the Vīdarbha, who married Śnuṣā, and got two sons, Kratha and Kauṭika;¹ his line.²

¹Bhā. IX. 29, 35-39 Br I. 1. 22 III. 70 29-49, M. 44 28-36
Vā. I. 144, 95 28-36. VI. IV 12. 11-36. ²Vā. 95 36-47

Jyāmahānti—a pupil of Lāngala.

Br. II. 35. 48

Jyeṣṭha—one of the 20 Amitābha gaṇas.

Vā. 100 17.

Jyeṣṭha sāma—a sūkta of the Sāma Veda to be recited at the Śrāddha or in installing an image.

M. 17. 38, 58. 36, 95 30; 263 27

Jyeṣṭha sāmagya—fit for Śrāddha feeding.

Vā. 83 54. VI. III. 15 2.

Jyeṣṭhā (I)—constellation on the left shoulder of Śiśumāra;¹ Śrāddha performed that day gives one overlordship.²

¹ Bhā. V. 23. 6. Vā. 66. 50. ² Br. III. 18. 9.

Jyeṣṭhā (II)—an evil spirit.

Bhā. X. 6. 28; Br. IV. 19. 73.

Jyeṣṭhā (III)—a mind-born mother.

M. 179. 20.

Jyeṣṭhās—Prajāpatis born of Brahmā's ears.

Vā. 65. 58.

Jyoti (I)—a R. of Śālmalidvīpa.

Br. II. 19. 46.

Jyoti (II)—a Vamśavartin God.

Br. II. 36. 30.

Jyoti (III)—a son of Vasiṣṭha and a Prajāpati of the Svārocīṣa epoch.

M. 9. 9.

Jyoti (IV)—a Marut gaṇa.

M. 171. 52.

Jyoti (V)—one of the twenty Sutapa gaṇas.

Vā. 100. 14.

Jyoti (VI)—a sage of the Tāmasa epoch.

Vi. III. 1. 18.

Jyotirgaṇa vivecana (*jyotirgaṇavicintana*)—reckoning and research in astronomy with the help of the Śāstras, experience, observation, and comparison; physical eyes, science, waters, writing and counting are essential instruments in this science.

Br. II. 24. 152; Vā. 53. 123.

Jyotirdhāman—one of the seven sages of Tāmasa epoch; a Bhārgava.

Bhā. VIII. 1. 28. Br. II. 36. 47

Jyotiṣa—the science of Astronomy begins in Dvāpara,¹ a part of Viṣṇu;² attributed to Garga who learnt it from Śeṣa.³

¹ M. 144. 22. VA. 66. 52. ² VI. V. 1. 37 ³ Bhā. X. 8. 5.
Br. II. 21. 36; 22. 3, III. 5. 80, VI. II. 5. 26

Jyotiṣīmpati—Rāma addressed as.

VA. 108. 22.

Jyotiṣka—a peak of Meru full of precious stones, here Adityas, Vasus, Aświns, Guhyakas, Yakṣas, other sages, Apsaras, all worship Pañcupati besides Nandi and Gangā.

VA. 30. 81-82

Jyotiṣṭama—a Gandharva.

Br. III. 7. 11.

Jyotiṣmat (I)—a boundary hill in Plakṣadvipa.

Bhā. V. 20. 4

Jyotiṣmat (II)—one of the ten sons of Kardama and king of Kuśadvīpa which he divided among his seven sons, Udbhijja, Veṇumān, Valratha, Lavapa, Dhṛti, Prabhākara and Kapila.

Br. II. 14. 9, 27-28.

Jyotiṣmat (III)—a name in the first Marut gana.

Br. III. 5. 92, VA. 67. 123

Jyotiṣmat (IV)—(Bhārgava) a sage of the Rohita epoch.

Br. IV. 1. 63. VI. III. 2. 23

Jyotiṣmat (V)—one of the ten sons of Svāyambhuva Manu.

M. 9. 5; Br. II. 13. 104.

Jyotismat (vi)—a grandson of Svāyambhuva Manu; consecrated for Kuśadvīpa.

Vā. 31. 18; 33. 9, 12.

Jyotiṣmat (vii)—a son of Priyavrata and king of Kuśadvīpa.

Vi. II. 1. 8, 13.

Jyotiṣmatī—R. a tributary of the Sarasvatī, flows from Varcovan lake.

Br. II. 18. 66. M. 121. 65; Vā. 47. 63.

Jyotiṣmanta—a Devagaṇa with Yama as their lord; Vasus.

Br. III. 1. 52. M. 5. 20.

Jyotsnā (i)—a R. from the Sarayū (or Mānasa ?).

Br. II. 18. 71.

Jyotsnā (ii)—a *kala* of the moon.

Br. IV. 35. 92.

Jyotsnā (iii)—a *tanu* of Prajāpati; men created from it were all delightful beings; of *satva* quality.

Vā. 9. 20; Br. II. 8. 21.

Jyotsnā (iv)—a R. from the Śveta.

Vā. 47. 68.

Jyotsnāmukhī—a mind-born mother.

M. 179. 26.

Jyotsni—a Śakti on the Sodāśa patrābja.

Br. IV. 32. 11.

Jvaram—the effulgence of Maheśvara, as divided among created beings.

V& 30 298-305

Jvara (i)—one of the 11 Rudras

V& 68 69

Jvara (ii)—2 different kinds of, Vaishnava, Māheśvara.

VI V 33 14-18

Jvaland—the wife of Aneyu (Riveyu-Vā P.) and a daughter of Takṣaka, mother of Antinara.

M. 49 6-7, VI. 99 128.

Jvālā (i)—(Angaraka) a class of pisācas

Br III. 7 377.

Jvālā (ii)—after the conquest of the three worlds by Viṣṇu, the Devas, including Brahmā praised him; Brahmā was the creator while Viṣṇu was the creator and destroyer of worlds; during their discussion there was a *jvālā* in the north which spread over all the worlds out of which came Linga which went on growing. To see its beginning and end both agreed to go above and below respectively; they went on for 1000 years, it was beyond reckoning, hence both praised Siva for light, Siva said that Brahmā was the right hand and Viṣṇu his left hand and disappeared.

V& 55 17-61.

Jvālāmālinikā—an Akṣara Devi;¹ killed Trikarpika, a commander of Bhanda.²

¹ Br. IV. 19 59 ² Ib. 25 98, 37. 35.

Jvālāmukhi—a mother-goddess.

M. 179 32, 33.

Jvālini—a Śakti.

Br. IV. 44. 72.

Jvāleśvara—see Jaleśvara.

M. 188. 80 and 94.

Jharjara—a son of Hiranyākṣa.

Vi. I. 21. 3.

Jhaśavāhana—same as Varuṇa.

Br. IV. 33. 65.

Jñānam—nature and value of;¹ superior to *sannyāsa*;² two-fold;^{2a} freedom from desire and enmity; leads to renunciation or *tyāga*; leads to *yoga*,³ fourteen-fold; the eleven of *guṇaśarīra* and *buddhi*, *citta*, and *ahankāra*; does not see separately; knows himself; there is, or there is not.⁴ difficulties to attain;⁵ the path of.⁶

¹Bhā. XI. 19. 1-27. ²Vā. 91. 114-15. ^{2a}Vi. VI. 5. 61.

³Br. IV. 3. 40, 55; 5. 27. ⁴Vā. 102. 61, 75, 107, 123. Vi. I. 22. 46-9. II. 12. 43-4. ⁵Vā. 58. 21; 59. 54. ⁶Ib. 104. 15.

Jñānāṁṛta—a Śakti.

Br. IV. 35. 97.

Jñāna yoga—for the ascetic and the detached. A true jñāni forgets himself;¹ resultant of Karma Yōga.²

¹Bhā. XI. 20. 6-7; 28. 9 and 31. ²M. 52. 5-11.

Jñānasamjñeyas—Kaśyapa gotrakaras.

M. 199. 8.

Jñānī—a God of the Rohita gaṇa.

Br. IV. 1. 85.

T to N

Tankanda—the horses of Tankaṇa country.

Br. IV 16. 16.

Tankahastī—a Sakti.

Br. IV. 44. 87.

Tamkdrini—a Sakti.

Br. IV. 44. 88.

Tavargamanditākdra—also Vimalā and Sarasvatī on the Sarvarogahara cakra.

Br. IV 37. 6.

Danikārtī—a Sakti.

Br. IV 44. 88.

Dākini (i)—an attendant on Śiva.

Br. III. 41. 30

Dākini (ii)—a Sakti on the fourth parva of Kircakra.

Br. IV. 20. 16.

Dibika—killed by Kṛṣṇa.

Bhā. X. 52. [56 (V) 8], 57. 14. [1].

Dimbhaka—a Dānava king.

Br. IV. 29. 122.

Nāminī—a Sakti.

Br. IV 44. 88.
